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Southern Convention of Congregational Christian Chu

The Christian Sun

Miss Lila Newman 3-60

VOLUME 111 ANUARY 6, 1959 NUMBER 1

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Happy New Year

Organ of the Southern Con-
ention of Congregational
ristian Churches.
Editorial and Publication
fices at Asheboro, North
rolina.
Subscription office:
on College, North Carolina.

The Opening Year

Great God, we sing that mighty hand
By which supported still we stand;
The opening year Thy mercy shows;
That mercy crowns it till it close.

By day, by night, at home, abroad,
Still are we guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And, peaceful, leave before Thy feet.

In scenes exalted or depressed
Thou art our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored thro' all our changing days.

—Philip Doddridge, 1702-1751

Echoes Of Christmas In Our Churches

Family Christmas services for Christmas Eve and Christmas Day were mimeographed and sent to members of Warwick church. Friends will be happy to know that Rev. A. Lanson Granger, Jr. was able to preach the Christmas Sunday sermon. . . Rev. and Mrs. Frank R. Hamilton of The Christian Temple, Norfolk, were "at home" to members of the congregation on the Saturday and Sunday following Christmas. . . White Christmas food packages were distributed to 7 appreciative families by Church of Wide Fellowship, Southern Pines. . . "The Quest of the Magi" was the cantata by the senior choir of Carolina church, which was presented December 21. Rev. and Mrs. Grant Burns (she was Patricia Coghill) were "at home" at the parsonage Sunday afternoon, December 28. . . Senior and youth choirs presented Christmas story in scripture and song for the morning worship at Winchester December 21. Sunday school members brought gifts for our Home for Children at Elon December 14. Christmas Eve the Pilgrim Fellowship presented the Christmas story in a service of Carols and Candles. . . Flowers in memory of Dr. and Mrs. J. O. Atkinson and Mrs. Russell T. Bradford were used in Whitley Auditorium for the Elon Community church service December 21. "White gifts" were brought to this service. A Christmas family supper was held that evening in the Parish House. . . White gifts for Upland Sanitorium in Tennessee were brought to Sunday school program at Asheboro December 22. A printed Christmas family worship service was distributed with Christmas letter from the pastor, Rev. Clyde Fields. . . An offering amounting to $2,863.01 was received at the Christmas morning service of our High Point church. This is to apply on an $8,000 payment on land for a new church due February 11.

EXCERPTS FROM CHRISTMAS LETTERS

The year is again drawing to its close and Christmastide fraught with its profound significance comes to us anew. In the language of the Bible, it is the time of the coming of Emmanuel — God with us. And because it is the time that God came to be "with us," it is also a time when all who are near and dear to us, all our friends scattered across the world, and indeed the whole world, are with us in our hearts and in our thoughts. Our greetings to each of you for a Christmas time of real joy and happiness which will penetrate the life and work of all the coming year.

— Jean Littlejohn Lloyd
Kyoto, Japan

* * *

Merry Christmas and Happy New Year (a beautiful Japanese card, which we suspect Mr. Albert got in Japan last summer). And added in pen, "With love and best wishes to you and the family."

— Mrs. S. S. Albert
40 Warris Road,
Lahore, West Pakistan

* * *

May Christmas bring you blessings of peace and good-will, too, and may the New Year coming hold happy days for you! We still read **The Christian Sun** diligently.

— Timothy, Annabelle,
Cynthia Chang
Myerstown, Pennsylvania

CHRISTMAS AT WINCHESTER

Santa Claus visited the children o our Winchester, Virginia, Church when we had our Christmas entertainment December 18. It was a nic program with fifty beginners, primaries and juniors all dressed i vestments and singing Christma carols as beautiful slides of th Christmas story were shown.

But the real surprise for the parsonage family came afterwards whe the Women's Fellowship entertaine at a Christmas party in their honor

The social hall was lovely wit Christmas decorations. Two table were filled with delicious refreshments — homemade cookies, mints nuts and punch gave a festive touch A third table fairly groaned wit gayly wrapped packages and envelopes of cash gifts.

We will always treasure th memory of the fine group of me and women, boys and girls, our ow church family, as they stood abou to share with us the surprise tha each package revealed as we opene it.

There were more than ninety o these, our friends, our own family We have laughed with them, wep with them. They have come to us i their need and we have tried neve to fail them. It has been a sweet experience and tonight brought bac memories of other Christmases whe they have been so good to us.

This marks the end of a Christma experience between us as pastor an people, but no length of time wi ever be able to sever the ties tha have knit our hearts together. The have blessed our lives many time and tonight was another milestone i a glorious experience with our Winchester people to whom God sent u more than twenty-two years ago.

Robert and Ruth Whitten

Volume 111 Number 1

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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OMMISSION APPOINTED

Full-Time Christian Workers Needed

William T. Scott, Superintendent

The executive board of the Southrn Convention July 15, 1958, took in ubstance the following action: That ecruitment for full-time Christian ervice be a major emphasis during he years 1959 and 1960; that a eneral commission on recruitment be ppointed by the president, to be comosed of the convention and confernce committees on the ministry, five aymen, five laywomen, a representative of Pilgrim Fellowship, chairman of the Board of Christian Education, the president of Elon College, the convention Minister of Christian Education, superintendent and associate superintendent; that a report of progress be made at the next meeting of the board; and that the commission seek the cooperation of the National Committee on the Ministry. In keeping with the above vote President Garren has appointed certain ex-officio members.

MEMBERS OF THE COMMISSION

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Mrs. W. D. Harward, whose late husband was a minister of the Eastern Virginia Conference, had the misfortune to slip on the ice and break her hip December 12. When this news came from Mrs. Garland Spratley, Mrs. Harward was in the Obici Hospital, Suffolk, Virginia. She will be glad to hear from her friends.

Christmas Offering at South Norfolk went for a building fund for a new educational building. This church had a service of Carols and Candle Lighting December 14, followed by a baptismal service. December 21 the children presented a program at five o'clock. December 28 Rev. O. D. Poythress gave his final message as pastor. That afternoon the choir gave a Christmas cantata, "Chimes of the Holy Night."

You Are Invited To Share
The Universal Week Of Prayer – January 4 – 11

ur Father . . .

"Thy Kingdom come"

Today, O Lord, as I stand before hee, let me do my share. In the depth f my heart let me comprehend the ranscendence of thy gift of Grace. ay the door of my heart stand ever pen that thou mightst enter at thy vill.

Mold my willing spirit to thy purose, O Lord, that I may fit in vhere most I am needed. Such as I m, full of imperfection and impurity, long for thy Kingdom.

If thou needest a messenger, a vorker in the field or a humble tander-by, whatever the need, "Here m I, send me."

Amen.

(Prayers written by Princess Ileana, f Romania for use in prayer room, ssembly, United Church Women.)

Our Father . . .

"Thy will be done"

Only thus shall peace be found: in the accomplishment of thy will in whose service is perfect freedom.

Accept, O Father, my small energy, my humble longing to serve. Employ, I pray thee, my offering in thy great transforming action that I, too, may contribute to the world's redemption.

Let me so dwell upon thy will and the accomplishment of thy purpose, that neither fear nor criticism, nor fatigue, nor doubt, nor ambition, that neither ridicule nor danger may swerve me from thy path.

Whatever thy demand: be it unto me according to thy Word — here, where I am, now. Not my will, but thine be done.

Amen.

Our Father . . .

"On earth as it is in heaven"

In heaven it is forever now, so be it on earth. Not upon some future date let me concentrate my hope and energy, but upon today.

Now is the appointed time, for me and all mankind. Today may this little bit of earth's surface, as much of it as my person occupies, be thine: free of all false prejudice and rancor, free from the bonds of earthly wealth and power. Within my loving heart make thy Kingdom be, I humbly pray thee, O Lord.

Let me never forget the Cross, the price by which freedom was bought. Help me to pick up my cross, sharing the world's pain, knowing that thus only are all men, and so I too, part of thy Resurrection and Glory on earth as in heaven.

Amen.

This Is A New Year

The old calendar is gone and a new one is in place. The habit of saying 1958 must change to the new year of 1959. It may take a little while to get used to the youngster, and many a letter may carry the wrong date. But those who think that it is really a New Year will feel a thrill as the days lengthen into months, and the year grows old. What can bring something more than good wishes and pious hopes for the New Year?

Christmas ought to help. It was the Birthday of our Savior. It was the time for remembering that God came to our planet once in the long ago in the form of a Child. Since then God has been with earth's people in a sense that was not true before. If God is with us, if we are workers together with God, if we are his people and the sheep of his pasture, if we cannot drift beyond his love and care, then this should be a New Year indeed for we shall work, play and worship not alone but in the presence of the Almighty.

The Church ought to help. It was Jesus who said that he would build a church here among men, and that human beings could assist in that process. In the hands of the Church are the keys of the Kingdom. This we sometimes forget. Then we beg God to build the Church. However violently we may rebel against the slave labor being imposed on the Chinese people by Communism, the truth is that China must work or continue to be a hungry nation. The Church is a fellowship of those who care, but that fellowship must be translated into work that makes ever wider circles of fellowship and ministers to the needs of people. The Church opens doors of opportunity near and far to all who look on the fields that are ready for harvest.

Faith ought to help make this a New Year. A glimpse at the past will show that many mistakes have been made in all relationships. But lift the eyes to the high places, think of God who holds the stars in his hands, and, before you know it, faith leaps the boundaries of doubt and success seems to be the thing to expect. The unattained is possible. It may be difficult, but faith sends the shining ray that leads to success.

Resolutions will help. To be able to say "I am resolved" is an accomplishment in itself. It is a step towards the goal which is firmly fixed in the mind and soul. Many New Year resolutions are just pious phrases and meager hopes. They never reach the depth of life. But when one really determines that he will, or will not, the chances are that the resolution will turn into a reality.

Permit us, then, to say to each and all — Happy New Year.

Some Unfinished Business

If your life and your church are like most, there are items of unfinished business that seek attention in this new year.

Personally there may be a lot of sins that need to be considered. This matter has been given much attention in the past, but it is still with us. Fear has no place in Christian experience, for perfect love casts out fear, but we are afraid — afraid of public opinion, of disease, of death, of war. But not enough afraid that we will sin against God and our fellow men. Hate is a horrible thing; but it too often occupies a place in our lives. Brotherhood is a beautiful idea, but it is awfully easy to sin against it. We know that the love of money is the root of all kinds of evil, but our affection for the filthy lucre is too closely related to love. Whatever it is that breaks the bond between us and our God and our fellowman needs to be rooted out, corrected, made right. That is a matter of unfinished business for each of us in this new year.

There is unfinished business for the Church. Children need home and training; the aged deserve our love and care; inactive members show our inefficiency; new buildings await our endeavor; the world mission of the Church is far from completed. Several of our churches did not meet their Apportionments last year, and if all had done it there would not have been enough money to do the work which should be accomplished. There is work to be done — unfinished tasks, and new ones. It is the time for the church to plan its program for 1959, if it hasn't already done so. If we do a good job this year, perhaps there will not be quite so much unfinished business to carry over into 1960. Let's try.

A Paper Problem

The Board of Publications met December 19 to consider the problems of this paper. Since my earliest recollections of church matters **The Christian Sun** had problems, or at least the people did who were responsible for its publication. Records indicate that these problems go back to 1844 when the first issue came from the press slightly later than anticipated. The problems have changed from time to time, but publishing a paper is not easy.

At the December meeting the opinion seemed to be that we have a good paper, not perfect, but one of which we need not be ashamed; that the people who read it find that it has values which are important to church life; that boards and institutions depend heavily on it for publicity that brings support from members of our churches; that it is the educational instrument which the Southern Convention uses to grow good churchmen; that we find it difficult to finance it; and that what we need most is to get the paper into the homes of all our people.

Our college president is eager for all our people to read **The Sun**. He thinks that they need the paper. The board agreed. A committee was appointed to launch a campaign to increase subscriptions. A major effort is to be made to get more churches to put it into the homes of all the people.

Suggestions to reduce the size and content of the paper were considered, and are to be investigated. Could we be content with eight rather than sixteen pages each week? Would it be better to have it appear once or twice each month? Would the churches be willing to put into the Apportionment enough money to finance **The Sun** so it could be sent to every home? Would it really pay to try to reach every home with our publication? Is there some other method for doing what we try to do through this paper? These and other important questions were left unanswered, and are open for suggestions from any who may be interested. Tell us what you think.

But do not forget that the major problem is to get the paper into the homes of our people. It is believed that most of the leadership in the churches, and most of the money given for church enterprises comes from readers of **The Christian Sun**.

Thoughts For The New Year

It seems providential that the New 'ear comes right after Christmas. 'he Power that governs our destinies as so arranged it that we can begin he new year with a spirit of determi-ation, to better exercise kindness, ympathy, and good will.

In the new year we will have the xperience of the past and the hopes f the future to guide us; between hese two, we will live and make our ecisions. The past is of value, as it uides the present. The future has alue only as goals toward which we ress, "with every grace endued." The resent has meaning as we make wise nd considered decisions. There is no urpose in living, unless we are in ontrol of life.

The Christmas season is over, the hortest day of the year is past. Be-ore us are twelve months of oppor-unity and unknown happenings. Vhat sort of preparation should we nake?

We can take a lesson from nature. t is preparing the ground for new ife; in due time, that life will begin o appear. Seed will be planted, summer heat will spur the growth, and as the days shorten, the harvest will be gathered. Nature has times for rest and restoration, seasons of planning before the harvest. In similar fashion, life can be planned for the tomorrows that will come. Our hopes come not from the calendar, but from each day's work added to another, until the fullness of the harvest arrives. That is Life!

But its worth and greatness is in terms of higher values. As the sun is in nature, so worship is to us. To live in an awareness of the presence and power of God, to keep our silences as communion with Him; to make our way regularly to his temple, where we can with others bow in meditation and prayer; to walk in the Way with others who confidently expect to find; to know with certainty that God never provides hopes without the possibility of their fulfillments; to know that His will for us is always far ahead of our ability, summoning us forward — to know all that, and still keep moving, pressing onward, that is Life!

Supporting our efforts, a "bulwark never failing," is He to whom "a thousand years are but as yesterday, when it is past." He stands "within the shadows, keeping watch over his own." In Him we are to "live, move, and have our being." Then is life LIFE indeed, for it is tied, united, bound, in meaning and goal, to Him who is the Lord of all life.

In The Voice of the Temple
Norfolk, Virginia

ROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

Gaylord B. Noyce, Chairman

"THE SOCIAL ACTION MAGAZINE"

"There is a lively brush war raging etween the moguls of mass communi-ation and the people of the United States. If the lightly armed, poorly rganized guerrillas — the people — an stick it out against one of the est equipped propaganda armies in istory, they may win a victory for reedom and democracy that will make the development of the ICBM ook pale by comparison." . . . This s the way the April 1958 issue of Social Action opened. We're all con-erned about the quality of television rograms and other mass media, al-hough perhaps it hasn't occurred to us that we as Christians or the Church have a responsibility to do nything about it — or that we can. Vell, **Social Action** is trying to help us at this point in this issue on 'Christian perspective on mass com-nunication."

We're all a little nervous about international affairs — and probably a bit confused, but "What in a hard, sinful, and complicated world, does the Christian say to government without, on the one hand, rendering himself futile and irresponsible, and without, on the other hand, surrendering the essence of his faith?" — a quote from the editorial of the May 1958 issue, where **Social Action** is again trying to help us see the relevance of our faith to a basic problem of our time.

Again and again, **Social Action** is hitting at something basic to our lives — the recession, public schools, atomic energy, human rights — in simple language exploring one big subject every month. Here's a way to be informed and to find ways of doing something about the big issues that trouble us. Subscriptions are only $2.00 a year from our Council for Christian Social Action, 289 Fourth Avenue, New York 10, N. Y.

Dorothy Hampton

About ◦ ◦ ◦

HEALING A HEART

When Mrs. Leslie Clark, Rochester, New York, lost her husband by death, and earlier her only child had married and left the parental roof, her life became an empty shell of memories and her heart an aching void.

There are millions who have found themselves lonely and with nothing to relieve it. But Mrs. Clark did something about her situation, and that is why her story is interesting.

Whether it be in Rochester, New York, Rochester, Minnesota, or some other city or hamlet, there are shut-ins, and it was a decision to be a friend to these unfortunates in her community that led Mrs. Clark to find balm that healed her aching heart.

After obtaining names and addresses of the shut-ins living in her section of the city, Mrs. Clark set out on her mission, made new friends and discovered fresh hope.

Only flowers, fruits and magazines were carried on her first visits, and these are still the only gifts she carries to the bedside of her shut-in friends. For it is the handshake and smile, and the word of cheer, that shut-ins long for and appreciate most.

Mrs. Clark's visits, which are made each two weeks, are neither sad nor gloomy. Most shut-ins are not bitter with their lot, for they often are heard to say "People are so good" or "God has been very good to me".

James Whitcomb Riley probably expressed the minds of shut-ins when he wrote —

"The world is a curious compound
With its honey and its gall;
With its care and bitter crosses
But a good world after all."

To see victory over the forces of poverty, pain and age, is a rewarding experience known only to those who have compassion for the sick and the lonely.

C. B. Riddle

North Carolina Church Builders Club

For several years, each of the three North Carolina Conferences had an organization known as the C.M.A. (Conference Missionary Association). The purpose of these associations was to solicit funds over and above Conference apportionments, through memberships of $5.00 each (by individuals or organizations) to supplement ministers' salaries, give aid in forming pastorates, help finance the improvement of church properties and, in some cases, help to build new churches.

Many of our ministers and lay leaders became convinced that the C. M. A. was not meeting the increasing demand for the organization and erection of new churches. It was the feeling of these people that the C. M. A. had served its purpose. At the fall Conference session in 1957, members of the C. M. A. voted to discontinue the organization and to set up in its stead a N. C. & Va. Conference Church Builders Club. The other two North Carolina Conferences took this same action a year or so earlier.

In the face of an ever increasing number of opportunities for new churches in North Carolina a growing number of our church people came to feel that we might be better able to meet these needs through a statewide Builders Club. With this thought in mind a number of ministers and lay leaders of the three Conferences, along with Convention officials, met at Elon College on January 21, 1958, at which time it was voted to organize the North Carolina Church Builders Club. The action of this group was later approved by the Executive Committees of the Eastern and Western North Carolina Conferences and the North Carolina and Virginia Conference.

The officers of the North Carolina Church Builders Club are constituted into an Executive Committee composed of a representative from each of the three Conferences, the Chairman of the Mission Board, and the Superintendent of the Convention. The Committee at present is as follows:

Rev. Kenneth D. Register, Chairman (N. C. & Va. Conference)

Rev Harvey L. Carnes (E. N. C. Conference)

Rev. Collie Seymour (W. N. C. Conference)

Rev. Carl E. Wallace (Mission Board)

Superintendent William T. Scott

The three Conference Presidents are ex-officio members of the Executive Committee. The Treasurer is Miss Edna M. Fitch, Elon College, N. C.

Members of this Club agree to pay $10.00 whenever called on to do so, to help build a new church, provided no more than two calls shall be made in any one calendar year. The funds realized from the North Carolina Church Builders Club are to be devoted to purchase of land or erection of a first unit of a new church — nothing for salary.

A brochure on the North Carolina Church Builders Club was prepared and distributed to the churches of North Carolina. The Executive Committee of the Club set Sunday, April 27th, as Church Builders Club Sunday. On that date, the Club was to be explained in the churches and the drive for memberships begun.

The Executive Committee met again in the summer of 1958 for the purpose of selecting the Club's first project. After considering a number of possible choices, the Sanford, N. C., "Northview Church", a newly organized church, was selected. A brochure on the Northview project was prepared and made available to the churches.

In the late Fall of 1958, the Club made its first "call". To date, we have some 400 memberships recorded. All members have not yet responded to the "call", but the Club has mailed its first check of $2,000 to the Northview Church.

Kenneth D. Register, Chairman
December 17, 1958

Navy Corpsman Uses Pulpit on Sundays

Betty Bradley

Sidney G. Olson has plans for his pay when he retires from the Navy in about nine years.

With his retirement check he'll supplement what dependent or missionary churches can give him in home mission projects of the Congregational Christian Church.

Daily Olson is a hospital corpsman at the Little Creek Amphibious Base dispensary. On Sundays and his hours off he is pastor of the Little Creek Congregational Christian Church.

No stranger to Virginia, Olson, who held the same rate during World War II, also served as minister interim in 1945 at the First Congregational Christian Church in Berkley.

Recalled to Service

Recalled to the Navy, Olson "began to think about little churches" while at Quonset Point, R. I. When he made hospital corpsman first class, he decided to stay in the service for 20 years, with his retirement pay in view.

A career discussion in his high school assembly set him on the road to the ministry. "A doctor helps the sick, a lawyer those in trouble, but a minister helps those who are drifting with no aim in life to reach an ultimate goal," he gives as his reason.

While doing graduate work at Chicago Theological Seminary at the University of Chicago, a combination of 500 miles a week driving, a housing shortage, and a need for ministers ended in a trip to Hawaii where he held services in a former Buddhist Temple.

Servicemen's Center

The project closest to his heart right now is the new Servicemen's Center his church opened December 7, at 4606 Shore Drive. The "badly needed" center features a television room, free coffee, books and magazines.

Under Mrs. Olson the church has started a youth group. Other church organizations include a women's fellowship and men's fellowship.

On December 31 Olson was transferred to the Norfolk Naval Hospital in Portsmouth. He'll continue in charge of the Little Creek church, as ordained by the Eastern Virginia Conference of Congregational Christian Churches, until June when children Nioma, 12, and Pamela, 6, are out of school.

By then the Little Creek Church should have a full time minister, and he'll be able to go on to another mission.

—Norfolk Virginian-Pilot

Rev. G. Harold Myers has accepted the postion of pastor of the new United Church of Christ in Burlington. He has resigned as pastor of First Evangelical and Reformed Church, Raleigh, and will assume his new duties January 18.

Tolleys Christmas In Portugal

We certainly had not expected to pend another Christmas in Portugal. s yet our visa for Angola has not rrived, but encouragingly enough, a w are beginning to come in, but hen there are 58 adults and 27 hildren waiting.

Another factor has changed our lans somewhat. Due to an RH factor ncompatibility, the mission doctors uggest that we remain in Portugal ontinental until after our baby's irth. The facilities necessary, in case f complications, are located some istance from where we will be in frica. So all concerned feel it unwise for us to attempt work in Angola nly to be obliged to make another ong trip shortly thereafter to the ospital in Luanda. This means that e will not leave Portugal until ebruary at the earliest. It seems a ong time to wait but of course each dditional month finds us speaking ortuguese a bit more intelligibly, so he time is not lost. Lessons go on aily as usual. Bill is presently translating his thesis into Portuguese — o mean undertaking.

Also, our group has a meeting one ight each week, which has as its urpose the broadening of our scope s to the problems we will face in frica and how to approach them. For xample, we have evenings devoted to Music of Africa, Becoming Acclimated o Other Cultures, First Aid, How to Live in Tropical and Sub-Tropical Climates, Islam Religion, etc. We also ave three and four weeks of study vith such books as **Life Together** by Dietrich Bonhoeffer, which proved ery fruitful and which we would suggest to any individual or group wishing to grow in their thinking concerning the Christian Fellowship. It s published by the SCM Press, Ltd., 6 Bloomsbury St., London. In January and February we are going o study J. B. Phillips' **Your God is Too Small** — published by MacMillian Co., N. Y.

As to Christmas, here in Portugal ou don't see a Santa at every corner r a tree in every home. House decorations are rare and carols are seldom eard. Even gift-giving, to the extent o which we are accustomed at home, s far less practical. It's more of a ime just for family "get-together" nd a Christmas dinner. And, any ifts children receive are from the Child Jesus and not Santa Claus.

Our David gets livelier by the day. He talks very little except for constant jibbering, but perhaps he's confused by hearing two languages spoken. At any rate, he obviously understands a good deal of what is said in either language, and we never know whether his next word will be Portuguese or English.

Boas Festas a um Feliz Ano Novo!

Bill-Nancy-David Tolley

EURE PILGRIM FELLOWSHIP

Paulette Felton, Reporter

The Pilgrim Youth Fellowship of Eure's Christian Church on the night of December 21 visited the nearby Roanoke Chowan Hospital. We delivered Christmas packages containing fruit and candy to twelve patients. We sincerely enjoyed the evening and we have the satisfaction of knowing that our deed was appreciated by the patients.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

The Madura Mission in India

American Board work in South India centers in the city of Madurai and reaches out through six other regular stations.

January

1—**Miss Miriam D. Brown** is manager of the Lucy Perry Noble Institute in Madurai. This school called Rachanyapuram (Place of Salvation) in Tamil educates girls from poverty-stricken areas in crafts which will help them when they return to their villages. Money goes each quarter to this school from one of our North Carolina churches. Miss Brown also supervises "Birdsnest" for orphans, and St. Andrew's Girls' High School in Ramnad (70 miles away).

2—**Dr. Ruth W. Catton** has recently gone to India for language study at Bangalore before beginning work at the Christian Mission Hospital in Madurai. A graduate of Oberlin and Northwestern, she is a niece of Miss Ione Catton, who has visited the Southern Convention several times.

3—**Mr. and Mrs. Paul R. Dettman** are both graduates of Oberlin College. He received Douglas Horton Scholarship for study at Harvard during first furlough year (1957-58). He is professor of English and bursar at American College, Madurai.

4—**Rev. and Mrs. Max Harrison** are in the U. S., where he is serving as acting Secretary for India and Ceylon after 40 years as a missionary. She is daughter and granddaughter of American Board missionaries. Both were connected with United Theological College, Bangalore, during last years in India.

5—**Rev. and Mrs. Charles P. Heineman** do village work in Tiruvadanai, Ramnad District, helping the people of India to help themselves. He is a graduate of Renssalaer Polytechnic Institute and Hartford Seminary. She graduated from Cornell before going to India under the Methodist Board.

6—**Miss Dorothy Hoath** is nursing superintendent at Hospital for Women and Children, Madurai. She is from Australia.

7—**Rev. and Mrs. Ralph Keithahn** are on furlough here now, but headquarters are in Kodaikanal. A graduate of Carleton, Chicago and Yale, he has specialized in religious and social service with a rural emphasis. She is a graduate of Rush Medical College. They were married while he was home on furlough in 1931. She has specialized in village health and nutrition, writing a textbook at Ghandi's suggestion, which now is used in Indian schools.

8—**Rev. and Mrs. William A. Kelley** expect to sail this year for Madurai, where he will be chaplain of American College. He is a graduate of Yale College and Boston School of Theology and has also studied at Harvard Law School and New College of University of Edinburgh in Scotland. She graduated from University of Connecticut in 1956.

9—**Miss Ellen Lang** came to the American Board in 1944 after serving eleven years as a Nursing Superintendent under the Australian Presbyterian Mission in Sholinghur. She is Nursing Superintendent of the Christian Mission Hospital in Madurai.

10—**Mr. and Mrs. Andrew Mills** were commissioned in Park Church, Grand Rapids, Michigan, in 1955 and the next year went to India as agricultural missionaries. Last fall the Mills settled in the village of Kallimanthayam.

Challenge By Chairman of Mission Board

Missions: Our Mission

Southern Convention Mission Period — January - April

Carl Wallace

Congregational Christians have been accused often of heavy local budgets and light mission effort, however, there appear to be signs of a more equal distribution of our responsibilities in this day. Many reasons for a swing in the direction of missions may be given and I would like to emphasize a few:

I. **A serious evaluation** of our effort as Christians convinces us that we will never fulfill our Lord's high commission to "love our neighbor" by local interest. The Christian life is expressed in many ways but never at the expense of mission concern and effort outside the local program.

II. **Our apportionment program** as suggested for our churches gives an opportunity for systematic support of ten endeavors outside the local church including Elon College, Elon Orphanage, Home and Foreign Missions. The fact that the apportionment suggests an amount and systematically handles our gifts encourages us to give and has helped us immeasurably to move beyond our local boundaries. Remember this! The apportionment program is a minimal challenge, as presently conceived, and it could never do more than fulfill minimum requirements for missions in a static world society and our society is everything but static today.

III. **The day of unusual opportunities** for our Lord's Kingdom is realized by many. These opportunities are being presented to us by two world-shaking movements: **Communism** and a **World Population Explosion.**

A. Dr. Ray Gibbons vividly revealed to many in our Fall Conferences that twelve hundred million people in our world are yet uncommitted and the majority of these will accept either Christianity or Communism in our life time. Here is a timely opportunity for us to make a "giant-step" for our Lord in foreign fields.

B. The "population explosion" (est. 64% increase in America — 1955-2000.) has jarred every thinking Christian to his feet to face reality.

1. **New Churches!** Already the "press" of the increasing multitude in suburban areas is demanding attention. In the past twelve months your Southern Convention Mission Board has had the privilege of helping five new church organizations come into reality, (Richmond, Greensboro, Sanford, Portsmouth and Burlington,) besides lending a strong arm to other slightly older organizations. This is only the beginning.

2. **Higher Education!** Church related Colleges are already filled and additional facilities are desperately needed. On scores of State College campuses where 65% of our public school teachers are trained there are little or no campus programs for Christian Education being carried on by our denomination. This means that spiritual development for our teachers and leaders of tomorrow is being neglected. To attempt to meet the present needs and the tremendous opportunity in the coming years our church leaders have launched a 7½ million dollar fund for higher education. We may well say "Our future as a Christian nation under God can be decided here."

Let us stand up to the challenges presented to us as Christians in our day. In the Mission period of the Southern Convention (January, February, March, April) let us give of ourselves unreservedly in prayer and study and "second mile" gifts over and above our pledges and our apportionments to fill the needs God has laid on our hearts. May God's trust in our generation be well placed and may this Mission Period lead us to a higher dedication of ourselves and our resources for the desperate needs of our changing world.

A wise word from Antioch bulletin: In announcing the meeting of the quarterly conference, the pastor, Rev. G. C. Crutchfield said, "If you have any good suggestions for the good of the church bring them with you, but leave your grievances at the door steps. Let us remember that the church was build upon the FAITH of great Christian spirits, and not upon doubt and uncertainties."

Elm Avenue Christian Church

The Mission Board of the Southern Convention was responsible for the organization of the Elm Avenue Christian Church, Portsmouth, Virginia, in 1920. Property was obtained at 1500 Elm Avenue, and a building erected and parsonage procured. This church flourished for a time, but it was never a very stable congregation because of the fact that it was in an over-churched community and often lacked ministerial leadership. About four years ago, the church realized that it would have to relocate or face extinction.

The church bought two lots for the purpose of erecting a church and parsonage in the Hodges Ferry Section of Portsmouth, with the hope that their Church might move out into this area. When their plans to re-locate failed to materialize, they showed a very fine Christian spirit by continuing the payments on these lots, hoping that eventually a Congregational Christian Church would be established. The first of June, 1958, their church property on Elm Avenue was sold, and the money ear-marked for a new Church at Hodges Ferry. The fourteen members remaining in the Church moved to Rosemont as associate members until a new church could be started in Portsmouth. On the first Sunday in October, 1958, Rev. Melvin Dollar, Associate Superintendent of the Southern Convention, started holding services in the Hodges Manor School. The members from the Elm Avenue Church came to this new group as a body, and gave two pianos, their Communion Set, their offering plates, Mimeograph machine, Pulpit Bible, and hymn books to the new group, thus enabling the church to get off to a good start.

At the 1958 session of the Eastern Virginia Conference, the Elm Avenue Church was officially disbanded and the members will place their memberships in the new United Congregational Christian Church in the Hodges Ferry section, Portsmouth, Virginia.

The new church is making very encouraging progress, and one of the reasons for it is the very unselfish and devoted Christian spirit of these wonderful people from the Elm Avenue Church.

Melvin Dollar

PREPARE FOR YOUTH WEEK

Youth — In The Household Of God

Robert A. Knowles

Each year, for the past several years, the period from the last Sunday in January through the first Sunday in February has been designated as "Youth Week" by more than thirty denominational youth fellowships which participate in the United Christian Youth Movement — or UCYM for short. During this brief time, particular emphasis is placed upon the participation of young people in the life and fellowship of the Christian Church, with the implication that this is not just a week-long splurge followed by inactivity, but an indication of the importance of the witness of youth in all aspects of the Church's work.

"Dare We Live In the Household of God?" is the theme for Youth Week this year, and during the week from January 25 through February 1, the emphasis is to be on "churchmanship" with all that it means with regard to personal faith, purposeful action, and ever-widening fellowship.

January 25 will be observed as denominational youth Sunday, and young people between the ages of twelve and twenty-four will assume responsibility for leading the total congregation of their local churches in corporate worship. Plans will be carefully worked out with ministers and other adults so that the service may be carried out with dignity and reverence. February 1 will find young people coming together across denominational lines to strengthen Christian fellowship in their communities and to demonstrate the joy of working and worshiping in unity as they express their faith in their one Lord, Jesus Christ.

Plans are well under way in many communities, but there is still time for local youth groups to get together and work toward a significant observance of Youth Week, 1959. The December 1958 and January 1959 issues of **The Church School Worker** contain articles which will be helpful in planning, and each church that has not yet ordered a Youth Week Packet should send a request immediately to: Rev. Robert A. Knowles, Box 336, Elon College, North Carolina. Enclose one dollar or a check for that amount made out to "Southern Convention Young People." Do not wait, but send your request quickly before the supply is exhausted at the Southern Convention Office. Those who purchased PF Packets at the fall rallies will find the Youth Week Packet included with the other material.

The mere observance of Youth Week will not automatically bring forth fruitful results in every situation, but many can testify to the values that have been discovered where a conscientious effort has been made to make Youth Week a meaningful experience. As youth seek to answer the question, "Dare we live in the Household of God?", the very seeking can make a difference in their young lives and in the life of the local church and the community.

The United States, Denmark and Australia lead the world in the average consumption of sugar of about 100 pounds per person per year.

BELIEVE IT OR NOT!

(Concerning facts and happenings which are seldom recognized and apparently unknown among church members.)

Each Wednesday evening at 7:30 P. M. a group of people gather in the church sanctuary for what is known as a mid-week service or prayer service. The purpose of this meeting is not sinister or mysterious. It is simply because these people are interested in Spiritual Power — they are anxious to see the Liberty Congregational Christian Church grow inwardly as well as outwardly. Evidently, one of the reasons why so many church members very seldom frequent this meeting is that they really don't believe in the necessity or the value of prayer. If the Church is ever to be revived and energized spiritually it must begin with and be sustained by prayer.

— The Challenge,
Liberty Church

Materials For Youth Week — 1959

January 25 - February 1

"Dare We Live in the Household of God?"

Complete Youth Week Packet. Contains one each of the first eight items listed below plus an interpretation of the poster. BB09. $1 each.

Youth Week Poster. Vibrantly printed in two colors. Use it widely for promotion of Youth Week and its theme. BB09. 20c each.

Youth Week Post Cards. The impressive Youth Week poster is reproduced on each post card. 3 1/4 x 5 1/4 inches. BB09. $4.50 per 100.

Youth Week Manual. A must to aid you in planning your observances, either for local church or community. BB09. 25c each.

Youth Week Guide for Services. Gives worship material and suggestions for worship services, plus supplemental material. BB09. 15c each.

Youth Sunday Worship Service. For use at morning worship Sunday, January 25, or for an evening service in the local church. BB09. $3.50 per 100.

Community Worship Service. A Youth Week service for use February 1 or during the week in a community service. BB09. $3.50 per 100.

Youth Week Radio Play. "Talent Scouts," a 12-minute skit to be presented over the local radio station or as a play in church. Six characters, 5 boys, 1 girl. BB09. 25c each.

Youth Week Television Play. "The Drip," a 15-minute TV play. Four characters, 2 boys, 2 girls. BB09. 25c each.

Supplemental Materials

The Good News of God. A manual of resource material on evangelism and churchmanship, in keeping with the Youth Week theme. A01 35c each. 10 or more, 30c each.

Youth Sunday Bulletin. Handsome printed cover. Inside blank for imprinting your own order of worship. BB09. $2.50 per 100.

The above material may be ordered from: P. and D., National Council of Churches, P. O. Box 301, Madison Square Station, New York 10, New York.

Encourage your church to permit its young people to be in charge of the morning worship service on Youth Sunday, January 25. Encourage all the Christian youth in your community to observe Interdenominational Youth Sunday, February 1.

Treasurer's Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

Quarter Ending November 30, 1958

Women's Offerings

Berea, Nans.	$ 25.00
Bethlehem, Nans.	57.87
Bayview	30.00
Central	20.00
Christian Temple	93.75
Cypress Chapel	47.50
Damascus	25.00
Eure	14.50
Franklin	85.00
First, Portsmouth	25.00
Great Bridge	25.00
Hardcastle Circle	50.00
Holland	40.00
Holy Neck	41.25
Hopewell	5.00
Isle of Wight	25.00
Little Creek	10.00
Mt. Carmel	20.00
Mt. Zion	7.50
Newport News	50.00
Oak Grove	9.60
Prince George	5.00
Richmond	30.00
Spring Hill	20.00
Shelton Memorial	10.00
Suffolk	250.00
Wakefield	6.80
Warwick	15.00
Windsor	30.00
Waverly	15.00
Total	$1,088.77

Juniors

Bethlehem, Nans.	$ 10.00
Bethlehem, Disp.	5.00
Eure	1.35
Franklin	7.50
First, Portsmouth	4.00
Holland	5.00
Holy Neck	5.00
Mt. Carmel	3.00
Wakefield	.60
Total	$ 41.45

Cradle Roll

Eure	$ 1.35
Franklin	2.00
First, Portsmouth	1.00
Mt. Carmel	1.00
Mt. Zion	1.00
Total	$ 6.35

Thank Offering

Berea, Nans.	$ 28.00
Bethlehem, Nans.	157.38
Bethlehem, Disp.	22.20
Bayview	25.00
Central	43.00
Christian Temple	153.22
Cypress Chapel	50.00
Damascus	10.00
Eure	12.91
First, Norfolk	14.68
First, Portsmouth	25.00
Great Bridge	120.00
Hardcastle Circle	9.59
Holland	106.51
Holy Neck	100.00
Hopewell	32.15
Isle of Wight	26.00
Liberty Spring	64.00
Little Creek	54.00
Mt. Carmel	23.00
Mt. Zion	26.00
Newport News	100.00
Oak Grove	15.00
Richmond	25.00
Spring Hill	14.50
Shelton Memorial	58.00
Suffolk	250.29
Windsor	44.95
Waverly	22.00
Total	$1,632.38

Life Memberships

Hardcastle Circle	$ 10.00
Holy Neck	20.00
Spring Hill	10.00
Warwick	20.00
Total	$ 60.00

Memorials

Bethlehem, Disp.	$ 10.00
Suffolk	10.00
Total	$ 20.00

World Community Day

Damascus	$ 4.97
Eure	10.00
Total	$ 14.97

Receipts

Balance last quarter	$ 259.28
Conference Offering	108.34
Mission Institute Offering	72.45
Women's Offerings	1,088.77
Juniors	41.45
Cradle Roll	6.35
Thank Offering	1,632.38
Life Memberships	60.00
Memorials	20.00
World Community Day	14.97
	$3,303.99

Disbursements

Suffolk Ins. Corp — Bond	$ 12.50
Mrs. T. Hayes Holland	4.88
A. M. Brown, Mission Institute Speaker	70.00
United Council Church Women	14.97
Bank Charge	.25
Expenses of Treasurer	3.52
Mrs. J. D. Strader, Conv. Treasurer	2,828.92
Morris Printing Co. — Programs	94.50
	$3,029.54
Balance in Bank, Dec. 13	$ 274.45

Mrs. Sam P. Frost, Treasurer

HONORING A GODLY MAN

Editorial appearing in Henderson Daily Dispatch Dec. 1, 1958 written by Mr. Henry A. Dennis, Editor.

Tributes of appreciation spoken at the First Baptist church Sunday were abundantly deserved by this modest but faithful minister upon his retirement. He has served the First Congregational Christian church for nineteen years, but has done more than that, for he has been a wholesome influence in the community generally in many ways during this period.

As many know, Mr. and Mrs. Apple will continue to make their home in Henderson. In a few days they will move from the parsonage adjacent to the church on Rowland Street to a new home they have build on Norvell Street. Mr. Apple will become pastor of two rural churches, Fuller's Chapel and Mt. Auburn, but the heavier burden of a city congregation will be laid down in partial relaxation from demands which are always persistent upon one in so active a ministry.

Mr. Apple has given in a spirit of humility and without fanfare of his energies and his devotion not alone to the God to whom his life has been dedicated, but likewise to his neighbors in the larger sense wherever and whoever they are. He has been a spiritual leader and a man of faith whose loyalty has stimulated like qualities among those who have come within the sphere of his influence. His life has been a beacon and an encouragement to those walking the Christian way, and his gentle manner has been a challenge and a source of strength to many a traveler.

This godly leader has touched the life of his community in the schools and in civic activity as well as in his church. For many years he taught in Henderson high school and Junior high, and in these areas attracted the esteem and affection of those with whom he has labored.

Each of us likes to hope that he may make some worthy and lasting contribution to his day and generation, and for Mr. Apple it can be said in truth that this community is a better place to live because this good man came this way.

Jesus Demands Complete Commitment

Background Scripture: Mark 10:17-31.

Devotional Reading: Matthew 6:19-23.

Memory Selection: **What is impossible with men, is possible with God.**
Luke 18:27 (RSV)

Let us get this straight at the beginning of this lesson: **it is not a lesson on money and rich men,** a diatribe against wealth and wealthy men. Jesus was no enemy of the rich. But He was an enemy of the love of, or lust for, wealth, which destroys the spiritual strength of men, is an insidious rival of God, and a source of divided loyalty in a man's life. This lesson is rather a study of discipleship in its exacting demands, a study of consecration and commitment which ought to trouble every one of us who reads it with an open mind and sensitive spirit.

WHAT THE YOUNG MAN HAD

To use slang "This guy had everything." He was **young,** and what a great thing it is to be young! How many there are of us who would say with the poet, "Backward, turn backward, O Time in thy flight, and make me a boy again (or young again) just for tonight," or for a longer period of youth. He was **wealthy.** How good it is to have wealth, at least in the measure to provide well for one's family, to educate children, to provide for old age, to enjoy travel, to finance enterprises, to give to worthy causes! He was **prominent.** He was a "ruler" which could mean that he was a member of the Sanhedrin, or the chief man in the synagogue, in other words **he had position.** He undoubtedly was **educated.** The fact that he had his important position is evidence of that fact. He had **power and influence.** And he was undoubtedly **popular** as a result of all these things. Best of all, he had **fine moral character.** We have no reason to question his honesty when he told Jesus that he had kept the Mosaic commandments from his youth! At least some of them, all those that had to do with his relationships with his fellowmen. It would seem that this young man had everything a man could wish for, everything to make him happy. One thing is sure — there are thousands of people today who think that if they had what he had, they would be happy, and "sitting pretty."

WHAT THE YOUNG MAN LACKED

He had everything it seemed. And yet **he seemed to lack something.** The interesting and disturbing thing is that **the young man himself realized this fact.** He had everything he needed for life, it seemed, and yet life itself eluded him. He came to Jesus with eager spirit, and in deep humility, and asked the Master what good thing he could do to inherit eternal life. Like many people, he thought a man's life consisted in the abundance of the things he possesses, and that the way to win eternal life is to do good works. As a matter of fact eternal life does not come in any such fashion. It is not by moral prescriptions, not by good works, not by merely obeying a written law, but by way of complete surrender to God that such a life comes. Religion in its deepest sense is losing one's life in the will of God.

Jesus soon brought the young man's thoughts to focus on the main issue. Reminding him that God was the source of ultimate goodness, He told him that he knew the commandments. The young man sincerely, and we may well believe, honestly, told Jesus that he had kept them from early youth. The Master's heart went out in love toward this fine youth — "then Jesus beholding him, loved him." And in love He put his finger on the "sore spot" in the young man's life. He said there was one thing lacking. If he was to find the secret of the higher life, he must sell all that he had, give to the poor, and become a personal disciple, taking up his cross and following him! It was a hard saying, and the young man's heart was filled with dismay when he heard the words.

"He went away grieved, or sorrowful." But why did Jesus make such an exacting, and seemingly unreasonable, demand on this fine fellow? Let us take a look.

It will be noted that when Jesus quoted the commandments, He quoted only the commandments that have to do with **a man's relationships with his fellowmen.** The young man had kept these commandments from his youth up. But there are also commandments that have to do with a **man's relationships with God.** And it was here that the young man had failed. **He loved his gold more than he loved God.** He loved it so much that the only hope for him was to get rid of it altogether. His wealth in itself was not wrong. But it was a deadly menace to his spiritual life. And as much as he loved it, he must get rid of it, if he was to find the true inner life of the spirit.

The young fellow just could not do this. He just couldn't give up his wealth and all it meant to him. He could not face and conquer that one great lack in his life, the love of wealth, so he turned away and left, so far as the record goes, Jesus forever. He turned away in sorrow, a sorrow of a deep disappointment, for he really wanted eternal life, wanted it, that is until he found out how much it would cost him. And one suspects that he was ever haunted by his failure to rise to the occasion when he was confronted with his great chance to become one of Jesus's disciples. He might have become one of the world's immortals. He went into oblivion. When Watts came to paint his great picture of this scene, he painted only the ruler's back — but what an eloquent back it is! He kept his money, but he missed the greatest adventure in life. With all his wealth, how poor he was!

WHAT ABOUT US?

You say that this lesson does not concern you, because you do not have wealth. But this lesson is not primarily about wealth. It is about the things in our lives that are rivals of God. In the young man's case it was Mammon. In our case it may be an affection, an unholy affection, a companionship, a love for an easy way of life, selfishness, an appetite, a habit, a secret sin. It is probably an unwillingness to make a full commitment to Christ. What is it that keeps you out of the Kingdom of God?

SUNDAY SCHOOL LESSON

JANUARY 11, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Elon Makes Report Of Progress

To the Executive Board of The Southern Convention:

I regret that I am unable to attend this meeting of the Executive Board. The Southern Association of Colleges and Secondary Schools is holding its annual meeting at the Brown Hotel in Louisville, Kentucky. It is extremely important to the College that I be present for this meeting. I know that you will understand the necessity of my being away on this occassion. Immediately after the meeting of the Southern Association, I will go to St. Louis, Missouri, for the meeting of the National Board of Directors of the Laymen's Fellowship. In my absence, I would like to have the following report read to you:

1. Enrollment. The College has the largest enrollment in its history. The evening school enrollment is the same as last year. The day school enrollment has increased by 20. This is represented by an increase of 70 students in the dormitories and a decrease of 50 commuting day students.

2. Faculty. We actually had only one unexpected resignation from the faculty last spring. We have been able to find satisfactory replacements in every case and in many cases found outstanding people to take positions on our faculty. We are very happy with the replacements who have come to our campus and feel that they are fitting into our program quite satisfactorily.

3. Finances. We are always faced with the problem of more things that need to be done than we can possibly finance. However, we feel that financially we are on a sound basis and that the contributions have been coming in with fair regularity. We need to remind ourselves continually of the responsibility which we have assumed in connection with Carolina and Virginia Halls. Many of our churches are paying their pledges but there are quite a number who are not. To date, this calendar year, we have actually received less than $12,000 toward Carolina and Virginia Halls. This is a discouraging total. I have asked the secretary to recheck it carefully, hoping that there is some mistake. I will, however, print the list of churches and the amounts in The Christian Sun after this recheck has been made.

You will be happy to know that we are continuing to press for higher standards of admission, for higher standards of classroom performance and for higher standards of conduct on the campus. I am thrilled by the cooperation and assistance of the members of the administrative staff and faculty, as we work in this direction. We need your continued interest, concern and prayers that we may be able to do the job which needs to be done.

Thank you for your assistance.

Sincerely yours,
J. E. Danieley,
President

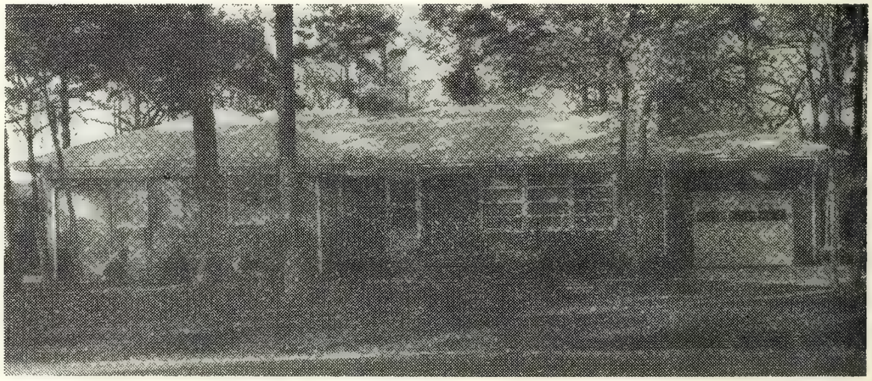
Elon College To Engage In Self-Study

The Board of Trustees at its fall meeting on October 8 approved an institutional self-study of Elon College. The study is already underway and is to be completed before the visit of an evaluation committee of the Southern Association of Colleges and Secondary Schools in November 1960. The faculty steering committee consists of Dr. H. H. Cunningham, Dean of the College, social science, Chairman; Mrs. Frances C. Longest, business education, secretary; Dr. Robert Benson, Dean of Students; Prof. Fletcher Moore, music and fine arts; Dr. Arnold Strauch, education and teacher training; Prof. W. T. Reece, business administration; and President J. E. Danieley, natural science.

In addition to the work of the various faculty and administrative sub-committees, there will be committees from the Board of Trustees, the Alumni Association, The Southern Convention of Congregational Christian Churches, and consultations with the ministers of the Southern Convention, student groups, and officials of Alamance County, Burlington and Elon College.

The study is designed to "produce reports that should serve the college in its plan of development". According to the manual of the Association the study should: "stimulate an institution to re-assess its objectives, organization, resources, procedure, program and achievements; to provide an interchange of ideas between institutions as a result of the experience of the visiting evaluators; to reaffirm the accreditation of the institution; and . . . to provide objective data . . . on which the institution may be guided. . .".

In announcing the study, President Danieley pointed out the study will not only result in a concise statement of objectives for Elon College but that the entire constituency of the College may come to a better understanding as to the nature, function, philosophy and program of the church-related college.



NEW PARSONAGE AT BAYSIDE

The new parsonage at Bayside, Virginia, is located in Thoroughgood Estates and is situated on a lovely wooded lot of hickory, maple, oak and dogwood. It has three large bedrooms, two baths, living room, dining room, den, and garage. This house was purchased at a cost of $26,000. The F.H.A. appraised value is $30,000. It is adequate and complete in every way. The Bayside church is very proud of its new home for the minister, Rev. G. Julius Rice, and so is the minister and his family.

AT OUR CHURCH HOME FOR CHILDREN

$13,000.00 Needed To Reach Goal

TIME IS EXTENDED

John G. Truitt, Superintendent

Dear Friends:

I am still hoping and praying that there will be friends and funds to help us reach the $40,000.00 goal. We lack only $13,609.55. And we have yet to hear from the Convention office. Moneys sent there during the past ten days are awaiting a final 1958 check-up before being sent on to us. I am hoping that funds coming in through that source and through many other gifts will put us over. We know what we need, and we need that much to finish up the year. Since our fiscal year began in September I am extending the time for reaching the goal to January 10. Come on, everybody let's reach it.

Thanks so much for the good response shown in this report. You are all very good to this Home for Children.

UNION SERVICE IN HONOR OF APPLE

Rev. J. Frank Apple, retiring after 19 years of service in our Henderson church, was honored at a testimonial union service of the uptown Henderson churches Sunday evening, November 31, at the First Baptist church.

Rev. W. D. McInnis, pastor of the First Presbyterian church, presided. Scripture was read by Rev. Herbert Tucker of Holy Innocents Episcopal church and the prayer was led by Rev. W. B. Petteway, First Methodist pastor.

W. Y. Bryan, chairman of the Henderson school board, spoke for the city schools, where Mr. Apple taught for many years; Clarence E. Greene, mayor pro tem, for the city; Henry Dennis, editor of the **Henderson Daily Dispatch**, for the community; Dr. W. W. Leathers, Jr., pastor of First Baptist church, for the churches; and John Allen Hall for the Congregational Christian Church. Mr. Apple responded by reviewing his ministry in Henderson and declaring his preference for a permanent residence there.

Programs for the union service contained a brief summary of the pastorate of Mr. Apple and an anonymous poem, "The Faithful Pastor."

REPORT FOR DECEMBER 15, 1958

MONTHLY OFFERINGS

Amount brought forward		$ 5,755.47
NO REPORT THIS WEEK		
Grand Total		$ 5,755.47

SPECIAL OFFERINGS

Amount brought forward		$12,069.76
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	$ 5.00	
Broyhill Educational Fund, Zion Evangelical and Reformed Church, Lenoir, N. C.	200.00	
In Memory of Oscar Bridges	5.00	
In Memory of James E. Harward, Sr.	5.00	
In Memory of Rev. and Mrs. J. S. Carden	10.00	
Thanksgiving Offerings:		
Burlington Rotary Club	20.00	
Eure Christian Sunday School	80.81	
A Friend	10.00	
Bethlehem (Nans.) Church	253.85	
Noland Memorial Foundation, Newport News, Va.	100.00	
The Cone Foundation, Greensboro, N. C.	100.00	
Miss Selma Marshall, Walnut Cove, N. C.	5.00	
Miss Sallie McKaughan, Greensboro, N. C.	5.00	
Bay View Cong. Christian Church	34.25	
Mr. and Mrs. A. E. Watts, South Norfolk, Va.	10.00	
Flint Hill (R) Cong. Christian Church	8.00	
Mrs. Bertha J. Boyce, Winchester, Va.	10.00	
Ladies' & Men's Bible Class, Winchester Cong. Christian Church	25.00	
Rev. R. L. Hendrickson, Lincoln, Kans.	30.00	
Christmas Offerings:		
Children, Teachers and Officers of Beginners' Dept., Suffolk Christian Church	10.00	
Women's Fellowship, Cong. Christian Church, Hopewell, Va.	10.00	
Mr. & Mrs. Herman Capps, Norfolk. Va.	10.00	
Mr. & Mrs. H. H. Huston, Salem, Nebr.	5.00	
Sr. Woman's Guild, Shelton Mem. Church, Portsmouth, Va.	10.00	
Frances Goodrich Fellowship, First Cong. Church, Asheville, N. C.	25.00	
Mrs. W. H. Garrett, Sr., South Norfolk, Va.	5.00	
Friendly Service Gifts:		
Women's Miss. Guild, Park Ave. Cong. Church, Arlington, Mass.	10.00	
Women's Fellowship, Cong. Church, Madison, Minn.	5.00	
Plymouth Cong. Church, Plymouth, Conn.	10.00	
Woman's Asso., South Cong. Ch., New Britain, Conn.	10.00	
Women's Fellowship, Cong. Church, Sherburn, Minn.	5.00	
Almire Cong. Church, Almire, Wash.	5.00	
Women's Fellowship, First Cong. Ch., Norwood, Mass.	10.00	
Prudence Chapter, Woman's Fellowship, First Cong. Church, Ottawa, Ill.	15.00	
Women's Fellowship, Cong. Church, Granite Falls, Minn.	5.00	
Special Gifts	154.30	
Total		$ 1,221.21
Grand Total		$13,290.97
Total for the Week		$ 1,221.21
Total for the Year		$19,046.44

– Continued on Page 14

LITTLE CREEK WOMEN'S FELLOWSHIP

Mrs. Margaret Waters, President

On October 2 nine members of the Little Creek Congregational Christian Women's Fellowship attended an all-day meeting of the Eastern Virginia Conference Women's Fellowship at Newport News.

November 2 our Women's Fellowship put on an inspirational program to dedicate the Woman's Gift, which will be used for the building of new Congregational Christian churches in the Norfolk area. The proceeds were $54.30.

LT. COLONEL ANTHONY P. BONNAFFON

Lt Colonel Anthony P. Bonnaffon, Artillery, Assistant J-3, United States Army Element, Headquarters, United Nations Command/United States Forces, Korea, died 5 December 1958, in Seoul, Korea, of acute myocardial infarction.

Colonel Bonnaffon was born 26 April 1920, at Ft. Devens, Massachusetts, the son of Colonel Sylvester Bonnaffon III. He attended Germantown Academy and Rutgers University and was commissioned in the Pennsylvania National Guard in 1941. Receiving a Regular Army Commission in February 1942, he served throughout World War II in varying combat assignments winning the Silver Star and Bronze Star Medals for valor. During the past 10 years his service included duty as liaison officer with French Forces in West Germany, Battalion staff duty at Ft. Sill, and as a student at the Field Artillery School, Ft. Sill, Okla., the Army Language School, Presidio of Monterey, California, and the School of International Affairs, at Columbia University.

Following extensive duty in the intelligence field in West Germany and as a member of the Army General Staff in the Office, Assistant Chief of Staff, Intelligence, Department of the Army, Col. Bonnaffon attended the Armed Forces Staff College at Norfolk, Virginia. Upon graduation he was assigned to Korea.

He is survived by his widow, Mrs. Sarah M. Bonnaffon and son, Robert Anthony Bonnaffon, of Arlington, Virginia; and one sister, Miss Anna C. Bonnaffon, of Philadelphia, Pa.

Service was held at 2:00 P. M., Monday, 15 December at the Post Chapel, Fort Myer, Arlington, Virginia. Interment was in Arlington National Cemetery.

CHILDREN'S HOME REPORT FOR DECEMBER 22, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 5,755.47
Eastern North Carolina Conference			
Amelia — Thanksgiving	$ 25.00		
Damascus — Thanksgiving	10.00		
Damascus	48.00		
Ebenezer	50.00		
Henderson — Thanksgiving	170.00		
Lee's Chapel, S.S.	5.00		
Liberty (Vance), S.S.	250.00		
Wake Chapel — Special	952.60	$1,510.60	
Eastern Virginia Conference			
Great Bridge	30.00		
Bethlehem (Nans.), S.S.	61.25		
Dendron — Thanksgiving	10.60		
Eure — Thanksgiving	25.00		
Holy Neck — Thanksgiving	44.81		
Liberty Spring, S.S.	2.50		
Liberty Spring	49.50		
Mt. Carmel	127.00		
Christian Temple	20.00		
Norfolk, Little Creek	4.55		
South Norfolk	35.00		
South Norfolk — Thanksgiving	162.25		
Union (Surry) — Thanksgiving	112.60		
Windsor, S.S.	86.36		
Warwick	63.00		
Bayside — Thanksgiving	25.06	859.48	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	27.00		
Carolina	8.00		
Graham, Prov. Mem.	4.00		
Greensboro, First	134.91		
Greensboro, First — Thanksgiving	329.65		
Pleasant Grove — Special	22.50		
Rocky Ford	1.00		
Greensboro, St. Peter's	12.00	539.06	
Western North Carolina Conference			
Asheboro — Special	6.00		
Bailey's Grove — Thanksgiving	11.40		
Zion	50.00	67.40	
Virginia Valley Conference			
Winchester, S.S.	10.00	10.00	
Total			$ 2,986.54
Grand Total			$ 8,742.01

SPECIAL OFFERINGS

Amount brought forward		$13,290.97
Philathea Class, Suffolk Christian Church	$ 5.00	
In Memory of Russell E. Apple	5.00	
In Memory of A. D. Pate	20.00	
In Memory of Miss Allie Lee Norfleet	7.00	
In Memory of R. J. Kernodle	5.00	
In Memory of Mrs. Estella Ray	5.00	
In Memory of D. C. Cotton, Sr.	5.00	
Friendly Service Gifts:		
Royalton Cong. Church Guild, Royalton Vt.	5.00	
Ladies' Guild, Cong. Church, Denbigh, N. D.	5.00	
Women's Asso., Whitneyville Cong. Church, Hamden, Conn.	20.00	
Women's Fellowship, Cong. Christian Church, Sumner, Ill.	15.00	
Group 2, Union Cong. Church, Waupun, Wis.	17.70	
Thanksgiving Offerings:		
Miss Mary Griffin, Wake Forest, N. C.	20.00	
D. Y. Buckingham, Asheville, N. C.	20.00	
C. A. Hall, Burlington, N. C.	30.00	

YOUTH FELLOWSHIP IN ACTION

Pictured above is the Wake Chapel Senior Youth Fellowship with used clothing collected on a one-night drive. The Friendly Service Committee of the Women's Fellowship sorted, packaged, and mailed the garments to the Congregational Christian Home for Children, the Mountain Mission Project, and to Church World Service.

Irvin Alger, Aliquippa, Pa.	5.00	
A Friend, Burlington, N. C.	10.00	
Mrs. Fannie K. Dameron, Burlington, N. C.	25.00	
Mr. & Mrs. J. C. Darden, Suffolk, Va.	5.00	
Mr. & Mrs. C. A. Pugh, Winchester, Va.	25.00	
Christmas Offerings:		
Mr. & Mrs. J. Leonard Byrd, Suffolk, Va.	25.00	
Mrs. O. G. Fleming, South Norfolk, Va.	100.00	
Adult Class, Ebenezer Christian Church S.S.	37.60	
Miss Mildred R. Davis, Phoenix, N. Y.	50.00	
Womack Electric Supply Co., Inc., Burlington, N. C.	250.00	
Mrs. Gladys F. Taylor, Phoenix, N. Y.	5.00	
Clarence M. Fields & Family, San Leandro, Calif.	5.00	
Adult Bible Class, Clayton Christian Church	5.00	
Mr. & Mrs. Arthur Wilkins, Suffolk, Va.	25.00	
Carey E. Haigler, Charlotte, N. C.	10.00	
Hunterdale, Va., Laymen's Fellowship	25.00	
Miss Stella E. Sharp, Summerfield, N. C.	10.00	
Miss Hattie Brakefield, Chester, S. C.	10.00	
C. Robert Ray, Burlington, N. C.	5.00	
Mrs. Naomi B. Holder, Winchester, Va.	25.00	
I. H. Vickery, Henderson, N. C.	100.00	
Miss Nelle D. Rawles, Arlington, Va.	15.00	
E. W. Kellam, McLeansville, N. C.	20.00	
Herman Donnell, Greensboro, N. C.	60.00	
O'Kelley Bible Class, Greensboro, First Church	50.00	
Ralph Foushee, Sanford, N. C.	25.00	
The Happy Sharer's Club, Greensboro, N. C.	20.00	
A Friend	1,000.00	
Mr. & Mrs. Buchanan, Sanford, N. C.	50.00	
Mr. & Mrs. Henry A. Rawles, Suffolk, Va.	10.00	
Mrs. J. E. Rawls, Suffolk, Va.	20.00	
Mills, Rawls & Japheth Saecker, Suffolk, Va.	3.00	
Mrs. Maggie Carey, Burlington, N. C.	5.00	
Mr. & Mrs. Ralph Oxford, Elon College, N. C.	100.00	
Mrs. Isabelle F. Robinson, Albany, N. Y.	10.00	
Mr. & Mrs. J. F. Shomo, Shenandoah, Va.	10.00	
Special Gifts	974.00	
Total		$ 3,314.30
Grand Total		$16,605.27
Total for the Week		$ 6,300.84
Total for the Year		$25,347.28

CIRCLES WORK AT PLEASANT RIDGE

Mrs. J. C. Newell, President

In September the women of Pleasant Ridge church, Route 1, Ramseur, North Carolina, divided into circles based on geographical location of the members. Mrs. Colbert Allen is chairman of Circle 1 and Mrs. Harry Stewart of Circle 2. At this September meeting Mrs. Martin Joyce was presented a memorial for her grandmother, Mrs. Donna Cox. It was decided that each circle would furnish tray favors for the Randolph County Hospital, Asheboro, during alternate months.

The October program on "Different Concerns of Social Welfare" was presented in Circle 1 by Mrs. Jimmy Scott and in Circle 2 by Mrs. Sybrant Pell. Each month Mrs. Stewart is giving a stewardship story as part of the program in circle 2.

In November World Community Day was observed in our church with Spoon's Chapel sharing in the program. Mrs. Earl Lowdermilk of Pleasant Ridge and Mrs. Resal Craven of Spoon's Chapel were chairmen. The president and our minister's wife, Mrs. Lynwood Hubbard, attended the district Women's Fellowship in Randleman in November.

"The Lamb Was His" (a Christmas play from the program booklet) was effectively presented in each circle for the December program. Mrs. Colbert Allen and Misses Velma Jean and Emma Allen gave it in circle 1, while Mrs. Quinton Hicks and Misses Shirley Lowdermilk and Elaine Beane gave it in circle 2. Mrs. Hicks also gave the Bible study on "We Believe in the Kingdom of God" and that circle voted to give $5.00 to the Angie Crew Scholarship Fund.

At the joint meeting January 2 at the church the president gave a review of the foreign mission study book on the Middle East.

New altar furniture was given to Antioch Church, Walters, Virginia, by Mr. and Mrs. Willie Garrison as a Christmas present. The ladies' class gave the dossal cloth to go with the altar.

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108 pounds of used clothing was sent by Apple's Chapel to the Congregational Christian Service Committee, and 26 pounds of material and yarn to refugees. Service Committee's address is 110 E. 29th St. N. Y. 16. This is the time of year when good warm clothing is especially welcomed.

New Year's Gift

We humbly ask, dear Master,
That our New Year gift may be,
All meaner things forsaking,
Rich fellowship with Thee.
Our hearts at rest and tranquil,
Thy blessed will our own
Until we know Thee fully
In Thy eternal home.

New Year

Dear Master, for this coming year
Just one request I bring:
I do not pray for happiness,
Or any earthly thing —
I do not ask to understand
The way Thou leadest me,
But this I ask: Teach me to do
The thing that pleaseth Thee.

I want to know Thy guiding voice,
To walk with Thee each day.
Dear Master, make me swift to hear
And ready to obey.
And thus the year I now begin
A happy year will be —
If I am seeking just to do
The thing that pleaseth Thee.

A New Year Prayer

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any life of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

My Only Plea

Just one thing, O Master, I ask today,
Now that the old year has passed away
And a promising new year, through grace of Thine,
With all the dreams of youth is mine—
Just one thing I ask as I onward go,
That I'll walk with Thee—not too fast, nor slow;
Just one thing I ask and nothing more,
Not to linger behind, nor run before.
O Master! This is my only plea—
Take hold of my life and pilot me.

—Walter J. Kuhn

HISTORICAL SOCIETY, 195
Southern Convention of Congregational Christian Churches

The Christian Sun

Elon College Library X

VOLUME 111 JANUARY 13, 1959 NUMBER 2

MOTTO:

n essentials, Unity
n non-essentials, Liberty
n all things, Charity

lelp the History Room by nishing missing issues of The ristian Sun. See page 7.

isterial Directory
Pages 11-13

Organ of the Southern Con-
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Editorial and Publication
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Subscription office:
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COMMISSION ON RECRUITMENT TO MEET

All of us are concerned that so few of our young men are answering the call to prepare for full-time pastoral ministry; similarly, there is a shortage in the field of Christian Education and other Christian vocations open to young women. President Garren has appointed you to serve on this commission because he believes that you are concerned, and that you are willing to give your time, prayers, influence, and thought toward a better presentation of the claims of Jesus Christ upon the lives of our choice young people to answer the call to full-time Christian vocations. There are 45 on this commission, representing every part of our Convention life, and it is very important that you serve.

It is felt imperative that we shall have a meeting of this full commission on January 20, 1959. Therefore, a meeting is hereby called to be held at the Convention Office, Elon College, N. C., Tuesday, January 20, at ten A. M. It is expected that the meeting will continue until 2:00 or 3:00 P. M.

We are to have as guest speaker at this first meeting of our commission Dr. Nathaniel M. Guptill, Associate Minister and Director of the Department of the Ministry of the General Council of Congregational Christian Churches.
We hope that you will make every effort to be present.

Wm. T. Scott, Superintendent

(Excerpts from letter directed to members of commission.)

Here And There Among The Churches

United, Raleigh received 6 members and 9 associate members into its fellowship December 8. Rev. Gaylord B. Noyce is the pastor.

We Believe, Bible study sponsored by the Women's Fellowship, is being presented each Sunday from now through the pre-Easter season at the Sanford church, where Dr. David Shepherd is pastor.

Apple's Chapel Women's Fellowship is giving $200 of the proceeds from their Harvest Sale to the church to use in fixing classrooms and assembly room for the children in their church school.

List of foreign students in North Carolina Colleges is available to church organizations and civic groups by writing the N. C. Council of Churches, College Station, Durham, North Carolina.

Superintendent W. T. Scott and Rev. Robert S. Knowles of the Southern Convention and **Dr. Harvey Fesperman** of the Southern Synod attended the meeting for denominational leaders sponsored by the N. C. Council of Churches in Durham December 3. Twelve denominations were represented.

A layman writes: I read in **The Christian Sun** that you are going to have a meeting soon to decide how you can get **The Sun** into the hands of more people. We need to get the churches to send **The Sun** to every member of the church. . . I have been wanting our church to do this for a long time and I think we are in a position to do it but have not.

Pictures of the year's work were a special feature of the annual church meeting at Asheboro last Sunday evening. The business session followed a picnic-style supper.

An anonymous gift of $500 from someone out of town was an end of the year gift to United Church, Raleigh. The donor is "interested in the work of the United Church."

LEGACY

A new year is a magic chest, untold
wealth is in it;
A golden chain of precious hours—
every link a minute.
Tears and laughter, sadness, song,
jeweled gems that lend
Richness to the legacy, ours to keep
or spend.
A new year is a magic chest; the gift
of time is in it.
So guard it well and do not lose one
precious golden minute.

—Church of Wide Fellowship
Bulletin

L. L. Vaughan, retired professor of N. C. State College, has served in varying capacities on the business board of United Church, Raleigh, continuously since 1911. He entertained the board at its January meeting.

Gerald Johnson, native Tarheel, and Baltimore journalist, author and lecturer, will open the 20th annual **Institute of Religion,** United Church, Raleigh, January 19. Dinner is served at 6; classes (one on international affairs, one on religion and politics, one on court reform, and the other on needed social legislation in N. C.) at 7; and the address is at 8:00 p.m.

Rev. C. Fred Allred has taken u his duties as pastor of Belew's Cree and Salem Chapel churches. His new address is Belew's Creek, Nort Carolina.

Chaplain George S. Thilking USN shared with the pastor, Rev. Thoma H. Britton, in the administration o communion at Shelton Memorial Portsmouth, January 4.

Bayside Laymen's Fellowship ha the men from Lynnhaven Colon Chapel as their guests for suppe January 12. The guest minister, Rev S. K. Emurian, provided the program

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Mrs. Will B. O'Neill, widow of th former pastor at Holland, Virginia and Sanford, North Carolina, is now living at 7455 Maribel Drive, Bato Rouge, Louisiana.

Liberty Pilgrim Fellowship, Liberty North Carolina, where Rev. Bil Joyner is pastor, enjoyed seeing **Th Ten Commandments** December 7 Their church paper **The Challeng** says, "Every one was inspired by th film and came away knowing mor about the commandments."

Billy Joe Willett, ministerial student at Piedmont College, led th Service of Carols and Candles in hi home church, Sanford, December 2 at five o'clock. He was assisted b **Bill Watson,** who is teaching in Hampton, Virginia. The Women's Fellowship entertained with a Christmas te following the special service. **Re Thomas,** ministerial student fro Sanford at Elon College, preached th Sunday morning sermon December 29 using as his topic **Peace on Earth.**

Volume 111 Number 2

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Ministerial Directory is found on ages 11-13 of this paper. Please heck names, addresses, churches eing served, and if mistakes are ound notify Superintendent W. T. cott immediately, so corrections can e made for the ANNUAL.

Dr. Walter C. Giersbach and 20 of ur church leaders from eleven states ft Idlewild Airport, New York, anuary 6 for a ten-day tour of hurches, schools, and other projects n Puerto Rico, which has been a ission field of ours since 1898.

DR. STOWE HONORED

Dr. David M. Stowe, educational ecretary of our American Board of ommissioners for Foreign Missions, as been named secretary of a newly reated Commission on Theology of ission of the World Council of hurches and the International Missionary Council. He left Boston Dember 6 for a two-week trip to urope in connection with his new uties. The 25-member commission s composed of theologians of all rotestant denominations. Purpose s a "deep reconsideration of the present expressions of the traditional issionary enterprise" in the light of ew obstacles and new opportunities.

Dr. Stowe spoke at the Southern onvention last spring, and at the aymen's Seminar at Moonelon.

OPEN HOUSE

Open house will be held Sunday fternoon January 25, 1959, from two o four o'clock at the new parsonage f Piney Plains Christian Church.

Rev. and Mrs. Talley moved from anford, N. C. into the new parsonage n November. They seem to be enjoying their new home and wish to xtend an invitation to all their riends to visit them.

We are looking forward to an fternoon of love and fellowship for ne and all," says Mr. Tally.

Christian Education seems important at Liberty church, Nathalie, Virinia, where Rev. Bill Rich is pastor. he first week in January the Board f Christian Education met Monday at :30. This was followed by Bible tudy on the last chapter of the Acts f the Apostles. On Thursday every fficer and teacher of the church chool was invited for a review of the iterature to be used during the oming quarter and to see a film ealing with the Pilgrim Series iterature.

LEADERSHIP TRAINING SCHOOL AT ELON

January 18, 19, 25, 26, 1959

Learning with Pre-Schoolers will be led by Mrs. Richard Petersen.

Teaching Primaries and Juniors is the topic for Miss Ruth Dunn.

Junior and Senior Highs in Our Church will be discussed by Rev. Robert Knowles and Rev. John Graves.

Teaching Adults will be the theme for President J. Earl Danieley.

Christian Faith in Action will be taught by Rev. James Cress.

The above courses will be offered in the first period of the two hour sessions. In the second period the following will be added.

How to Be a Good Story-Teller by Mrs. Robert A. Knowles.

The Use of Creative Activities by Mrs. Grant Burns, and Worship Experiences in the Church School by Miss Dorothy Ballinger.

Sunday sessions will be from three to five o'clock in the afternoon, and all the other sessions are from 7:00 to 9:00 P. M. Churches in that area are invited to share in this learning process.

Dr. Vaughan Dabney, Dean Emeritus of Andover-Newton Seminary, was elected secretary of the Congregational Christian Historical Society December 30, and began his service January 1. He succeeds the late Dr. Frederick L. Fagley. Office of the Society has recently been moved from New York to Boston, and is now located at 14 Beacon Street.

Rev. John Permar is the new pastor of Kallam's Grove, Mt. Bethel and New Lebanon churches. He and his wife live in the parsonage at New Lebanon, Route 4, Reidsville, N. C.

Leadership Training School is being conducted this week — Sunday through Wednesday — in our Greensboro, First, church. Courses are being offered in church music, New Testament, religion in every-day life, and teaching pre-school children, Primaries, and Junior and Senior Highs.

EXCERPTS FROM CHRISTMAS LETTERS

The snow came early this year as well as very cold weather. We are welcoming the opportunity to go to Winter Park, Florida in February, when Victor has been invited to preach two sermons at the church's celebration of its 75th anniversary. Our ten grandchildren visit us often and they are all beautiful.

— Rev. and Mrs. Victor B. Chicoine
Ludlow, Massachusetts

That health conditions hindered our return to Japan is known to most of you. That Will is instructor in the sociology department of Mankato State College is also not news to many of you. We sorrowfully looked at the boats in San Francisco last August knowing that our last (10th) voyage across the Pacific had probably been taken. We are ever thankful for all of you and what you have done for and meant to us in many rich experiences.

— Rev. and Mrs. Wm. Q. McKnight
Mankato, Minnesota

Big Attendance At Va. Youth Meeting

Over 1800 young people and adult counselors participated in a Virginia Christian Youth Convention at The Mosque in Richmond January 2 to 4. For three days they studied and worshiped together on the theme, "Dare We Live In The Household Of God?" This also will be the theme of Christian Youth Week which will be observed across the nation January 25 to February 1.

The program included addresses by Dr. J. Robert Nelson, Dean of Vanderbilt Divinity School, discussion groups led by sixty prominent church leaders, worship services and fellowship periods. A highlight of the convention was a modern dramatization of the parable of the Prodigal Son presented by the religious Drama Team of Union Theological Seminary.

On Saturday afternoon and evening denominational conferences and banquets were held. Nearly 100 young people attended the United Church of Christ banquet and were inspired by the speaker, Rev. Robert Knowles of Elon College, N. C.

The young people at the convention represented fourteen Protestant denominations and came from sixty counties across the state. Some areas sent large delegations: Norfolk, 107; Portsmouth, 44; Harrisonburg and Rockingham County, 62; Alexandria and Fairfax County, 53; Fort Monroe, 51; Winchester, 50; Roanoke, 50.

Needed: Religious Workers

Officials of the Southern Convention are concerned about leadership for our churches. Last week this paper carried the list of members of a recently appointed Commission on Recruitment, and it was a lengthy list. Announcement is made of a meeting of the Commission January 20 at the Convention Office at Elon College. Leadership is being brought from denominational headquarters in New York for this meeting. It is hoped that every member of the Commission will be present. All of which emphasizes the importance of the matter to be considered, which is recruiting leadership for our churches.

Careful analysis of the Ministerial Directory found on pages 11-13 of this paper will show that many of our ministers are retired, or for other reasons are not giving full time to the ministry. It will also show that many churches have only part time service, with two or more churches being led by one pastor, and that many pastors are also students. If figures were available it would be easy to see that only a comparatively few of our more than 200 churches pay enough salary to maintain adequate ministerial leadership. The number of those entering the ministry is much too small to care for the churches we now have, and we ought to start new churches.

It is easy to see that we need more recruits for the ministry in order to maintain our churches. If we are to grow, we will need still more ministers.

Many churches, and groups of churches, need religious education workers.

Then there is the world mission of the church. It is not time to quit sending church workers to the far places of the earth. Rather it is the moment in history when a far larger number should be going each year. If our world is to be Christian, we must have missionaries.

The need for leadership is evident to those who look at the situation. But what to do about it is not quite so obvious.

Churches have Sunday schools and Pilgrim Fellowships to give young people knowledge of the Church and all that it means, and to prepare them for Christian living. Large sums are invested in Moonelon and other youth camps where the call of Christ is supposed to be emphasized. Ministers pride themselves on being counselors for their young people. And yet young people are not entering the service of the Church in large enough numbers. Like the rich young ruler who talked with Jesus, we must inquire, "What lack I yet?"

The best commission to study and answer that question would be headed by parents. They should be ably assisted by pastors, teachers in church and public schools, youth leaders, and young people themselves. It is too easy to blame big business that seeks young leadership and remunerates handsomely for services rendered. The dollar sign is not the only thing that appeals to young people who have learned of Christ. It just could be that parents are not eager for their children to enter the service of the Church, for they know how churches treat their hired servants. (But more of this later.) Most church people, even in the Southern Convention, are quite well off financially, and Jesus indicated that it is very difficult for a rich person to enter the kingdom of God. There are many reasons why we lack ministers, religious education directors, and missionaries. But there are also many good reasons why the number should increase. The Commission will doubtless list them, and send the challenge to the young people of our churches. That message will need to be heard by parents who prefer that their children enter other less demanding and more remunerative service.

Thank You

A letter dated January 5 from a retired college teacher adds to a growing list of letters to the editor expressing appreciation for **The Christian Sun** and its contribution to the denomination. Such letters bring real joy and encouragement to an editor who has no secretarial help — except a busy wife — and who is also pastor of a city church twenty-five miles away. If answers to letters are not received, please be assured that the letters are really appreciated, and that they are a stimulus to better service through this publication. Thanks, and thanks, and thanks.

Thanks also to those churches that send written articles for publication, and to those that send their Sunday bulletins and other printed matter. All of these things help to make ours a newsy paper.

Thanks to the thirty-eight churches that think enough of our publication to send it to their members. Some churches solicit subscriptions; others pay half of the subscription price; and still others put the whole item in the budget and send the paper to all families as part of what the church does for its people.

Martin Luther did not think it right for the representative of Rome to promise forgiveness for sins that were to be committed, but it would seem to be right to say thanks to all those churches that will soon, and certainly this year, get **The Sun** into the homes of their people. February has been designated by the Board of Publications as the time when we would make a concerted effort to increase the subscription list. It is devoutly hoped that leaders in every church will respond to this call, not just for the sake of the paper, but for the benefit of the members, and for the strengthening of the churches themselves.

It is believed by many who have tried it that the income to the local church which sends the paper to al families will increase much more than the amount it wil cost to send the subscriptions. Two dollars per year is not a large sum for a church to invest in the education of a family. If the family has not been contributing it is likely that a contribution will be made before the year is gone. This is a fine way for the church to let its people know that they are desired, appreciated, and are expected to be active in the work of the church.

Thanks to all ministers, deacons, trustees, stewardship committees. Sunday school superintendents and teachers, boards of Christian education, leaders in women's societies, laymen's fellowships, and Pilgrim Fellowships that will take this matter seriously and try to get their people to reading the one and only publication of the Southern Convention, the only weekly publication in the Congregational Christian Churches in the United States, the paper that has been serving the Southern Convention people since 1844 — before there was an organized convention, a mission board, a college or a Church home for children. **The Christian Sun** wants to take the message of the Church to all the people in our churches. In order to do so, it is necessary for the local church people to get the subscriptions, and add the names to the mailing list. Please make yours a 100% church and enjoy the benefits that will come to you and your people.

Variety Among Christians

Congratulations to W. R. Cullom, a frequent contributor, who will be 92 ears old Thursday, January 15. Dr. Cullom, a minister of the Baptist faith nce July, 1886, and teacher at Wake Forest College from 1896-1938, resides n Wake Forest, North Carolina. **The Christian Sun** wishes for you, Dr. ullom, a happy birthday and many more years of fruitful service.

In my early days I thought of the welve apostles of our Lord as having ome through exactly the same ould, and as people who walked rough life as if they had each been d by the same string let down from eaven. This statement is a little exggerated, but not enough so as to ake it untrue. Nor was this feeling id aside all at once. As I think back ver my life, I expect if I give the acts as they are I shall have to say hat I was nearly thirty years of ge when I read Dr. A. B. Bruce's **raining the Twelve,** and it was this reat book that led me to see and eel the fact that each of the Apostles ossessed and exhibited a distinct and ven a different personality from all he rest of them. Simon Peter was mpulsive and quick to speak; John was a mystic and very affectionate n his make-up; James, John's brother, was practical and said, "Show me your faith without your works, and I will show you my faith by my works"; Philip was questioning and said, "Show us the Father, and it sufficeth us", etc., etc. But I can think of no concept about Christian people that has helped me more than the one to which I am here alluding. Life is that way; the work of the Kingdom is that way; the church of God is and must be that way to fulfill its mission in the earth. If all of us will cultivate the habit of thinking more along this line, I believe it will help us now. The truth is that I have come to feel very grateful that God can and does use quite a variety of temperaments and personalities in his work. May we learn more and more to be patient and forbearing with one another.

W. R. Cullom
Wake Forest, N. C.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

Gaylord B. Noyce, Chairman

"WHAT WOULD YOU SAY?"

Six hundred delegates from the hirty-three denominations that make up the National Council of Churches met in November to study the many knotty problems of international affairs from Christian points of view. Many were experts and students of foreign policy — others were ordinary laymen like you and me.

Their conclusions in a five thousand word statement include opinions on such questions as these which follow. Check your own opinion and then see what this study conference urged upon our government.

1. Should mainland China be admitted to the United Nations?
2. Should the United States oppose Arab unity?
3. Should Jerusalem be internationalized?
4. Should the U.S. stop aid to neutralist India?
5. Should trade with Russia be expanded?
6. Should there be a UN police force?
7. Should the U.S. refuse to recognize Red China?
8. Should universal military service be continued?
9. Should newspaper men be allowed to travel in all other lands?

Answers from the N.C.C. study conference:

1. Yes 2. No, if not aggressive. 3. Yes 4. No 5. Yes 6. Yes 7. No 8. Yes 9. Yes

If your Social Action Committee or some church group wants to study such conclusions and the reasoning behind them write to The Council for Social Action, 289 Fourth Avenue, New York, or ask your minister for the **Christian Century** magazine of December 10, 1958.

About . . .

A CHURCH THAT DIED BUT STILL LIVES

The old church was nestled away on a side road in a remote section of a Virginia county. There was no sign to direct a stranger to the building. Just an old church that had died because the congregation had diminished.

There had been a church building on the same site since 1775, first a log structure which was replaced nearly a century later by another log building. The present building constructed of hand-made brick showed that time had scarred its appearance and reduced its usefulness. The timeworn building, the oak-shaded churchyard and a few grave markers were left as symbols of silence.

Down the hill from the old church was a little-used, winding road that led to a quaint dwelling on a small knoll. A mongrel dog barked a friendly welcome, but the chickens, sunning themselves in the front yard, were frustrated by the appearance of a stranger.

A smiling little old lady came to the door. Yes, she knew all about the old church, for in it she taught Sunday school for 50 years. But to her the church was not dead, but still living in the hearts of her "boys" and "girls" whom she had taught the greatness of Christianity. These "children" of hers had only moved away to work in other churches, to help build others, to build homes and raise families because they learned the joy of worship and the worthwhileness of life in the old church that had been officially abandoned.

Often there is a story within a story, and the one within this brief recital of an old church that died is the part the little old lady played which makes the church still live.

C. B. Riddle

The sum of $462,000 has been given by individuals and foundations in the United States toward a new headquarters building for the World Council of Churches in Geneva, Switzerland. An additional $300,000 has been pledged by member churches of the World Council. The goal is $2,500,000.

A Pastor Does Something New

An unusual type of service is being rendered by one of our newer student pastors — Rev. Thomas F. Liverman, pastor at Zion Church, near Burlington. Mr. Liverman is teaching people to read and write — not only members of his church, but others as well.

How did this come about? Mr. Liverman asked a man to join the church and his reply was, "I can't read or write, and I don't want those people to know it." Mr. Liverman immediately met this challenge without hesitation. He promised to teach the man to read and write, so he could join the church and in doing so, Mr. Liverman has become involved in an Adult Education program which is of great benefit to some lucky people in Alamance County.

How was this possible? For three months Mr. Liverman investigated possible helps in teaching literacy and met discouragement. He was told there was no such material available for teaching adults. Finally, the Altrusa Club of Burlington came into the picture. They had purchased a house in a section outlying Burlington and near our Zion Church, where they hoped to start an Educational Center. This had been a section known as "tent town", where people actually lived in tents and were in great need of many things. The Altrusa Club's President, Mrs. Frances Dawson, member of Elon College Community Church, told Mr. Liverman about the Club's plan to have a teacher come from the Koinonia Foundation in Baltimore to train a group of people to teach reading and writing to adults, using the world famous Laubach method. Mr. Liverman joined this class, which met in Mrs. Dawson's home for ten days, seven hours a day. Along with instruction, supper was also given to the class. Seventeen people took the course — ten Negro teachers and seven white teachers.

At the end of this class of instruction, Mr. Liverman was asked by the Altrusa Club to start a class at their Educational Center. Twenty people registered for this class — people who for one reason or other had not been able to complete their education. As Mr. Liverman says, these were ordinary people, owned their homes, and people who might be your next door neighbors. There were so many who wanted to learn, two classes had to be started — one morning one, and one at night. After a few weeks, there were so many requests for classes in the more advanced elementary grades, these had to be added also.

The Koinonia Foundation, upon learning of Mr. Liverman's advanced classes, were very enthusiastic, since this is the first project of its kind in the country. Reading and writing had been taught before, but not courses in all elementary grades to people on this higher level.

What happened to the man who could not read or write? He has changed so much after learning to read and write that he now is an outgoing person instead of retiring as before. He has brought several other people into the church, as well as himself. He is very proud of his progress because now he can take his place with the others. He was one of eleven in a night class, with ages ranging from 21 to 56. Several other people signed up for a class which started in September.

Now, another idea has been born. Mr. Liverman has been asked to teach at Elon College, so that college students may go out into their various communities equipped to help people learn to read and write — the "Each One Teach One" idea. This may be a course included in the regular curriculum.

What about Tommy Liverman? He came from Norfolk, Virginia, grew up in our Rosemont Church, and has been a student at Elon College since the spring of 1956. Before he came to Elon, he served for a period in the armed services and was in the roofing business with his father in Norfolk. He is married and has a lovely family — his wife, Cleta and two sons — Ricky 4, and Jeff 2. Needless to say, Tommy is a very energetic young man and is always involved in many activities, including his work at Zion Church, studies at Elon College, his Adult Education Work, and his family. He is rendering real service in Social Action, as well as serving as pastor and pursuing his studies.

Carey Andes

THE CHRISTIAN YEAR

With the new calendar year about to begin, it is a good time to remind ourselves of the seasons of the Christian Year.

We have just completed ADVENT which begins four Sundays before Christmas. The twelve days from Christmas to Epiphany (January 6) are called CHRISTMASTIDE. These are also the days about which we sing the carol, "The Twelve Days of Christmas."

Next comes EPIPHANY, from January 6 until Ash Wednesday (February 11 this year), whose purpose it is to remind us that with Jesus Christ God made himself known to the entire world, not just to the Jews. Ash Wednesday begins the pre-Easter season of LENT.

From Easter to Pentecost the season is EASTERTIDE, a period of seven weeks. The long season that begins a week after Pentecost and runs to the first Sunday of Advent is called TRINITY. The theme of Trinity season is the response of men to the revelation of God.

The colors for CHRISTMASTIDE and EASTERTIDE are white; for ADVENT and LENT, purple; and for EPITHANY and TRINITY, green.

—Haw River Church
Bulletin

DEAR CHURCH MEMBER:

We are going to form a conspiracy today, to pray while our pastor is preaching. Don't shut your eyes unless you wish to, but keep asking God to speak through the pastor's lips, and in our hearts.

It will be an exciting experiment. Remember, you are the church, and the pastor is your servant. Each of you is just as important in making a great service as he is. He can't do his best alone. Your prayer sets the spiritual atmosphere without which no sermon can be great. Together we can lift the pastor and the service to new heights. Miracles happen when a congregation makes this unanimous. It will not be unanimous unless it includes you.

You want to help our world out of its deep trouble but you can't do it alone. Christ must be able to work through you to make the world safe, and bring lasting peace. Praying together in this church today is one grand way in which we help Christ to give us vision and power to lift the world.

So pray inwardly every minute, and see what happens.

(From a letter by Frank Laubach, world-famous missionary. Distributed by First United Church of Christ (E&R), Takoma Park, Maryland.)

HURCH HISTORY ROOM REQUESTS

Missing Copies - Christian Sun

Mrs. Oma U. Johnson, curator of the Church History Room at Elon ollege, is trying to complete the files of **The Christian Sun.** Listed below re missing numbers. If any reader has possession of these papers, or knows here such numbers can be found, it will be of very great value to send the apers or the information to Mrs. Johnson at Elon College, North Carolina. t is in this way that our history can be put on file and made available for hurch historians. Cooperation will be appreciated greatly.

ear

851—July (semi-monthly); both copies
852—January 7, 14; April 21; July 14, 21, 28; October 13, 27; November 3, 10, 17; December (entire month)
853—January thru June 8
854—February 21; May 3, 17; July 12; October (entire month); November 1, 15, 22, 29; December (entire month)
855—January thru December except copies of May 11; August 10; October 19; November 9, 30
856—January thru December except copies of February 8, 22; May 9, 16, 23; June 6, 13, 20; August 8
857—January 30; March 27; April 3, 24; May 1, 8, 22; June 5, 12, 19; July 3, 10; August and September (entire month); October 2, 9, 16, 23; November 27; December 11, 18, 25
858—January 1, 8, 15; February 5, 12, 19, 26; March 19, 26; April 2, 9; August 6, 13; September 24; October 1, 8
859—March 25; April 1, 8, 22; May 13, 20; June 10, 24; July 1, 8, 15, 22, 29; August (entire month); September 9, 16, 30; October 7, 21
1860—January 13; March 2, 9, 16, 23, 30; April and May (entire month); June 15, 22, 29; July 20; August 24, 31; December 7, 14
1861—January thru December except copies of January 4, 11, 18; December 6
1862—January thru December except copies of February 14; March 7, 21, 28; April 4
1863
thru
1866—January thru December (entire year)
1867—January thru December except copies of July 26; December 20
1868
thru
1870—January thru December (entire year
1871—February 10; May 12; June 9, 23; July 28; August 4, 11
1872—January thru December except copies of January 5, 19
1873—January 3
1874—June 12; July 17 thru December
1875—January 1, 8
1876—January thru December
1877—January 5, 12, 19
1878—April 5; May 31; June 7; July 5; August 9, 16, 23; September 13; December 13;
1879—January thru May except copy of February 21
1880—December 3
1881—January thru March 4; July 8
1882—January 6; May 19; July 7, 28; August 11; September 15 thru December
1883—February 2, 16; March 2, 23, 30; April 13, 27; May 18, 25; June 1, 15, 29; July 6; July 27 thru December
1884—January (entire month); February 7, 14, 21; April 3; August 21; September 4; October 2; December 4, 11
1885—January thru December
1886—January thru December except copies of April 15; August 13, 27; September 3, 10, 17; October 1, 8, 15, 29; December 3, 10,17
1887—January thru December
1890—October 16
1893—July 6
1894—February 1; December 13
1895—December 26
1898—October 13, 20
1903—February 11
1905—July 26
1907—October 16
1909—August 4
1910—February 9; July 6; October 19, 26; November 9, 16, 23; December 14, 21, 28
1911—January 18; February 1, 8, 22; March 8, 15, 22; April 5, 12, 19; May 3, 10, 17, 31; June 21, 28; July 5; August 2, 30; September 20, 27; October 4, 11, 18; November 22

Rajkumari Amrit Kaur, Christian princess of India who for 15 years was secretary to Mohandas Gandhi, said at a luncheon given in her honor by United Church Women and the Division of Foreign Missions of the National Council in New York recently; **"The world cannot be saved from communism by building up armaments. With truth and love, we needn't spend millions for arms."** A member of parliament, delegate to UNESCO, former member of Nehru's cabinet and president of the UN World Health Organization, Mme. Kaur paid tribute to Christian missionaries who have built schools, colleges and hospitals in India.

MY PRAYER

This is my prayer to Thee, my Christ,
Give me the grace to stand before Thee, and
Call Thee my Lord.
Give me the strength to stand before men, and
Call them my friends.

This is my prayer to Thee, my Lord,
Wash, wash the dirt of my heart,
Break, break the iron of my mind,
Clean, clean the face of my soul,
Take, take the life of my soul.

This is my prayer to Thee, my Lord,
Grant me courage to live my life, that
Men may see Thy glory.
Bestow on me Thy blessings from above,
That Thy name may be magnified.

—From **Musings in the Secret Place**
by Rev. M. A. Thomas of the
Mar Thoma Church of South India

Dr. J. Earl Danieley's Prayer at

Cornerstone Laying Of Elon Church

Almighty God, we, thy people, come to thee this day with joy and thanksgiving. We are happy for this season and for this occasion. We thank thee for thy Son, Jesus Christ, who was given to us that we might have abundant life. As we observe this Christmas season, let us remember that it is the birthday of our Lord and may he be born anew in our hearts.

We thank thee for this occasion and the thrill we feel as we see this church building take shape in our community. We thank thee for those who had the vision and the devotion to organize this church which shall meet in this sanctuary; for those who, through the years, have labored faithfully to strengthen and make more effective the ministry of this local church and our denomination. We are grateful for those, in this generation, who have had constantly before them the vision of a church building, with a stately spire lifting our eyes upward and calling us to live on a higher plane. We thank thee for the architect whose imagination, skill and artistic talent has made possible the design of the building; for the contractors and every workman as they use their knowledge, experience and talent in the construction of this building. Protect them as they work and may they feel something of the glory of being instrumental in building a house of worship. Give us, as members of this congregation, the loyalty, dedication and devotion to work steadfastly toward the completion of this church plant. May we find joy in giving ourselves and our money that this task may be accomplished.

Even as we give thee thanks for all of these blessings, we also pray for guidance. May we not see this building as an end in itself — forbid that we should glory in or be satisfied with a mere building . . . may we recognize that it is only a physical facility; that we are the church—members of the very body of Christ. Help us to recognize that this building will be a sacred place only as we reverently and regularly worship here; that it will be effective in its ministry only as we give our time and talent to extend that ministry; that it cannot of itself call men unto thee —only individual, consecrated Christians can do that.

As we see this thing which has come to pass, we are filled with gratitude, hope and humility. May thy Holy Spirit guide and direct each of us, and all of us, that we may truly understand the opportunities and responsibilities which are ours as Christians commissioned to take thy Gospel into all the world . . . may this building be a means of extending thy kingdom and enriching the spiritual experiences and lives of all who shall come this way. In the name of the Christ. Amen.

Dr. Cunningham Receives State Award For Article

Dr. H. H. Cunningham, Elon College's dean, was presented with the R. D. W. Connor Award for the best article published during 1958 in the North Carolina Historical Review, which is the official magazine of the State Department of Archives and History.

The award was announced in December at the annual meeting in Raleigh of the North Carolina Literary and Historical Association and was one of several awards presented to North Carolina writers in varying fields of literature.

The prize-winning article by Dr. Cunningham was entitled "Edmund Burke Haywood and Raleigh's Confederate Hospitals," and gave a detailed and carefully documented study of the work done at Raleigh in caring for Confederate wounded during the Civil War. Haywood, member of a distinguished Raleigh family, served as surgeon in charge of the famous Pettigrew Hospital.

The article was written as a result of intensive research by Dr. Cunningham, research which culminated with the publication last year of a widely-acclaimed book, "Doctors in Gray," which was the first comprehensive study of the Confederate Army's medical service.

Dr. Cunningham, who joined the Elon College faculty in 1951 as Chairman of the Department of History, was appointed Dean of the College in the summer of 1957 and has served in that capacity since that time.

The Robert D. W. Connor Award is presented at the Association's annual meeting on behalf of the Historical Society of North Carolina. The award is made in honor of Robert D. W. Connor, educator, author, and historian. He served as first secretary of the Historical Commission, was the first Archivist of the United States, was the first Burton Craig Professor at the University of North Carolina, and was writing a documentary history of the University when he died in 1950.

A PRAYER FOR THE NEW YEAR

What shall I ask of thee, my Lord, on behalf of the days that stretch out before me? What gifts dare I crave that these days be redeemed?

Shall I ask of thee things — for the comfort of my flesh; success — to feed my pride; an easy life — to cushion my softened will?

Not these — not these, my Lord!

Purify thou now the purposes for which I live!

Lead all the deep and lifelong intentions of my heart out of their secret place into the open, where thy greater will can breathe upon them and make them holy.

Cleanse them of ambitions that have no place for the deepest good of other men.

Purge them of the ruthless will that would ride in selfishness to its victory.

Purify them in the companionship of One who measured his own life purpose beside a greater one in the immortal words, "Nevertheless, not my will, but thine, be done." Amen.

—Percy R. Hayward
in Shelton Memorial Bulletin

December activities at Bayside, where Rev. G. Julius Rice is pastor: Senior P. F. entertained parents at banquet December 5; Senior High Class enjoyed party at parsonage December 19; **The Gift Supreme,** a Christmas cantata, was presented by Junior and Youth choirs the evening of December 21; social for entire church group was held December 22; an inspiring candlelight service was held in the chapel Christmas Eve and seven members were received into the church making a membership of 249.

World Day Of Prayer

February 13, 1959

On February 13, the first Friday in Lent, Christians in 144 countries will raise their voices in prayer. It is especially appropriate that this year's service with the theme, **Lord, I Believe,** comes from the turmoil of the Middle East, the area of mission study for 1958-59. It was prepared by a group of Egyptian Christians, including members of the ancient Coptic church.

The World Day of Prayer Packet, which contains all the basic needs for your observance may be ordered from: P. and D., National Council of Churches, P. O. Box 301, Madison Square Station, New York 10, New York. Cost: 50c each; three or more, 40c each.

It contains one copy of each of the following, which may also be ordered separately:

Worship Service for adults and young people. Prepared by Egyptian Christians, including members of the ancient Coptic Church. F08. 5c each. $4.50 per 100.

Call to Prayer and Project Folder. The traditional leaflet that calls Christians to attend this day of prayer and thanksgiving. Also contains a brief history of the World Day of Prayer. Its low cost makes it possible to be distributed in quantity. F08. 50c per 100. $4.50 per 1000.

Children's Service. Specially prepared so that young Christians can join their prayers with those of their elders. 6 page folder. 5c each. $4.00 per 100.

Guide for Leaders with speakers information. Advice to WDP committees on how best to prepare for the observance. Also background material for speakers. F08. 15c.

Poster. Printed in blue and black ink on crisp white stock. 11" x 17". FO8. 10c each.

Dramatic Presentation, "This Noble Permanence." A dramatization in verse of World Day of Prayer projects. Five copies recommended for production. F08. 15c each.

Other helpful material which is not included in the packets and which may be ordered from the same address includes:

The Gift of Prayer. By Elsie Pickhard and Louisa Shotwell. A delightful collection of vignettes about the people and places who share in World Day of Prayer offerings. New this year. 48 pages. F08. 40c each.

The Day Thou Gavest. By Ruth Mougey Worrell. The story of World Day of Prayer. 80 pages. F08. 85c each.

The Voice of Prayer Is Never Silent, Filmstrip. Gives a graphic portrayal of World Day of Prayer observances with special interest in those of our neighbor, Canada. Black and white, for standard 35 mm projector. F08. $3 with two narrators' scripts.

World Day of Prayer Map. Handsome wall map printed in five colors shows all the countries where WDP observances are held. 17" x 22". F08. 25c each.

Suggested Newspaper Story. Adapt it to your local publicity campaign. F08. 15c.

Publicity Kit No. 1. Newspaper story and glossy print of WDP poster. F08. 50c each.

Publicity Kit No. 2. Newspaper story with mat of poster for newspaper reproduction. F08. 50c each.

Script for Radio and Television. For use over your local radio and TV stations. 6 pages. F08. 25c each.

Spot Announcements for Radio and Television. Eleven different announcements ranging from 10 to 30 seconds in length. 4 pages. F08. 20c each.

Emblem Seals. Sheet of 30 gummed seals with WDP emblem imprinted. Sold only in multiples of 30. F08. Each sheet 15c. 10 or more sheets, 10c per sheet.

JUDGE NOT

Elizabeth F. Caviness

Saw a man hoeing a garden
While sitting in a chair;
Thought, "Goodness me!
Such laziness everywhere!"

Saw a pair of crutches; know
He worked despite his plight.
Learned that the crosses people
Bear are seldom in plain sight.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

The Madura Mission in India

11—**Miss Katherine Mueller** is serving on a special two-year appointment as professor of chemistry at Lady Doak College. She has her A.B. from University of Minnesota and her M.S. from University of Illinois.

12—**Miss Oline E. Nicholson** from 1929-38 was supervisor of Criminal Tribes Settlement in Sholapur. She is now a vocational teacher at Lucy Perry Noble Institute, which salvages girls from areas of ignorance and dire poverty and teaches them how to help themselves and others. She has visited in the Southern Convention.

13—**Dr. and Mrs. Edward Riggs** need no introduction to the Southern Convention. Both are fourth generation missionaries; Frances was commissioned as a nurse to China in Waverly, Virginia. They live in Kilanjunai, where they do public health work in connection with a small hospital. The North Carolina women have voted that their Rally offerings will be sent to furnish supplies for Dr. Riggs.

14—**Miss Bertha K. Smith** has served in India since 1917. She has served in Aruppukottai (1918-20, 1921-39, 1952 to present) and in Madurai, specializing in women's work.

15—**Dr. and Mrs. Horace Thomas** live in Kodaikanal, where he is physician for school for missionary children and on staff of Van Allen Hospital. They are from Australia, but he has served our Board since 1929.

16—**Miss Carolyn Weeber** is a missionary nurse doing village public health work and evangelism in Chatraputti area. In her newly acquired jeep she visits villages to teach reading, writing, public health, and to encourage churches.

17—**Rev. and Mrs. E. E. White** are in the U. S. on pre-retirement furlough after serving in India since 1917. Some Southern Convention churches have sent money to Mrs. White to help with women's work there. They worked in several stations, then he taught in Union Theological Seminary. His specialty is Indian music, on which subject he has written two books.

Jesus Emphasizes The Cost Of Greatness

Background Scripture: Mark 10:32-45.

Devotional Reading: John 13:1-7.

Memory Selection: **Whosoever will be great among you, shall be your minister.** Mark 10:43.

"Master, we would that thou shouldest do for us whatsoever we shall desire." Thus did James and John, the sons of Zebedee, address Jesus. Pretty bold, to say the least — telling the Master what they wanted him to do, and intimating that he had better do it. But it is an all too common attitude on the part of many of the followers of Jesus. All too often we tell God what we want him to do for us, instead of trying to find out what He wants us to do for him. This is arrogance.

Their request indicates not only a spirit of arrogance, but also of ignorance. In spite of the Master's teachings about the Kingdom, they still thought he was going to establish an earthly kingdom, and they wanted to get some of the choice spots — one wanted to sit on his right hand, and one on his left hand in his glory. Then, as now, folks who work for the leader want the spoils of office when he is elected. We see it after every election — choice appointments are given to the "faithful party workers" or to the liberal givers to the Party Campaign Fund. All too many of us are "Gimme Christians".

PINPOINTING OUR DESIRES

"What would ye that I should do for you?" asked Jesus in reply to the question of the sons of Zebedee. It was a pertinent and penetrating question. It made these arrogant and ignorant disciples pinpoint their desires, be specific about what they wanted from the Master. It is a good question for us to ask ourselves. What do we really want? What do we expect God to give us? "Special seats, and special privileges?" Happiness? Success? Immunity from hardship and suffering? Revenge on enemies? Freedom from discipline? Wealth? Things? Position? A religion without a Cross? Peace of mind closely akin to an opiate? Come, now, what do you really want? Have you ever analyzed your prayers, and seen how selfish and stupid so many of them are? Do you know what you are praying for? Would God be either wise or good to give you what you are asking for?

Well at least James and John knew what they wanted — they were specific about it — one wanted to be "Secretary of State," and the other "Secretary of the Treasury" when Jesus set up his new Kingdom. They might be mistaken but they were at least specific. Only this morning I was reading from the book of James in my devotions and I came across these words **"Ye ask and receive not, because ye ask amiss,** that ye may consume it upon your lusts." James 4:3. Once in a while, when we thank God for what he has given us, we ought to thank him for what he did not give us when we prayed for it. The Psalmist said that God answered the prayers of his people, but sent leanness of soul!

THE PRICE OF GREATNESS

"Are ye able, can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?," asked Jesus. "You want to be great? Are you willing to pay the price of greatness?" True greatness is not to be had for the asking; it has to be earned. Were these two men ready to give their lives, to follow Jesus even to the cross, to drink from the bitter cup from which he was to drink? Were they willing to pay the price of sacrifice, misunderstanding, abuse, persecution, the willingness to stand for unpopular causes, to live by conscience? That was the primary question. For them, and for us.

"But to sit on my right hand and on my left hand is not mine to give; but it shall be given unto them for whom it is prepared." Favors are not handed out promiscuously in the Kingdom. There is many an office holder who could not hold his office on ability or merit; he gets it because he has licked somebody's boots, or curried political favor in one way or another. But not so in the Kingdom of God. Seats of preference in the Kingdom come to those who earn them, to those who arrive there by the road of service and sacrifice. One might pray for a Christian character, but God can't give that — each one must build that for himself, with the help of God of course. We can pray "God give me happiness" but happiness is no gift; we create it for ourselves. To be sure we cannot earn salvation, but the noblest and best things in life must be earned; they cannot be given.

SUNDAY SCHOOL LESSON

JANUARY 18, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE MEASURE OF GREATNESS

It must have come as a surprise to the disciples to learn about the price of greatness. It was even more of a surprise to them to learn of the **measure or the test of greatness.** "Whosoever will be great among you, shall be your minister, or servant." This is one of the most radical and revolutionary statements in all history. For Jesus is here reversing the ancient standard of greatness. In a time, and in a land where greatness was reckoned by the number of servants a man had, by the wealth he possessed, by the power which he wielded, Jesus was saying that none of these things in themselves were any measure of true greatness at all. He was actually saying that the servant in the master's household might be greater than the master himself! True greatness lies in ministering or serving. One may have wealth, and social prestige, and political influence, and still may not be great at all. This may deflate human pomp and circumstances and confound the mighty. But it gives comfort and hope to the lowly. Within the reach of every man, however humble, there is the possibility of true greatness if he embodies and expresses the spirit of helpfulness and service and sacrifice toward others.

THE WORD BECOME FLESH AND DWELT AMONG MEN

"For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The idea of greatness thru humility and service and sacrifice took on flesh in the life and ministry of the Lord Jesus Christ. As Paul wrote, "He humbled himself, and took upon himself the form of a servant and was made in the likeness of man." And it was when he was most conscious of his divine origin and his divine destiny, that he took upon himself the form of a servant, according

—Continued on Page 15

THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Ministerial Directory

ORDAINED MINISTERS WITH FULL STANDING

Name and Address	Conference Membership	Churches Served in 1958-59, or Other Status
Akin, Jack T., 300 W. 33rd St., Norfolk, Va.	EVA	Associate Minister, Christian Temple
Alley, George D., Box 364, Suffolk, Va.	EVA	Suffolk
Allred, C. Fred, Belew Creek, N. C.	NCVA	Belew Creek, Salem Chapel
Andes, Mark W., Box 168-A, Halifax Rd., South Boston, Va.	NCVA	South Boston
Andes, William J., Box 625, Elon College, N. C.	NCVA	Elon College Community Church
*Ansley, Rufus	EVA	
Apple, J. Frank, 437 Norvell St., Henderson, N. C.	ENC	Fuller's Chapel, Mt. Auburn
*Barrett, John C., 959 W. 21st St., Norfolk 10, Va.	EVA	Business
*Bowden, Daniel J., 936 S. High St., Bloomington, Indiana	NCVA	Indiana School of Religion
Bowers, Thurman F., Rt. 4, Box 132, Greensboro, N. C.	NCVA	Greensboro "Calvary," Business
Brady, E. Carl, Box 35, Robbins, N. C.	WNC	Flint Hill (M), Teacher
Bray, H. Winfred, Rt. 2, Burlington, N. C.	WNC	Union (N.C.) (2-1-59)
Brittle, R. E., 107 Northbrooke Ave., Suffolk, Va.	EVA	Bethlehem (Nans.), Eure
Britton, Thomas H., 1057 Leckie St., Portsmouth, Va.	EVA	Portsmouth, Shelton Memorial
*Brooks, Arthur, Asheville Boys' School, Asheville, N. C.	NCVA	Teacher, Chaplain
Brown, Arthur Mason, Tryon, N. C.	NCVA	Tryon
Carnes, Harvey L., 78 Hayes Rd., Chapel Hill, N. C.	ENC	Chapel Hill
Carter, Emory M., Youngsville, N. C.	ENC	Good Hope, Youngsville
Clapp, Rosser Lee, Route 1, Luray, Va.	VVA	Leaksville, Mt. Lebanon, Newport
Clark, Ellis N., Rt. 1, Box 610-B, Suffolk, Va.	EVA	Cypress Chapel, Oak Grove
Cosby, B. R., 4415 Boonsboro Rd., Lynchburg, Va.	NCVA	Lynchburg
Cox, H. Vance, Ramseur, N. C.	WNC	Brown's Chapel — Business
Crutchfield, Gaither C., Walters, Va.	EVA	Antioch, Mt. Carmel
Crutchfield, Henry E., Box 129, Sunbury, N. C.	EVA	Sunbury (Damascus)
**Daye, Carl T., 4108 Phillips Ave., Greensboro, N. C.	NCVA	Greensboro, "St. Peter's"
Dollar, C. Carl, Box 15, Holland, Va.	EVA	Holland
Dollar, Jesse H., 2308 Roanoke Ave., Newport News, Va.	EVA	Newport News
*Dollar, Melvin, 213 Charlotte Dr., Portsmouth, Va.	EVA	Southern Convention — Associate Superintendent
Farrell, Earl T., Varina, N. C.	ENC	Wake Chapel
Farrell, W. Clay, Rt. 5, Sanford, N. C.	WNC	Ebenezer, Grace's Chapel, Business
Fields, Clyde L., 737 Lee St., Asheboro, N. C.	WNC	Asheboro
*Fisher, Park W., Methodist Home, 3420 Shamrock Dr., Charlotte, N. C.	WNC	Retired
*Fogleman, James U., Rt. 6, Burlington, N. C.	WNC	Business
French, Joe A., Hunterdale, Franklin, Va.	EVA	Franklin "Hunterdale"
*Fuller, Walter B., 272 Franklin St., Harrisonburg, Va.	VVA	Retired
Granger, A. Lanson, Jr., 50 Tucker Lane, Warwick, Va.	EVA	Warwick
*Graves, John S., Elon College, N. C.	NCVA	Prof., Elon College
*Griffin, Johnson L. (Capt.), 2431 Young Dr., Augusta, Ga.	EVA	U. S. Army Chaplain
Grissom, Raymond T., Holland, Va.	EVA	Holy Neck
Grissom, William A., Windsor, Va.	EVA	Isle of Wight, Windsor
Hardcastle, Howard S., Chuckatuck, Va.	EVA	Berea (Nans.), Oakland
Hall, W. W., Virgilina, Va.	NCVA	Hebron, Union (Va.)
Harman, Henry V., Rt. 1, Haw River, N. C.	NCVA	Haw River, Mebane
Hamilton, Frank R., 300 W. 33rd St., Norfolk, Va.	EVA	Christian Temple
*Hartshorne, Hugh, Winter Park, Florida	ENC	Retired
*Hayes, Cameron D., Marne Hgwy., Rt., Masonville, N. J.	VVA	Retired
*Helfenstein, Roy C., 31 Hibiscus Dr., Ormond Beach, Fla.	EVA	Retired
*Hess, James M., Box 746, Elon College, N. C.	NCVA	Elon College Faculty
Heymann, C. M., Box 1207, Hendersonville, N. C.	NCVA	Hendersonville
High, G. Truett, 1910 Lyon Rd., Fayetteville, N. C.	ENC	Fayetteville, Hope Mills
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	Retired
Hubbard, Lynwood L., Rt. 1, Ramseur, N. C.	WNC	Pleasant Ridge, Spoon's Chapel, Student Elon College
Humphries, Tucker G., 414 N. High St., Franklin, Va.	EVA	Franklin
*Hurdle, Allen L., 214 Watson Dr., Burlington, N. C.	NCVA	Business
*Johnson, J. Lee, Fuquay Springs, N. C.	ENC	Retired
*Jones, Charles M., Box 2, Chapel Hill, N. C.	ENC	Community Church
*Jones, Elwood W., Homewood Apts., Baltimore 18, Md.	EVA	Retired
*Key, Carl R., 612 Virginia St., E., Charleston 1, W. Va.	NCVA	West Virginia Council of Churches
*Knowles, Robert A., Box 336, Elon College, N. C.	NCVA	Southern Convention—Minister of Christian Education
Koon, Clyde O., St. David's Church, Va.	VVA	Dry Run, Joppa, Wissler's Chapel, Wood's Chapel
Lackey, John R., 637 S. Sunset Dr., Winston-Salem, N. C.	NCVA	Pfafftown, Winston-Salem
*Lankford, G. Otis, Elon College, N. C.	WNC	Retired
Leebrick, Bland A., Rt. 1, Gibsonville, N. C.	NCVA	Apple's Chapel
Lester, Fletcher C., 840 Sunset Ave., Asheboro, N. C.	WNC	High Point, Editor, *The Christian Sun*
*Lindner, K. M. (Capt.), 106 Wakefield Dr., Bel Air, Md.	ENC	U. S. Army Chaplain Reserve
Loy, W. M., Rt. 6, Burlington, N. C.	NCVA	Long's Chapel
*Lucas, A. L., Rt. 5, Asheboro, N. C.	WNC	Business
McCauley, Joseph E., Waverly, Va.	EVA	Centerville, N. Lebanon, Spring Hill, Waverly, Teacher
*Madren, James W., 424 N. Main St., Suffolk, Va.	EVA	Business
Madren, Silas E., Rt. 3, Box 98A, Elkton, Va.	VVA	Bethel, Mt. Olivet(G), Mt. Olivet(R), New Hope Supply
Madren, Thomas W., Rt. 1, Varina, N. C.	ENC	Damascus, Lee's Chapel, Plymouth

Name and Address	Conference Membership	Churches Served in 1958-59, or Other Status
Madren, Weldon T., Rt. 2, Ruffin, N. C.	NCVA	Happy Home
**Marks, Carl K., Cor. Cherokee & Southampton Rd., Richmond 25, Va.	EVA	Richmond, United Church of Christ
*Matthews, A. W., Doane College, Crete, Nebraska	NCVA	Prof., Doane College
*Morgan, William H., 2074 Forest Dr., W., Tallahassee, Fla.	NCVA	Retired
*Mueller, Wm. R., 212 Tate St., Greensboro, N. C.	NCVA	Teacher
*Neese, J. L. Bradenton Trailer Park, Box 5, Bradenton, Fla.	NCVA	Retired
Neese, J. Everette, 3206 Grove Ave., Richmond, Va.	Fla.	Richmond First (2-1-59)
*Newton, R. E., Box 287, Pomona Park, Florida	VVA	Retired
Noyce, Gaylord B., The United Church, Raleigh, N. C.	ENC	Raleigh
*O'Neill, Will B.	ENC	Deceased (1-31-58)
*Pearce, George A., Rt. 1, Franklin, Va.	EVA	Business
Pegram, Charles F., 1041 Bayview Blvd., Norfolk, Va.	EVA	Bayview
Pendleton, Olin B., Rt. 4, Box 127, Norfolk, Va.	EVA	Norfolk, "First"
*Perkins, James C., 617 Morningside Dr., San Antonio 9, Tex.	NCVA	Teacher
†Permar, John, Rt. 4, Reidsville, N. C.	NCVA	Kallam Grove, Mt. Bethel, New Lebanon
Petersen, Richard M., Rt. 1, Elon College, N. C.	NCVA	Shallow Ford
Phelts, H. Raymond, Rt. 1, Suffolk, Va.	EVA	Liberty Spring
*Phillips, Slade W., Dillon, S. C.	EVA	Business
Powell, Elmore M., Box 395, Henderson, N. C.	ENC	Mt. Gilead, New Elam, Oak Level, Pope's Chapel, Bus.
*Poythress, O. D., 1109 Decatur St., South Norfolk, Va.	EVA	Retired (1-1-59)
Presnell, Lacy M., Box 132, Seagrove, N. C.	WNC	Seagrove, Pastor at Large (WNC Conf.)
*Pugh, John Q.	WNC	Deceased (10-16-58)
Ratzell, Frank E., 308 Merrimon Ave., Asheville, N. C.	NCVA	Asheville
*Raymond, C. Rexford	ENC	Deceased (1-15-58)
Register, Kenneth D., 721 N. Church St., Burlington, N. C.	NCVA	Burlington, Beverly Hills
*Reynolds, Ferris E., Elon College, N. C.	NCVA	Professor of Religion, Elon College
Rice, G. Julius, Box 206, Bayside, Va.	EVA	Bayside
Rich, William A., Vernon Hill, Va.	NCVA	Ingram, Liberty, Pleasant Grove
*Robinson, Allyn P., Nat. Conf. of Christians & Jews, 21 Ridgeway Blvd., Bay Shore, New York	ENC	Secretary, Conf. of Christians & Jews
Rohart, Emerson J., Rt. 2, Box 49, Harrisonburg, Va.	VVA	Antioch, Beulah, Concord, Linville, Mayland
Schoning, Arnt L., Rt. 1, Gore, Va.	VVA	Timber Ridge
Scott, Wm. T., Jr., 811-813 W. Main St., Durham, N. C.	NCVA	Durham
*Scott, Wm. T., Elon College, N. C.	EVA	Southern Convention — Superintendent
Seymour, Collie, 1124 Carolina Ave., Albemarle, N. C.	WNC	Albemarle
Shepherd, David W., 326 McIver St., Sanford, N. C.	ENC	Sanford
Shreve, Thomas F., Rt. 2, Liberty, N. C.	WNC	Pleasant Hill, Student at Elon College
Simmons, Lewis Bill, Rt. 1, Hickory, Va.	EVA	Great Bridge
*Sloan, W. W., Elon College, N. C.	NCVA	Prof. of Religion, Elon College
*Smith, H. Shelton, 2721 Dogwood Rd., Durham, N. C.	NCVA	Prof. at Duke University
*Smith, Leon E., Jefferson Blvd., Sylvan Beach, Bayside, Va.	EVA	President Emeritus of Elon College
Smoot, Lowell A., Rt. 1, Henderson, N. C.	ENC	Liberty Vance
Snyder, Walstein W., 3507 Bainbridge Blvd., South Norfolk 6, Va.	EVA	Rosemont
*Sorrell, Matthew T., Blairs, Va.	NCVA	Superintendent of Faith Home
*Steininger, William R., 2122 Cooper St., Raleigh, N. C.	ENC	Chaplain, State Hospital
Sutton, Thomas D., 212 Cornwallis Dr., Greensboro, N. C.	NCVA	Greensboro, Palm St.
Tally, George M., Rt. 4, Raleigh, N. C.	ENC	Christian Chapel, Mt. Pleasant, Piney Plain, Pleasant Hill
Tally, R. Eugene, Rt. 1, Louisburg, N. C.	ENC	Beulah, Mt. Carmel, New Hope
*Thelen, Mary Frances, Randolph Macon Woman's College, Lynchburg, Va.	NCVA	Professor at RMWC
*Truitt, John G., Elon College, N. C.	EVA	Superintendent, Cong. Christian Home for Children
Veazey, Guy H., Elon College, N. C.	NCVA	Lakeview, Moonelon Resident Manager
Vestal, Max, 509 E. Main St., Jonesboro Hts., Sanford, N. C.	ENC	Shallow Well
Wallace, Carl E., Box 62, Southern Pines, N. C.	ENC	Southern Pines, Church of Wide Fellowship
*Wehrenberg, E. L., Woodsdale, N. C., Rt. 2	NCVA	Retired
Welch, Mack V., 508 Montgomery St., Reidsville, N. C.	NCVA	Reidsville
Whitten, Robert A., 108 W. Clifford St., Winchester, Va.	VVA	Winchester
*Williamson, R. L., 2316 Fontaine Ave., Charlottesville, Va.	VVA	Retired
Wisseman, Wm. E., 103 W. Greenway N., Greensboro, N. C.	NCVA	Greensboro "First," Pleasant Ridge
*Wood, William L., Box 55, Long Eddy, N. Y.	ENC	Retired
Wright, T. Fred, Box 192, Wakefield, Va.	EVA	Barrett's, Burton's Grove, Dendron, Wakefield

MINISTERS WITH LOCAL CONFERENCE ORDINATION STANDING

Askew, Reuben S., Jr., Rt. 5, Sanford, N. C.	ENC	Moore Union, Turner's Chapel, Zion, Student at Duke Divinity School
Bennett, Garland B., Ramseur, N. C.	WNC	Antioch (R), Ramseur, Shiloh, Student Elon College
Bennett, J. Robert, Box 23, Sophia, N. C.	WNC	Bailey's Grove, Flint Hill (R), Sophia, Student at Elon College
Brady, Gale, Rt. 2, Clayton, N. C.	ENC	Amelia, Clayton, Student at Duke Divinity School
Brown, Avery, Rt. 1, Bennett, N. C.	WNC	Pleasant Grove, Union Grove
Burgess, Lunnie W., Ramseur, N. C.	WNC	Bennett, Business
Daniel, W. B., Eclipse, Va.	EVA	Mt. Zion
Denton, J. A., Route 5, Sanford, N. C.	ENC	Lebanon
Dixon, Carl J., Route 1, Benson, N. C.	ENC	Morrisville, Mt. Herman, Wentworth, Business
Fogleman, Martin L., Route 2, Liberty, N. C.	WNC	Pleasant Cross, Smithwood, Business
Garrett, Glenn, Elon College, N. C.	NCVA	Mt. Zion, Student at Duke Divinity School
Hultman, Robert, Route 1, Pittsboro, N. C.	WNC	Hank's Chapel, Student at Elon College

Watch Service At Cypress Chapel

Sandra Faye Privott

The Junior Pilgrim Fellowship of Cypress Chapel Christian Church held a New Year's Eve social and Watch Service in the educational building of the church.

Games were played and prizes won by Jackie Hollemon, Fred Allen Bunch, Lynn Brinkley and Ginny Brown. Refreshments were served by the leaders, Mrs. Johnny Speight and Mrs. H. T. Holleman, assisted by the parents present.

After the social hour the group went into the sanctuary of the church for a Watch Service, which was led by Judith Brinkley. The prelude was played by Ginny Brown; Call to worship, **The Gate of the New Year,** read by Peggy Harrell; Resolutions given by Lynn Brinkley; Scripture, Psalm 10, read by Billy Lewter; poem, **I Am the New Year,** by Patsy Knight. The group sang **Ring Out the Old, Ring in the New** and **I Would be True.** Following a candle-lighting service our pastor, Rev. Ellis N. Clark, pronounced the benediction.

At midnight the group went outside and enjoyed lighting sparkles. There were 18 members, 7 parents, and the pastor present.

NAME AND ADDRESS	CONFERENCE MEMBERSHIP	CHURCHES SERVED IN 1958-59, OR OTHER STATUS
Littiken, John P., Rt. 1, Box 85, McLeansville, N. C.	NCVA	Hines Chapel, Student at Duke Divinity School
Moore, Dwight W., Altamahaw, N. C.	NCVA	Bethlehem, Student at Duke Divinity School
Moore, Kenneth E., 903 Amick Rd., South Norfolk, Va.	EVA	South Norfolk, Community Christian
*Nash, Durant D., Box 791, Hopewell, Va.	EVA	Business
Olson, Sidney, 1805 Baum Ave., Bayside, Va.	EVA	Little Creek
Powell, Odell J., 6112 Granby St., Norfolk, Va.	EVA	Norfolk, "Central"
Stanley, J. Lester, Route 2, Elon College, N. C.	NCVA	Gibsonville, Business
Taylor, Morris E., 1104 W. Broadway, Hopewell, Va.	EVA	Hopewell, Prince George
*Walker, Clifton, 2411 Chapel Hill Rd., Durham, N. C.	NCVA	Business

LICENTIATES

Allcox, Elmo, Garner, N. C., 214 Griffin St.	ENC	Antioch, Bethlehem, Business
*Brill, Walton E., Lehew, West Virginia	VVA	Business
Burns, Grant J., Route 3, Burlington, N. C.	NCVA	Carolina, Student at Elon College
*Chang, Timothy S., Rt. 3, Myerstown, Penna.	NCVA	Business
*Gleason, H. Allen, Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Faculty, Hartford Seminary
*Holland, Mrs. Wilkerson, Holland, Va.	EVA	
Joyner, William T., Box 37, Liberty, N. C.	WNC	Liberty, Student at Elon College
Liverman, Thomas F., Route 4, Burlington, N. C.	NCVA	Zion, Student at Elon College
McFarland, Chas. K., Bridgewater College, Bridgewater, Va.	VVA	Bethlehem, Student at Bridgewater College
*Painter, Page, Route 3, Luray, Va.	VVA	Student
*Robertson, George A., Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Student at Hartford Seminary
Sessom, E. H., Rt. 4, Raleigh, N. C.	ENC	Auburn and Garner Supply, Student
*Thomas, J. Rex, Elon College, N. C.	ENC	Student at Elon College
*Wilkins, Louis B., American Kolleji, Tarsus, Turkey	NCVA	Teacher
*Willett, Billy Joe, Piedmont College, Demorest, Ga.	ENC	Student at Piedmont College
*Young, Curtis, 211 W. Trinity Ave., Durham, N. C.	NCVA	Teacher

CANDIDATES FOR THE MINISTRY — BIBLICAL CLASS (PRE-MINISTERIAL)

*Albert, Douglas, Elon College, N. C.	NCVA	Student at Elon College
*Booth, Mary Lou, Elon College, N. C.	EVA	Student at Elon College (R.E.)
*Britt, Paul Raymond, RFD, Biscoe, N. C.	WNC	Business
*Brittle, Martha, Elon College, N. C.	EVA	R. E. Student at Elon College
*Caviness, James W., Jr., Bennett Star Rt., Siler City, N. C.	WNC	Student (High School)
*Chapman, George, Elon College, N. C.	NCVA	Student at Elon College
*Coble, John, Route 5, Burlington, N. C.	NCVA	Student at Elon College
*Frye, Homer, Route 2, Liberty, N. C.	WNC	Business
*Gardner, Wayne, Elon College, N. C.	EVA	Student at Elon College
*Jackson, James C., Oberlin Theol. Seminary, Oberlin, Ohio	NCVA	Student at Oberlin
*Jones, Harold, Elon College, N. C.	ENC	Student at Elon College
*Lawson, Bobby, Elon College, N. C.	ENC	Student at Elon College
*Mellburg, Adolph G., Jr., Elon College, N. C.	EVA	
*Milteer, Richard, Elon College, N. C.	EVA	Student at Elon College
*Mulholland, C. C., III, 110 E. Maynard, Ave., Durham, N. C.	NCVA	U. S. Army
*Pierce, James M., Route 1, Suffolk, Va.	EVA	
Ritter, Hayes Wesley, R.F.D., Seagrove, N. C.	WNC	Needham's Grove, New Center Supply
*Rosser, Jimmie Lewis, Elon College, N. C.	ENC	Student at Elon College
*Talbert, Dolan, Elon College, N. C.	WNC	Student at Elon College
*White, Samuel Wade, Elon College, N. C.	WNC	Student at Elon College
*Wilkins, Lafayette T., Elon College, N. C.	EVA	Student at Elon College
*Williamson, J. Wright	EVA	Student

APPROVED MINISTERS OF OTHER DENOMINATIONS

Lane, Wm. A., Box 1171, MGC, Duke University, Durham, N. C. (Meth. Lic.) Monticello

*—Not engaged as pastor within the Southern Convention
†—Dual Standing with Friends Church
**—Dual Standing with Evangelical & Reformed Church

AT OUR CHURCH HOME FOR CHILDREN

This Is The Year For Improvement

John G. Truitt, Superintendent

Dear Friends:

Today our report goes beyond the $30,000.00 mark. I quote from one whose judgment is generally very good: "Truitt, that is fine!" Isn't it a pity it couldn't be left just like that. Comes now, however, that inevitable "but", for I still need the nearly $10,000.00 which we lack of reaching the goal. Many friends have given more than usual. Some churches and Sunday schools have given more. But there are individuals whose checks must still be on their way, and some of the churches we have not heard from. And still some have sent their contributions through the Convention office and that office sends us our master check weekly — consequently there is perhaps some money there for the Home for Children.

So, since our fiscal year begins October rather than January I am extending the time for sending in your annual Christmas or Thanksgiving, or special, contribution to the Home for Children to January 31.

Now let me thank you — every one of you — who have helped us. Your contributions have brought us all at the Home great encouragement. Your many parcels of gifts, and household goods, and your great kindness in keeping some of our children over the holidays. They had such wonderful times, and they and we are grateful.

This now is the year 1959. This is the year for our campaign for improvement of the Home for Children and for permanent funds to help regularly with its maintenance. This is the year appointed and approved by the Southern Convention for the long needed help which one of the institutions of the Convention badly needs. This is the year for everyone to rejoice in the opportunity to see our Home for Children come up to at least a minimum standard for child caring institutions. Your suggestions, prayers and help in organizing and executing this campaign are greatly desired and needed.

Remember, please, that half of our $150,000,000 is to come from the churches and the other half from outside or beyond our churches. That places on our shoulders here at the Home a double load. It amounts to organizing two campaigns — one inside the churches, one outside. In the light of that situation, do I have to tell you I need your prayers, encouragement and help?

The little children — how about them? How about their care and their training? How about having a healthy, happy, efficient staff with the right spirit and understanding to help them, love them, and to teach them the right attitudes toward all with whom they are now associated, and to give to them the right hopes and aspirations toward their tomorrows, and their own homes and families in the years to come?

Yes, and how about the fact that this is a **Church** Home for Children? The **Church** is the bride of Christ. This Home should be an honor to the Christ. This Home for Children should not be "lame and battered and broken," but beautiful and fit for the name it bears. In 1959 let us put it on the way toward the fulfillment of the Church's prayer and hopes for it.

REPORT FOR DECEMBER 29, 1958

MONTHLY OFFERINGS

Amount brought forward		$ 8,742.01
NO REPORT THIS WEEK		
Grand Total		$ 8,742.01

SPECIAL OFFERINGS

Amount brought forward		$16,605.27
Woman's Fellowship, Bethlehem Ch., New Market, Va.	$ 10.00	
Ladies' Bible Class, Henderson Church	25.00	
First Cong. Church, Asheville, N. C.	75.00	
L. W. Wagoner, Elon College, N. C.	66.00	
In Memory of Walter R. Sellars	100.00	
In Memory of Dr. J. R. Shreve, Jr.	5.00	
In Memory of Mr .& Mrs. J. S. Copeland	5.00	
In Memory of D. F. Darden	5.00	
Friendly Service Gifts:		
Daughters of the King, First Cong. Church, Edgerton, Wis.	5.00	
Christmas Offerings:		
Mrs. C. F. Chamberlin, Windsor, Conn.	8.00	
Mr. & Mrs. J. L. Rappaport, West Englewood, N. J.	25.00	
Liberty (Vance) Cong. Christian Church	14.06	
Ordering Dept. No. 6410, Western Electric Corp., Burlington, N. C.	81.36	
20th Century Baraca Class, Suffolk Christian Church	125.00	
R. A. Maynard, Burlington, N. C.	100.00	
Wakefield Christian Church, Wakefield, Va.	17.25	
West Mem. Bible Class, Suffolk Christian Church	5.00	
Mrs. Margaret H. Pritchett, Elon College, N. C.	10.00	
Sharpe & Jones, Inc., Burlington, N. C.	50.00	
Oak Level Christian Church	24.50	
Vernon Cong. Church, Durand, Mich.	5.00	
Mrs. W. L. Clark, Varina, N. C.	5.00	
First United Church of Christ, Randleman, N. C.	35.00	
Daniel W. Mikesell, Dayton, Ohio	200.00	
Miss Elizabeth Kuehn, Chicago, Ill.	5.00	
Mrs. Fred Pickard, Liberty, N. C.	5.00	
David T. Fuller, Henderson, N. C.	15.00	
Cong. Christian Fellowship, Cong. Christian Church, Hopewell, Va.	5.00	
Special Gifts	12.00	
Total		$ 1,043.17
Grand Total		$17,648.44
Total for the Week		$ 1,043.17
Total for the Year		$26,390.45

REPORT FOR JANUARY 6 1959

MONTHLY OFFERINGS

Amount brought forward		$ 8,742.01
Eastern North Carolina Conference		
Bethel	$ 25.82	
Beulah	11.35	

Christian Light — Special	17.00		
Fuller's Chapel	59.00		
Mt. Auburn	7.50		
Mt. Auburn, S.S.	10.58		
Southern Pines	94.42	$225.67	
Eastern Virginia Conference			
Berea (Nans.) — Special	35.25		
Holland — Thanksgiving	185.32		
Holland	260.00		
Liberty Spring, S.S.	2.50		
Wakefield	28.36		
Waverly	50.00	561.43	
North Carolina and Virginia Conference			
Apple's Chapel	18.50		
Burlington, First — Special	137.50		
Burlington, First	410.27		
Burlington, Lakeview	44.00		
Greensboro, Palm St.	15.50		
Lebanon	81.00	706.77	
Western North Carolina Conference			
Antioch (C), S.S.	17.14		
Big Oak	2.50		
Flint Hill (M)	24.00		
Mt. Pleasant — Thanksgiving	27.27		
Randleman	7.31	78.22	
Virginia Valley Conference			
Beulah	11.00		
Linville, S.S. — Special	4.00		
Mt. Olivet (R), S.S. — Special	25.00		
Newport, S.S.	34.00		
Winchester, S.S.	10.00	84.00	
Total			$ 1,656.09
Grand Total			$10,398.10

SPECIAL OFFERINGS

Amount brought forward		$17,648.44
H. O. Byrd, Suffolk, Va.	$ 20.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Mt. Zion Christian S.S., Mebane, N. C. — Thanks. Off.	17.32	
Barney Auman, Star, N. C. — Thanks. Off.	2.00	
Harrison Factors, Corp. (Dividend)	15.00	
Jr. Baraca Philathea Class, Holy Neck Church	6.00	
Woman's Convention of the Southern Convention	15.00	
Christmas Offerings:		
J. H. McEwen, Jr., Burlington, N. C.	300.00	
D. H. Howell, Suffolk, Va.	5.00	
Philathea Class, Suffolk Christian Church	10.00	
Pleasant Union Church, Lillington, N. C.	50.00	
United Church of Christ, Richmond, Va.	10.74	
Mr. & Mrs. Tommie C. Farrell, Pittsboro, N. C.	25.00	
John T. Kernodle, Richmond, Va.	35.00	
W. B. Fuller, Harrisonburg, Va.	10.00	
T. R. Humphrey, Sr., Elon College, N. C.	100.00	
D. H. Carlton, North Wilkesboro, N. C.	5.00	
Craven Steel Erecting Co., Greensboro, N. C.	100.00	
Miss Eunice Rush, Greensboro, N. C.	25.00	
Brookside Community S.S., Brookside, N. J.	32.50	
Mr. & Mrs. J. H. Watson, Bayside, Va.	100.00	
A Friend, Carrsville Va.	10.00	
Eugene Neu, Charlotte, N. C.	10.00	
C. C. Brown Plumbing & Htg. Co., Burlington, N. C.	25.00	
Mrs. John A. McCrary, Jr., Burlington, N. C.	150.00	
Huffman Oil Co., Burlington, N. C.	200.00	
In Memory of Mrs. Courtney B. Wood	7.50	
Special Gifts	423.83	
Total		$ 1,714.89
Grand Total		$19,363.33
Total for the Week		$ 3,370.98
Total for the Year		$29,761.43

SUNDAY SCHOOL LESSON

Continued from Page 10

to John. **"Jesus, knowing . . . that he came from God, and went unto God.** . . . took a towel and girded himself and began to wash the disciples' feet." (John 13:3,5) But this was no isolated phenomenon — he was among men as he that served. And at last he gave his life a ransom for many. And he himself said that if we are to be true disciples, we must have the same spirit. **"Behold I have given you an example."**

PAGEANT AT LEAKSVILLE

Doris J. Clatterbuck, Reporter

The Christmas story was portrayed on Sunday, December 21, by the presentation of the pageant **No Room in the Inn** at the Leaksville United Church of Christ, Route 3, Luray, Virginia.

The part of Joseph was played by Richard Painter and Mrs. Painter played Mary. The other characters of the pageant were members of the Second and Third Bible classes. The choir under the direction of Page Painter added much to the pageant by the singing of beautiful Christmas hymns at different intervals during the program. Special music for the evening included a solo by Mrs. H. G. Smith, the former Jane Short.

In Memoriam

FRANCISCO

On October 28, 1958, God called from Morrisville Christian Church one of our beloved and faithful members, Mrs. Myrtle Francisco.

Myrtle, as she was called by all who knew her, was a woman of simple tastes, friendly spirit, and loving character. In her quiet and unassuming manner she often did many good deeds in an unknown way.

To know her was to love her. Her passing has left a feeling of sadness in her home, church, and community that only time and God's grace can lessen.

Therefore, be it resolved:

First, that we extend to her loved ones our sympathy.

Second, that we keep in our hearts the memories of her quiet and friendly spirit.

Third, that a copy of these resolutions be sent to her family, a copy to *The Christian Sun* for publication, and a copy be entered upon the records of our church.

Mrs. W. A. Green
Mrs. G. J. Green
Mrs. Walter L. Hilliard
Committee

THINK ON THESE THINGS

J — Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." — Mark 12:17

A — And Jesus increased in wisdom and in stature, and in favor with God and man. — Luke 2:52

N — None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or die, we are the Lord's. — Romans 14:7

U — Unless the Lord builds the house, those who build it labor in vain. — Psalm 127:1a

A — A soft answer turns away wrath, but a harsh word stirs up anger. — Psalms 15:1

R — Righteousness exalts a nation, but sin is a reproach to any people. — Proverbs 14:34

Y — Yet is not far from each one of us, for "In him we live and move and have our being"; as even some of your poets have said, "For we are indeed his offspring." — Acts 17:27-28

HISTORICAL SOCIETY 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOL. 111 — NUMBER 3
JANUARY 20, 1959

OBSERVE

Youth Week

anuary 25 - February 1

Beginning
LGRIM FELLOWSHIP PAGE

Organ of the Southern Con-
ention of Congregational
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Editorial and Publication
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Subscription office:
on College, North Carolina.

NEW E. AND R. CHURCH AT THOMASVILLE

Zion United Church of Christ (Evangelical and Reformed), Route 4, Thomasville, North Carolina, dedicated its new sanctuary and educational building to the glory of God in services held December 21 at 11:00 a.m. This is the second structure to be built by this congregation since its organization February 7, 1909.

Mr. Martin T. Garren, Greensboro, president of the Southern Convention, brought the dedicatory message. Dr. Harvey A. Fesperman, Salisbury, president of the Southern Synod of the Evangelical and Reformed Church, conducted the actual service of dedication. The pastor of the church, Rev. Bobby R. Bonds, participated in the service.

Here And There Among The Churches

A new idea for SUN circulation: The First Church, Norfolk, where Rev. Olin Pendleton is pastor, is purchasing ten copies of **The Christian Sun** to place on the literature table each week.

"Give according to your means, or God will make your means according to your giving." — Albemarle Bulletin

Seventeen Fayetteville young people attended the district Youth Rally held at Southern Pines January 11. A laymen's rally was also held at Southern Pines January 13.

Four new members were received by Sanford United Church of Christ January 11. That evening a section of the Bible study book, **We Believe**, was presented in the form of a skit.

ALBEMARLE ACTIVITIES

The choir of our Albemarle, North Carolina, church, under the direction of Mrs. Bertha Morrow, presented the morning worship service December 21. Special offering was taken for the "shut-ins" of the church, in addition to offering for Christmas Fund for aged ministers of the denomination. That evening the Pilgrim Fellowship presented a play entitled "The Pampered Darling." The Christmas Sunday school program was given by the primary department under the direction of Mrs. Virginia Talbert.

Last week the pastor, Rev. Collie Seymour, conducted morning devotions over Station WZKY. Next Sunday the young people will conduct the morning worship service in observance of Youth Week. February 1 the pastor will exchange pulpits with Rev. Ivan Morrin of St. John's E. and R. church, Kannapolis.

Arthur Larson, head of the new "World Rule of Law Center" at Duke University, is to speak at the Institute of Religion, United Church, Raleigh, next Monday at 8:00 p.m.

Board of Trustees of Franklinton Center met in annual session January 13-14, under the leadership of Rev. J. H. Lightbourne, Jr., chairman. Southern Convention representatives present were Superintendent W. T. Scott and Mrs. F. C. Lester.

Mrs. W. B. Williams attended the **Consultation on Greater Vitality in the Churches** which was held at Seabury House, Greenwich, Connecticut, January 7-9. Mrs. Williams will be presiding at the sessions of the presidents' conference of the National Women's Fellowship at Buck Hill Falls, Pennsylvania, January 31-February 4.

Newly elected deacons at Turner's Chapel include Frank Sineath, Harold Sauls and Clyde Wicker. A meeting of the new and old deacons was held January 19 at the parsonage to go over the membership roll. The finance committee is meeting Friday evening at the parsonage to draw up a budget for the remainder of the year. Rev. Reuben Askew is the new pastor.

Annual church attendance crusade at Newport News got off to a good start the first Sunday in January with the Newman Bible Class and the Golden Rule Class having 100 per cent of their membership at church. As the newsletter from this church says, "These are the classes of our older people and if they can be 100 per cent, who are we younger ones to say we can't."

Pastor's Class for young people who will be twelve years old in 1959 is being conducted each Sunday morning at 9:50 by Dr. George Alley at Suffolk Christian Church. This class began last Sunday and will run through March 22.

Dr. Howard F. Schomer will be installed as the sixth president of Chicago Theological Seminary January 26 during the annual "Ministers' Week." He succeeds Dr. A. C. McGiffert, Jr., who has served as president of the seminary for 12 years. Dr. and Mrs. McGiffert are now in England where he is to spend six months as a senior lecturer in theology at the University of Cambridge under the Fullbright program.

1959 LENTEN DEVOTIONS FOR YOUNG PEOPLE

One of the ways in which Congregational Christian young people celebrate Lent is by using Lenten Devotions for Young People. This booklet offers a guide for devotions each day of the Lenten Season.

One of the thrilling parts of the booklet this year is the way in which New Hampshire young people shared in the development of these devotions. Some were written by the young people themselves.

These meditations are meant to be used privately. Many groups find them useful in small group cells, in the early morning worship, or on the way to school.

These booklets are available from the Pilgrim Press (14 Beacon Street, Boston 8, Massachusetts; 19 South LaSalle Street, Chicago 3, Illinois) for 10 cents each, or 6 cents for 25 or more. ORDER YOURS NOW.

Volume 111 Number 3

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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PASTOR OF BURLINGTON CHURCH

Rev. G. Harold Myers is the first pastor of the new mission church in Burlington which is being organized by the United Church of Christ. Mr. Myers comes from Raleigh where he organized the First Evangelical and Reformed Church in 1954. This week he and his family are moving into he parsonage purchased by the new group.

Seventy families of Congregational Christian and Evangelical and Re-ormed background live in the Country Club area where land for a church building has been purchased. Robert Morton, Dr. John Robert Kernodle, and Mrs. J. D. Strader, Sr. are the committee from our First Church, Burlington. There is a similar group from the First Evangelical and Reformed Church.

Each One Win One is the motto of Great Bridge church for 1959. This church, of which Rev. Bill Simmons s pastor, will observe its 100th anniversary in June. The planning committee for this big event consists of: Mrs. Jack LaMonte, Mrs. Betty Sawyer, Mrs. Bertha McClain, Mrs. Rupert Sawyer, Marion Nichols and Mrs. Myrtle Overton.

Senior Citizens of Elon College were honored by the Women's Fellowship of our church Sunday afternoon, December 28. A. L. Rich, Mr. and Mrs. Fred Emerson, Mr. and Mrs. H. D. Lambeth, Sr., Mrs. J. W. Matlock, Sr., Mrs. C. E. Tapscott, Mrs. J. E. Stroud, and Mrs. J. C. Watts and Mrs. J. E. Barney, Sr., braved the rain to attend.

N. C. Council of Churches Announces

Speakers For Annual Meeting

An unusually large and diversified list of speakers will highlight this year's annual assembly of the North Carolina Council of Churches, meeting January 27-28 at Duke University, Durham, N. C.

Featured speakers at the Pastors' Conference which opens Tuesday morning will be Dr. J. V. L. Casserley, Bishop Hazen G. Werner, and Dean Elmer G. Homrighausen. Dr. Edwin T. Dahlberg preaches that evening in Duke Chapel.

Speakers next morning and at the closing luncheon, include Honorable J. Ernest Wilkins and Honorable George V. Allen.

Dr. Casserley is Hoffman Professor of Dogmatic Theology at General Episcopal Seminary, New York City. Described by Reinbold Neibuhr as "an incisive and imaginative interpreter of thought who possesses the authority of great learning," he is a native of England and taught in King's College, London, before coming to his present post.

Bishop Werner heads the Columbus, Ohio, area of the Methodist Church. He is a noted authority on family life problems growing out of his experience as pastor of a large church in downtown Detroit over thirty years ago. Before his election as bishop in 1948, he held the chair of Practical Theology at Drew Seminary.

Dr. Homrighausen, a dynamic speaker who is in constant demand for lectures and for leading retreats, has been at Princeton Theological Seminary since 1938, more recently being elected Dean.

Dr. Dahlberg, pastor of Delmar Baptist Church, St. Louis, which is aligned with both the American and Southern Baptist Conventions, is current president of the National Council of Churches.

Mr. Wilkins, President of the Judicial Council of the Methodist Church, which is the highest position a Methodist layman can hold in his church, is a former assistant Secretary of Labor under President Eisenhower.

Mr. Allen, native of Durham, N. C., is presently Director of the United States Information Agency, in the administration of President Eisenhower. He has been a career diplomat for 28 years, holding ambassadorial rank in Greece, Yugoslavia, India and Iran.

Dr. W. A. Kale, professor of Christian Education, Duke Divinity School, is President of the N. C. Council of Churches. The Rev. Morton R. Kurtz, Durham, is Council Director.

All pastors and interested church leaders are welcome to attend any of the Assembly sessions. A small fee of $1.50 is payable at the registration desk, Page Auditorium, Duke's West Campus, for the pastors' conference. The only other charges are for meals.

Following is a condensed schedule of events: Tuesday, January 27. 10 a.m.—Pastors' Conference opens; Dr. Casserley speaks at 10:15 and 2 p.m.; Bishop Werner at 11:30 and 3 p.m.; Dean Homighausen speaks at 12:45 p.m. at a luncheon in the Student Union; Dr. Dahlberg preaches in the evening, the service beginning at 7:30. A dinner for all attending will precede the service at 5:45 p.m. Wednesday, January 28. 9:30 a.m.—Annual Assembly of the Council in York Chapel, Divinity School; Mr. Wilkins speaks at 11:30 and Mr. Allen at closing luncheon, 1 p.m.

MT. LEBANON NEWS

Mrs. Edna Comer

The past month was a busy one at Mt. Lebanon. December 1-12 we enjoyed a week's revival service with the Rev. Bland Leebrick as guest minister. Special music was given by choirs from Bethel and Newport Congregational Christian Churches, Oak Grove and Grove Hill United Brethren churches, and our own church choir.

On Thursday, December 18, the Women's Fellowship held a regular meeting with Mrs. Doris Clapp giving an inspiring talk on Christmas Symbols. Mrs. Clapp, assisted by several other ladies, presented a play entitled "The Lamb Was His," by Gertrude Warner.

Friday night, December 18, the Sunday school held its annual Christmas program. The beginners and primaries gave recitations, and the juniors and young people, accompanied by the choir, presented a play, "Back to Bethlehem."

We begin this New Year with high hopes and a bright look into the future. This month we have added three new families to our Sunday school. I am sure the editor will be glad to know that for this year the church is sending **The Christian Sun** to every member. (He is delighted. Ed.)

EDITORIALS

A Young People's Page

In the center spread this week readers will see the beginning of what promises to be an exciting venture for our young people of the Southern Convention. They want a page for themselves — one they will write, one that will tell about them and what they dream and do.

For some time they have considered methods of reaching the young people in the churches with the message all of them should know. A publication of their own did not appear to be feasible. They have reached a conclusion, and they are beginning what can be an important phase of their work.

It all seems so new and different for them. And that is the way it should be. A new generation of young people are now leaders in Christian work. Pilgrim Fellowship has been here for many years, and would grow old and useless without the ever-new people who grow up serving the Church through this fine organization.

There are more problems relative to a page in this paper than just preparing the materials each week — and that may not prove to be easy. The paper must be delivered to those who should read it. That means that the Pilgrim Fellowship will need to be sure that **The Sun** goes to the homes of its members. Get it? Subscriptions; and more subscriptions. Those who are members this year may be married and gone next year. Their places will be taken by others, younger, who will need the paper.

It was not difficult for the editor to agree for the young people to have a page of their own. The venture is not really new. For many years there was such a page in this paper. And who were the editors? Among them were the present editor and his wife. Let that be a warning, or a hope! And good luck to those who prepare materials for the Pilgrim Fellowship page!

Responses To Editorials

Editorials come from the minds of editors, usually when they are alone. Editors sometimes wonder if their writings are read, and, if they are, do they have any effect. Well, here is some kind of proof.

A college Senior says that he read "A Paper Problem" and immediately went through the entire SUN to evaluate its worth. Result: He found the name of Jesus only in the Sunday school lesson.

A former editor read the item, and reports: "Any of the suggestions mentioned in your editorial of January 6 should be decided on the basis of the last sentence. You would have been on solid ground by beginning the sentence with the word 'most'." Then it would have read: "Most of the leadership in the churches, and most of the money given for church enterprises come from readers of **The Christian Sun**."

A retired former president of the Southern Synod of the Evangelical and Reformed Church, now living in Florida, commends our paper for its good work, especially the editorials and the Sunday school lesson, suggests that it would be fine for our paper to go to the homes of the Evangelical and Reformed people and for their Standard to go into our homes, and finishes by saying that an article in **The Sun** challenged his son, Robert Tosh, and wife to go to Turkey as missionaries for a three year term.

It is reported by one pastor that some of his people believe that an editorial kept a certain matter from coming to the floor of the Southern Convention at its last session.

Well, now, it is good to know that the pen still wields some influence even if it does not appear to be "mightier than the sword" when that instrument of death is interpreted to mean guided missiles and hydrogen bombs.

If what "they" say is true, the conclusion of the matter seems to be inevitable: **The Christian Sun** should go to the homes of ALL our people. And it should be constantly improved in content and format.

The Price Is Too High

Many of us would like to be able to forget interracial and international problems. We would like to sail away with a few friends to some secluded island and live among blooming flowers, singing birds, drifting clouds, stalwart trees, mossy mounds, and quiet brooks. Give me a book, a friend, and quiet, please!

But there is no such place on this earth, and if one lived on the moon he would soon need to be dodging man-made missiles and rockets. Even if there were such a place, the price for dwelling there would be too high. To lose contact with one's fellows would shrink the soul; the mind without problems would become restive and useless; creative genius would die with nothing to do.

In our part of our fair country, the world's richest in things and opportunities, it is necessary for us to face problems that are serious and pressing. One of them has to do with the education of youth. For a generation we have thought that we were on the road to success. Even girls have been admitted to colleges and universities. Everybody has been offered an education Both state and church have backed the education enterprise. They have done it for the sake of the people involved and to secure civilization.

But last year we saw schools closed to youth, and this year threatens more closings of schools. Southerners may not like for white and black children to sit in the same class rooms as they study about the freedoms we cherish, but to deny them an education is far too high a price to pay for our likes and dislikes. It is better for all young people to learn how to live together than it is for them to grow up in ignorance. What wil a state be fifty years from now if we have no schools Perish the thought! That must not be. It will cos too much.

Governors, legislators, and the ordinary citizen must surely know that to close our schools means to stop all kinds of progress. Teachers, ministers, leader of industry, all who cherish their children will have to leave an area that will not educate its people. Tha process has aready started, and will be accelerated unless there is prospect for schools to be open to all

The price of ignorance is greater than any famil can afford. Those who are our leaders must surely fin a way to maintain educational standards so there wi be scientists, industrialists, bookkeepers and bankers educators and ministers in the next generation. To d less will bankrupt our civilization and make us unworth of our heritage. That price is much too high.

About * * *

A GREAT SCOTTISH POET

The poet whose birthday is more widely celebrated in the United States han any other is Robert Burns, one f the greatest romantics of his time. n almost every city of importance in his country is a Scottish Society, and he annual gala event of each society s held on January 25, date on which Burns was born. His fame is known round the globe. The poet was born n 1759.

Burns' international fame is the more remarkable because he spent practically all his 37 years in isolated Ayrshire, on Scotland's western coast. Yet from his small Scottish corner pread a wide influence, and Robert Burns is one of the most quoted poets, lthough he seldom wrote in formal English. He has one-fourth the world using the dialect in which he wrote what is now the international anthem f New Year's cheer — "Auld Lang Syne". "John Anderson" and "Coming Thro' the Rye" are also favorites in ll English-speaking lands.

One of the most songfully praised rivers in the world, and certainly in Scotland, is the "Sweet Afton", a minor branch of the river Nith. The Afton is only nine miles long, yet it flows gently through the adopted folk music of two hemispheres.

Burns' birthplace is a simple thatched cottage which his father built himself beside the Doon River. A stream of visitors pours through the back door into the dark low-raftered interior, and passes to an adjoining museum where pictures cover the walls and glass cases display mementoes.

The Mount Oliphant farm, often referred to by Burns, is still pointed out. It was on this farm that the youthful Burns learned to hold down a four-horse plow, to do a man's work at threshing, and to compose rhymes in praise of "Handsome Nell" who reaped in the fields beside him.

The town of Kilmarnock claims to be the Burns literary birthplace. Here, over a pawnshop in Waterloo Street, is the attic in which "Wee Johnnie" Wilson printed the verses which Glasglow publishers had refused, while proud Robert corrected the proof sheets.

When Robert Burns wrote "Man's inhumanity to man makes countless thousands mourn", he stated a truth for the ages. And when he wrote —

"The social, friendly, honest man,
Whate'er he may be,
'Tis he fulfils Nature's great plan,
And none but he"

there was set in motion an accepted philosophy that has dethroned the aristocrat and made the common man king.

C. B. Riddle

CONTAGIOUS

Elizabeth F. Caviness

I observed with lowered eyebrows
Three "cross as two sticks" children,
My store of patience was exhausted;
I didn't know how to handle them.

So I scolded, spanked and threatened
Until the five year old burst
Out with a truth that shamed me,
"Mama, you were cross first."

A Triology On Worship

PART I

Chaplain Kenneth M. Lindner

"The Father seeketh such to worship him." John 4:23

How many words could you call to mind, or jot down on a scrap of paper, that would be synonyms for **worship**? That is, different words which would suggest the idea of homage, praise, thanks, prayer, devotion, doxology, offering, reverence . . . .

How many? Ten, fifteen, twenty? Twenty words that could suggest aspects of worship are not too hard for you to think up. Try it.

Our word **worship** comes from an old Anglo-Saxon word indicating what is worthy or honorable. Words of similar connotation are: reverence, veneration, respect, appreciation — these can be understood as related in use to the family of words expressing the idea of worship, or **worth-ship**.

The worship of God — the recognition of worth and honor in the Supreme Being, as contrasted against the recognition of worthiness and honor in human beings — has elevated the words we have cited to the spiritual level of use. We think of some of our score or more of **worth** words as illustrating qualities of moral value, all the way up from man to God himself.

It would seem to agree with Scripture that worship of God — contemplation of the worthiness of God — has a subjective effect within the personality and upon the character of the worshipper. A benefit reflects back upon you from God as you tarry in his presence worshipping — just as Moses' face shone upon his descent from God at Mount Sinai. When you worship God for his worth you have worth built within you.

Another way of devoting worship to God is the ascribing to him of blessing, honor, glory, power and dominion. Such blessing of God will develop a spiritual quality within the worshiper which, even to state that incoming blessing in its lowest terms, will impart dignity and balance to the personality.

Worth, recognized and contemplated, in God the Father, the Son and the Holy Spirit, gives increasing fruitfulness to the initial worship capacity of the worshiper. On the esthetic plane we say "beauty is in the eye of the beholder"; spiritually, desire to worship is indicative of moral worth and spiritual potency in the aspirant to worship.

The other day I glanced over a book dealing with personality and emotional maturity; the thesis was that the ultimate emotion in a mature personality would be gratitude.

Gratitude: at the opposite pole from the infantile emotions of "me," "me only," "me first." Gratitude; on the spiritual level implying full development and character capacity of the full-grown Christian. Take again that step higher to the spiritual potency of the word: one's worshiping of God — the expressed gratitude for divine worthiness — is the inescapable index of the moral weight and spiritual wealth of the individual.

The **worth-possessor** and the **worth-appreciator** utilize the opportunities for worship — for thanksgiving in gratitude. Privately and publicly they fulfil the imperative for worship that is the dominating spiritual impulse of their maturity.

How worthy an ambition: To be the exponent and exemplar of divine worship; "the Father seeketh such to worship Him."

Rev. Kenneth M. Lindner will be remembered as the first pastor of our church in Fayetteville, N. C. He is now Chaplain in the United States Army Reserve, and is living at Bel Air, Maryland. This is one in a series of radio meditations.

Home Again

Calvin J. Felton

After forty-four years in the active pastorate, I reached that age when it seemed wise to retire. We closed our pastorate in Pilgrim Congregational Church, Vineland, New Jersey on July 31st, 1958, and moved to Suffolk, Virginia. To me it has been a real satisfaction to come back to the section in which I was born and reared. Mrs. Felton, being a Canadian, has never lived in the South for any extended length of time. It is a new experience for her. However, because of the gracious friendliness of the people we meet, it is proving to be a happy experience.

We had spent more than thirty years in the state of New Jersey, twenty-two years in northern New Jersey as pastor of the Second Congregational Christian Church of Irvington and nine and a half years in southern New Jersey as pastor of Pilgrim Congregational Church in Vineland.

There was a tinge of regret in leaving the state which had been our home so long, the state which is claimed by its residents to be the best in the union in which to live, to work and to play. However, home beckoned and we came to Virginia.

Immediately on our arrival here, I was invited to become interim pastor of the First Congregational Christian Church of Portsmouth. That work began September 14, and has continued. We have found real satisfaction and joy in serving the good people of Portsmouth. They are kind enough to tell us that we have helped them by coming to them. They have certainly helped us. They have backed their expressions of appreciation with a real spirit of cooperation. The congregation and the minister feel that the foundation is being laid for real progress. Attendance at the Sunday services has been good, and there is real interest in the things of the spirit.

On the evening of December 21 the choir, assisted by guest soloists, gave a Christmas musical program. The sanctuary was beautifully and tastefully decorated and lighted by candles. The program consisted of choruses from the cantata, "The Music of Christmas," and other selected numbers. Guest soloists were Mrs. Doris Stowell and Mrs. Louise Cross. Members of our own choir who sang special numbers were T. C. Mountcastle in two solos, Misses Nancy Jo Harcum and Sandra Powell in a duet and Mrs. Norma Jeannette in a solo.

Other members of the choir were Richard Williams, Sr., B. L. Sawyer, Harry Harcum, S. Harrell, Mrs. Eleanor Hill, Miss Caroline Gort, and Mrs. Lena Whitehurst. The program was under the direction of Miss Linda Piland, organist, who did a very fine job. The attendance was large and appreciative. It was an inspiration to be there.

Following the program a Christmas hour of fellowship was held in the social hall. Refreshments were served with Mrs. Harry Lee and Mrs. Harry Harcum presiding at the punch bowl.

During this hour the interim pastor was called by Harry Lee to the platform and presented with a check from the church and a big amount of canned goods, potatoes and many other good things to eat. Miss Caroline Gort also presented a check from the Women's Fellowship. The prayer of pastor and wife is that they may prove worthy of the love of these good people.

New Filmstrips Available From The Southern Convention Office

FOR USE WITH THE PILGRIM SERIES

THE LIFE OF CHRIST, PARTS I & II — Selected incidents in the life and teachings of Jesus covering the major portion of his life and work providing an excellent survey of the life of Christ. Part I covers approximately the first half of his life and Part II the latter half beginning with the incident of Jesus and the children.

LIFE OF PAUL — The writings of Luke in the "Acts of the Apostles" and Paul's own writings are the basis of the material in the film-strip. With the help of information supplied by students of the life of Paul, events connected with the early and last periods of Paul's earthly life have been added in order to present as full a record as possible.

THE BIBLE THROUGH THE CENTURIES — This film-strip traces the growth of the Bible from early beginnings down to our latest edition of the English Bible, the Revised Standard Version.

THE CHURCH IN NEW TESTAMENT TIMES — This film-strip stimulates our thinking and makes clear the good things that helped bring the church into being. We become acquainted with the early followers and the church administrators. We learn about the early Christian fellowship and how it functioned. We come to understand how the New Testament writings came into existence.

A. D. 29 — This film-strip is a series of flash-backs into the events of A. D. 29. It is hoped that viewers will be able to propel themselves back to A.D. 29 as if they are actually witnessing the events described.

THE GROWING HOUSEHOLD OF GOD — This film-strip gives us a view of the work and growth of our overseas churches and how they share the gospel in word and deed with the people of all races and conditions.

SPOKESMAN FOR GOD — (For use with present quarter, Jan.-March, 1959) Here is a story about three heroes of Old Testament times — three men called prophets who dared to cry out against evil when they saw it — Elijah, Micah and Haggai.

HOW THE OLD TESTAMENT CAME TO BE — How some of the writings were first recorded, the urgency which prompted some of the writers, how all the writings which make up our Old Testament were collected and proclaimed sacred — these are some of the elements of the story which this film-strip tells.

MISSIONS — THE MIDDLE EAST

THE AMERICAN BOARD IN TURKEY — A young couple is commissioned to go to Turkey to teach and to help those people in a land where there are Christians, Muslims and Jews and where they must really live their religion.

IRAQ AT THE CROSSROADS — Events are moving swiftly in the Middle East. With each passing day, men and nations are declaring themselves, are taking sides in the eternal struggle between light and darkness . . . faith and despair. The path which Iraq chooses is an urgent and critical matter for all.

YOUTH

I WORK WITH JUNIOR HIGHS — Some of the activities and projects to be used with the Junior High age in the Sunday school and Youth activities (These film-strips may be reserved by writing Miss Ruth H. Dunn, Box 336 Elon College, N. C. There is no charge except postage one way.)

Women's Fellowship Tour

Twenty-five lucky women from our Congregational Christian Churches will gather in New York September 21 to be "briefed" for a great adventure — The Women's Fellowship Tour to Europe, when five countries will be visited in 44 days. The cost is $1170. It is hoped that reservations will be in to Mrs. Mary Ann Williams, P. O. Box 1206, Lake Worth, Florida by March 15.

You will remember that Mrs. Marvin F. Sherrill, Warwick, Virginia, went on the 1956 Women's Fellowship Tour. We hope that someone from the Southern Convention will want to join this one.

This is no ordinary "jaunt" to Europe. The group goes in response to an invitation from the International Congregational Council. The leader is a former president of the Florida Women's Fellowship, the National Women's Fellowship, and the International Women's Fellowship of Congregational Christian Women.

This is "a mission of understanding and seeking of spiritual values. Membership in the tour is a rare privilege and a real responsibility."

Members of the tour must:

1. Earnestly desire to receive and offer Christian fellowship.
2. Be an active member in good standing of a local Congregational Christian church.
3. Prepare for the experience by reading recommended literature and attending the orientation session in New York.
4. Present a doctor's certificate of good health.
5. Be willing to accept qualified persons of other races who might be members of the tour.
6. Be willing to dress modestly and wear no costly appearing jewelry, in order that barriers will not be created which might hinder the purposes of the tour.
7. Be able to adjust to circumstances which may be very different from those at home; be able to eat food which is different without complaint; survive in spite of not having a daily bath; yield with grace to the preference or needs of the majority.
8. Stay with the tour and carry out its schedule.
9. Accept the responsibilities of the new friendships made in this adventure.
10. Participate in the evaluation of the tour on its conclusion.
11. Be willing to share the experience of the tour by speaking and writing when invited to do so.

Those who are at all interested may receive folder and registration blank by writing Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro North Carolina.

CHURCH PEWS NEEDED

The Women's Missionary Society of Flint Hill Christian Church is very much interested in securing pews for their church. This new woman's society is eager to undertake this project for 1959. Used pews would be satisfactory, if they will fit into this small church building.

If any reader knows of such pews that might be available, please write to Mrs. Robert Britt, Route 1, Box 101, Biscoe, North Carolina, giving such information as many be necessary. Thanks.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

The Madura Mission In India

18—**Miss Katie Wilcox** went to India in 1915, four years after graduating from Mt. Holyoke. She taught at Capron Hall School until 1938; at Orlinda Childs Pierce Mem. High School until 1948; she was instrumental in founding Lady Doak College in 1948, the only college for women in Madura area, and worked there until 1958 when she came to the U.S. for pre-retirement furlough.

19—**Dr. and Mrs. Edward Wilder** now live in Nagpur, where he is Secretary of the Christian Medical Assoc. of India and Med. Sec'y. of the National Christian Council. He served at Madurai hospital 1921-48; she served as teacher and has recently published the Roman Tamil New Testament and Psalms.

20—**Mr. and Mrs. Loyd Lorbeer** retired last October 1. He has taught in many of our schools since 1915 and has had a strong personal interest in his students. In Pasumalai he developed an annual passion play on the Life of Christ called **Love Divine**. She was a nurse in our mission 1933-43. They were married in 1953.

The Marathi Mission In India

This is the oldest mission of the American Board, being founded in 1813. It carries on its work in Bombay, Ahmednagar, Sholapur and five other centers, among a million and a half of the Maratha race. The churches are a part of the United Church of Northern India.

21—**Dr. and Mrs. Hale Cook** live in Vadala, where he is director of the public health program for the station. His wife went to India as a mission nurse from Sweden. Mr. Cook is an ordained minister as well as a medical doctor.

22—**Rev. and Mrs. Robert Fairbank** are in Sholapur, where he does general mission work and is contact person for Church World Service relief supplies. She is director of a social center. He is a fourth-generation missionary.

23—**Mrs. Louise Fisher, R.N.**, who served the Satara Mission since 1934, has returned to the U. S. for pre-retirement furlough. She was instrumental in founding the Rural Roadside Leprosy Control Clinic which has operated since 1954.

24—**Miss Margaret Hammaker**, a graduate of Oberlin, is principal of the Mary Harding Kindergarten Training School, where she trains Christian and non-Christian teachers under Christian auspices. She has been a missionary since 1925.

Pilgrim Fellowship Page Is Beginning

Charles Garren, President

The members of the Southern Convention Pilgrim Fellowship are happy and excited to have a page in **The Christian Sun** devoted to youth work. It is something we have hoped for and looked forward to for a long time. We would like to take this opportunity to thank Dr. Lester and the Board of Publications for this means of bringing closer together the youth of the Southern Convention.

The Pilgrim Fellowship of the Southern Convention is fortunate and pleased to have as its editor a very capable person, Richard Milteer, ministerial student at Elon College. We hope that everyone connected with youth programs in the churches of the Convention will cooperate with Richard by furnishing him news and information for use on the youth page of **The Sun**.

The Pilgrim Fellowship Executive Council met at the Suffolk Christian Church, Suffolk, Virginia, January 1 and 2, 1959. This council is composed of the officers and advisors of the Pilgrim Fellowship in the Convention, the officers and advisors of each conference Fellowship, and the Convention Minister of Christian Education, the Reverend Robert A. Knowles.

Tentative dates and places have been set for the Pilgrim Fellowship spring rallies. The Virginia rally is planned for April 5, 1959 at Richmond, Virginia; the North Carolina rally for April 12, 1959 at Greensboro, North Carolina. These are Senior High rallies and those attending should be at least in the seventh grade. Interesting programs are being planned, and we hope that both rallies will be well attended.

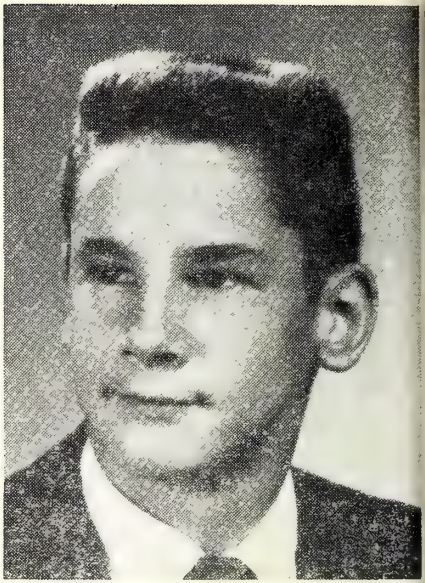
A Pilgrim Fellowship officers' camp will be held at Moonelon as a part of the summer schedule of camps and conferences. We hope that many of the officers of the various Pilgrim Fellowship units will attend this camp. If you are such an officer, please begin now to make plans to attend the officers' camp at Moonelon next summer.

A Vocations Conference will be held April 17-19 at Moonelon. This conference will be open to all young people interested in Christian vocations. We hope that many young people are giving consideration to full time Christian service and that all of them who can do so will attend the Christian Vocations Conference in April.

We should like to ask that all local Pilgrim Fellowship treasurers send their funds for the Convention Pilgrim Fellowship through their conference Pilgrim Fellowship treasurers. Please be certain to identify the local unit making the contribution to the Convention work.

We hope that all persons concerned with youth work in the churches of the Convention will give careful consideration to Mr. Knowles' article in the January 6 issue of **The Christian Sun** and will note carefully the list of materials available for youth programs in the churches.

As president of the Southern Convention Pilgrim Fellowship, I should like to express sincere appreciation to all the many people who cooperate so well in the youth work throughout the Convention. We need your help and are grateful for all that you do for us.



Charles Garren

ATTENTION P. F.'ers!

Name This Page

AND RECEIVE A PRIZE

At a recent meeting of the Executive Council of the Southern Convention P. F. the idea of a youth page was unanimously accepted. A committee of Mr. Robert Knowles and David Andes were appointed to secure an editor for the youth page. We have elected Mr. Richard L. Milteer from South Norfolk, Virginia as the new editor. We are very pleased with our good fortune at having secured an excellent man for the job.

This is going to be a page devoted to P. F. activities, and only you can make it a success. We feel that it is only fair to let you choose the name of it. Therefore, we are having a contest to get a good title for our page. The contest will run through February 3, 1959. The prize will be a year's subscription to **The Sun**, or a renewal. Please send all entries to Mr. Richard L. Milteer, Box 78, Elon College, North Carolina.

Support our young people in their new idea which will enable your group to become fully aware of the activities of the Southern Convention Young People throughout the year. Your help is needed. You will be the founder of this page and the only ones who can keep it active. PLEASE mail all entries in as soon as possible. Let's show the folks that Youth is on the Ball.

David Andes

CONTEST ENTRY BLANK
(Use this or a reasonable facsimile)

Date ______________________

Name of Church ______________________

Jr. __________ Jr. Hi. __________ Sr. Hi. __________

Address ______________________

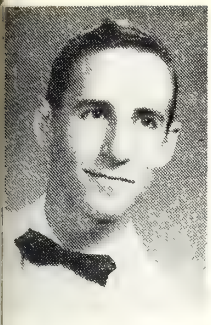
Your Suggestion ______________________

Advisor ______________________

Signed ______________________

Youth Faces The Future

"Let the Southern Convention Pilgrim Fellowship Lead"



Richard L. Milteer

Dear Fellow P. F.'ers

Recently the invitation has been extended to me to serve as the editor of the new youth page of **The Christian Sun.** I will strive to the very best of my ability to serve you in this new and different undertaking.

It is my sincere hope that with your cooperation, we can make this page a useful resource for each of our youth groups.

The contents of this page will consist of articles pertaining to local groups, their experiences and adventures. Information on the National, State, and Conference level, including conventions, rallies, and conference meetings, will appear on the page. Also, a list of audio-visual aids, program materials, and other items along that line will be made available. Other news relating to the work and mission of your group in the church, such as gatherings and times of entertainment will be included. We will have reports from our Convention President and other officers from time to time. We also hope to have reports from the E. & R. young people too.

It is through this paper that we hope to create a brotherhood of young people under the Fatherhood of God, and a feeling of togetherness between the five conferences. It is entirely up to you to do your part.

I am looking forward to a year of good news from our Southern Convention young people. I am most confident that you will cooperate by telling of your activities.

May God add his richest blessing to the work of your group this New Year.

Please send all articles to Richard L. Milteer, Box 78, Elon College, North Carolina.

Sincerely yours,
Richard L. Milteer

Report From Faith Commission Southern Convention P. F.

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will." This is our statement of purpose regarding our Faith as individuals and as a united Pilgrim Fellowship. It is the assignment of our commission to study and suggest means and methods by which our faith may become more real. There are a few suggestions which I think might prove helpful.

If a mailing list of conference, or better yet, society commission chairmen were available it would be well for each Convention chairman to work with local officers. Many groups need program suggestions. The yearly program packet will provide much help that could not otherwise be obtained.

There are many varied responsibilities included in the work of the Christian Faith Commission, but let us look more closely at some of the special points that were stressed at the National Council last year.

In the field of personal devotions, "Lenten Devotions for Young People" should be suggested. It is good to agree on a certain time when everyone in the local group will use his devotions. Our pastor has, on several occasions, given the booklet to each P. F. member.

A program which our group enjoyed during the Lenten period was a study of the Lord's Supper. Individual P. F.'ers were sent to members of other churches to ask what this sacrament meant to them. This assignment was made several weeks in advance. A brief but impressive worship service preceded the reports on Sunday evening and one visitor was invited to speak. The climax came when we went to the church and in the light of the Gethsemane window our pastor administered the Communion.

All young people should KNOW what they believe. Programs on such themes as God, man, the Holy Spirit, worship, sin, salvation should be planned. More study of the Bible should be urged.

We are all concerned with our purpose in life. It was voted at National Council that meaning and purpose in life be recommended for study at all P. F. levels.

This year's Youth Week theme "Dare We Live in the Household of God" is well presented in the packet which may be secured from the Convention Office for $1. It will be helpful to present a good Youth Week program in all churches. I strongly urge the use of the packet.

One other suggestion I think could be helpful to local groups is that the Southern Convention organize a caravan, composed of one person who could be helpful in the work of each commission and one on organization of a local P. F. This caravan could be available for retreats in local churches when expense of travel and entertainment is provided.

Respectfully submitted,
Martha Rose Whitten, Chairman
Faith Commission, Southern Con.
Pilgrim Fellowship

If loaded on a single train, it would take 2,000 freight cars, stretching 17 miles, to carry the 3,000,000 CARE Food Crusade packages Americans are asked to send overseas this holiday season. Every $1 sent to CARE, New York 16, N. Y., delivers a 22-lb. Food Crusade package to the needy in other lands.

Financial Report

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Susie D. Allen, Treasurer

Quarter ending November 30, 1958

WOMEN'S FELLOWSHIP

Albemarle	$ 38.13
Amelia	10.00
Antioch (R)	13.50
Apple's Chapel	100.00
Asheboro	107.41
Asheville	150.00
Auburn	3.00
Belews Creek	42.00
Berea	20.00
Bethel	34.00
Bethlehem (A)	40.00
Bethlehem (W)	38.50
Beulah	6.00
Burlington-Beverly Hills	78.60
Burlington-First Church	378.18
Burlington-Lakeview Com.	15.00
Carolina	25.58
Clayton	10.00
Concord	34.00
Damascus	15.00
Danville, Va. Third Ave.	12.00
Durham	130.27
Elon College Community	230.77
Fayetteville-Eutaw Com.	60.00
Flint Hill (R)	21.65
Fuller's Chapel	32.00
Gibsonville	50.00
Greensboro-First Church	351.53
Greensboro-Palm Street	60.50
Hank's Chapel	133.89
Happy Home	63.50
Haw River	25.00
Hebron, Va.	5.00
Henderson-First Church	45.00
Hendersonville-First Church	16.25
High Point-First Church	25.70
Hines' Chapel	50.00
Hopedale	34.55
Hope Mills	25.94
Ingram, Va.	48.45
Lebanon	7.13
Lee's Chapel	22.00
Liberty, N. C.	33.38
Liberty, Vance	112.50
Liberty, Va.	19.00
Long's Chapel	48.33
Monticello	54.50
Moore Union	10.00
Mount Hermon	5.00
Mount Pleasant	15.00
Mount Zion	50.00
Oak Level	6.00
Pfafftown	31.00
Piney Plain	20.00
Pleasant Grove, N. C.	34.10
Pleasant Grove, Va.	39.50
Pleasant Hill	30.00
Pleasant Ridge (G)	50.00
Pleasant Ridge (R)	20.00
Plymouth	18.50
Providence	33.56
Raleigh United	88.40
Randleman	4.00
Reidsville	372.31
Salem Chapel	28.00
Sanford-Northview	5.00
Sanford United	96.72
Shallow Ford	12.50
Shallow Well	88.00
Shiloh	44.21
Sophia	35.85
South Boston, Va. Center	41.44
Spoon's Chapel	14.89
Tryon Cong. Church of Christ	250.00
Turner's Chapel	35.45
Union Grove	27.37
Union Ridge	91.90
Union, Va.	65.61
Wake Chapel	123.23
Winston-Salem	61.42
Youngsville	12.50
Zion (WNC Conference)	42.88
	4782.08

CHILDREN'S GROUPS

Durham	15.10
Elon College Willing Workers	3.20
Greensboro-First	18.63
Henderson-First	9.00
	45.93

CRADLE ROLL

Durham	6.04

MISCELLANEOUS

Conference Offering for Kobe College	166.11
TOTAL RECEIPTS	$5000.16

DISBURSEMENTS

North Carolina Council of United Church Women	50.00
Virginia Council of United Church Women	10.00
North Carolina Council of Women's Organizations	5.00
Gift to Mrs. James F. McKinley's Pantry Fund	35.00
United Church Women-World Community Day offering	11.50
Expense of Conference Report Books	24.43
Expense of Board Meeting in Chapel Hill	51.45
Expense of the President	7.35
Expense of District Chairman	3.00
Literature Packet for New Society	3.25
	200.98

Mrs. J. D. Strader, Sr. Treasurer Women's Fellowship of The Southern Convention For:

Thank Offering	2238.79
Life Memberships	50.00
Memorials	20.00
Dr. Riggs' work in India	20.00
Kobe College in Japan	166.11
Rachanyapuram School for Girls	9.00
Home for Children at Elon College	15.00
Missions-General Fund	2280.28
	4799.18
TOTAL DISBURSEMENTS	$5000.16

Respectfully submitted,
SUSIE D. ALLEN
Susie D. Allen, Treasurer

CHRISTIAN EDUCATION AT RALEIGH CHURCH

Learning for Living is the provocative title of a leaflet issued by our United Church, Raleigh, giving a picture of the church's educational program.

It lists topics and teachers for the Pilgrim Series lessons used from pre-school through junior high; indicates that pupils and teachers of senior high determine topics for study; that the college breakfast-seminar class is studying "Biblical Perspectives." There are three adult classes using a variety of topics: **Deepening Biblical Understanding, Interactions of Science and Religion,** and **Effective Religion for Today's Issues.**

In addition to these Sunday morning groups, there are these Fellowships: Youth Fellowship, high school students, Sunday evenings at 6:00; United Student Fellowship, meets on first and third Sundays at State College Y.M.C.A.; Women's Fellowship, four monthly circle meetings, quarterly general meeting; Men's Club, second Thursdays, noon luncheon and program; Monthly Discussion Group, first Wednesday evening of month.

An educational opportunity is afforded the community by this church through its **Institute of Religion,** which is scheduled for six Monday evenings beginning January 19, and consists of classes and outstanding addresses.

The leaflet also lists such events as a Christmas family night supper, December 5; a spring family night supper, March 13; an all-church picnic on May 16; daily vacation Bible school, June 1-6; and Children's Day, June 14.

This concise statement of the educational program of one of our churches may be obtained by writing the pastor, Rev. Gaylord Noyce, United Church, Hillsboro Street, Raleigh, North Carolina. It will show you how one church plans ahead.

Jesus Reveals His Authority

Background Scripture: Matthew 21:1-27.
Devotional Reading: Colossians 1:15-20.
Memory Selection: **For he taught them as one having authority, and not as the scribes.** Matthew 7:29.

JESUS ASSERTS HIS AUTHORITY OVER PROPERTY

The lesson as printed in the Quarterly is concerned with the uthority of Jesus as it was expressed r asserted in the cleansing of the emple. But the more inclusive lesson Matthew 21:1-27, reveals the authority of Jesus in another setting or cene, and in just as important a ealm in life. It occurs in connection with the triumphal entry into Jerualem. In making his plans to enter he Holy City, and in keeping with n ancient prophecy, Jesus sent two f his disciples into a village and ommandeered an ass, or a donkey, n which to ride into the city. "Go e into the village over against you, nd straightway ye shall find an ass ied, and a colt with her.; loose them nd bring them unto me." As he ntered the city proclaiming himself s the Messiah, the Christ, the Anointed of God, he asserted his uthority over material things, his uthority over property. We are all oo prone to forget the authority of esus in the realm of material things. We talk and think of things as "ours, r mine", as if we owned them outight. The fact is that we are not wners, but stewards, of all that we ave and are. "The earth is the Lord's nd the fulness thereof, the world and hey that dwell therein." The silver nd the gold are the Lord's the cattle n a thousand hills. It is he that iveth us power to get wealth. Indeed, we are not our own, we have been ought with a price. The Kingdom f God will not come until men recognize the authority of Jesus over material possession.

JESUS ASSERTS HIS AUTHORITY IN THE TEMPLE

The first place Jesus visited when he entered Jerusalem as the Messiah, was the temple. And he did not like what he found there. Here were men, some of them the religious leaders of the city and nation, profaning the emple itself, not only by selling nimals for the sacrifices, and exchanging coins for the temple tax within the Court of the Gentiles, but making a racket of the business, driving hard bargains and fleecing the people, in the name of religion. The sad part of the matter was that their transactions were desirable and legitimate and even necessary — but not within the temple. And just as sad was the fact that this nefarious business was being transacted in the Court of the Gentiles, thus making Gentiles "second class worshippers." They wouldn't have dared to do that in the place set apart for Jews only. Or would they have stopped at that, if they thought they could get away with it! In any event the thing aroused the divine anger or wrath of Jesus, and improvising a kind of whip made of cords, he drove out the animals, upset the tables of the money-changers, and in the process also drove out the racketeers, who were conducting the bad business.

Here was a place, ordained by God to be "a place of prayer for all peoples," and these greedy, grasping gangsters had made it "a den of thieves." No wonder the Master's anger — righteous indignation — was kindled!

There are some folks who are scandalized by this picture of the Master. They think that it casts him in a bad light. They say it is not in keeping with his character. They think of him as the gentle Jesus, meek and mild. He was, of course, just that — he himself said so. But he was also more than that. What kind of man would he have been if what he saw did not arouse his righteous indignation! And as the revelation of God, he was displaying the divine wrath against ungodliness and irreverence and dishonesty and greed, and respect of persons. It should be noted that he was protesting not only against the greedy abuse of privilege in the temple courts, but **he was also protesting against the discrimination against the gentiles.** It was their precincts that were being violated and profaned. Here as always Jesus was espousing the cause of the underprivileged; he was asserting and defining the basic principle that all men are equal before God, that every human being has dignity and worth in the sight of the Heavenly Father. He was asserting democracy in religion, and in life.

The striking thing is that the men who were carrying on their shady business recognized the authority of the Master. They outnumbered him perhaps one hundred to one, but they fled before him. And it was not because of the authority of the little whip of cords — it is quite unlikely that Jesus struck a one of them; it was because of the moral and spiritual authority which he wielded, because they felt that here was, in all its mystery, the authority of God himself.

One wonders what would happen if Jesus entered into our churches today. It would undoubtedly be a very embarassing experience for all of us. What would he think of some of the ways in which churches raise money? What would he say about the petty difference and divisions within the body of Christ? What would he say about matters of race and racism, about formalism, about exclusiveness, about the personal resentments and grudges and grievances which church members cherish in their hearts and express in their lives toward others? **It is significant that the first place Jesus visited was the church of his day.** Judgment must first come upon the church before it comes upon the world.

THE SOURCE OF JESUS' AUTHORITY

By what authority doest thou these things?" asked the chief priests and the elders of the people. In reply Jesus asked them a question about the baptism of John — was it from heaven or was it of men? And when, because they were afraid to commit themselves on a question on which there was division of opinion, because like many leaders today they were afraid to speak publicly or privately what they believed, they did not reply, Jesus refused to give them an answer to their question. But the question is still being asked, and it deserves an answer. Whence the authority of Jesus Christ? It comes from his perfect life, from the living God whose spokesman and revelation he is, from authority given him by God.

SUNDAY SCHOOL LESSON

January 25, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Elon Faculty Members Attend Holiday Sessions

Several members of the Elon College faculty attended meetings of learned societies during the recent Christmas vacation, with two of them taking in meetings in Washington and two others attending gatherings in New York.

Dr. and Mrs. Konstantinas Avizonis went to Washington for the annual meeting of the American Historical Association, and Dr. Richard M. Haff attended sessions of the American Association for the Advancement of Science and the American Anthropological Association in Washington on December 27.

Dr. and Mrs. W. W. Sloan were delegates to four meetings in New York. Dr. Sloan attended the sessions of the National Association of Biblical Instructors, the Society for Biblical Literature and Exegesis and the American Schools of Oriental Research held from December 29 through December 31. Mrs. Sloan attended the meeting of the American Association of Teachers of Spanish and Portuguese, held December 29 and 30.

Children in the poorest section of Old Delhi, India, greet CARE's staff with friendly shouts: "Here come the milkmen!" The "title" results from the free milk the youngsters receive, thanks to American contributions to the CARE Food Crusade, New York 16, N. Y.

State Official Probes Blaze At Elon College

Luther Byrd

There's an old adage that lightning never strikes twice in the same place, but members of the Elon Players would hesitate to vouch for the truth of the saying after the Elon College dramatics department on the second floor of Mooney Building was hit Saturday afternoon, January 10, by its second fire within a month.

The blaze, which was discovered about 4:30 o'clock Saturday afternoon, occurred in a small room on Mooney's second floor in which the student dramatic group stored stage properties, costumes and supplies. The room was barely three doors down the hall from the Mooney Chapel Theatre, which was the scene of a similar fire on Monday, December 15.

Through prompt action by the Fire Departments of both Elon College and Burlington, the Saturday afternoon blaze was confined to the small storage room in which it started, and damage was confined largely to theatrical properties stored there, although there was some smoke and water damage to other portions of the building.

This limitation of damage was possible because of fire-proof construction of the three-story brick building, just as was the case of the December blaze. The concrete floors and the masonry interior walls proved their value.

Circumstances surrounding the Saturday fire were somewhat similar to those of the one in December, for Prof. M. E. Wooton, faculty director of dramatics, had been working in the storage room earlier in the afternoon and had seen no evidence of fire when he emerged and locked the door behind him.

Again there was no clear indication of the cause of the fire, but Dr. J. E. Danieley, Elon College president, stated afterward that "due to the fact that two fires have occurred in the same building and within the same department in such a short time, the Elon College police authorities have been requested to seek assistance from the state fire marshal for an investigation of the cause of the blaze."

President Danieley also expressed once more the college's appreciation to the Elon College and Burlington Fire Departments for their prompt assistance.

Following up the request for investigation of the Saturday fire, state fire authorities have already begun a close check into the circumstances involved but no information was available this morning concerning evidence uncovered.

BOMB CALL IS RECEIVED AT COLLEGE

Two women's dormitories on the Elon College campus were evacuated about 10 o'clock January 4 when an unknown person telephoned that a bomb had been planted in one of the buildings.

The call was received shortly before 10 o'clock by a student worker in the office of West Dormitory who stated that the caller used a muffled voice and hung up quickly. The student operator notified college authorities at once, and Mrs. Marjorie Hereford, dean of women, quickly set in motion evacuation plans which had been prearranged early in December when other such calls were being received in the area.

Mrs. Hereford along with her assistant, Mrs. W. D. Florence, and all the girls in both West Dormitory and Virginia Hall were transferred quickly to Alamance Hall, the central classroom building on the campus. They remained there while a search was conducted through both dormitories. A number of the dormitory girls assisted quickly organized search teams in making the search, and no evidence of a bomb was found.

The college authorities and students were aided in the search by Chief Henry Hilliard of the Elon Police Department, by Chief William Clark and members of the Elon Fire Department, by Chief Jesse James and four members of the Burlington Police Department and by three deputies from the Alamance County Sheriff's Department.

Dr. J. E. Danieley, Elon College president, commenting this morning on the incident said "We regret the inconvenience and trouble caused by this criminal act, and we hope that the guilty party will be apprehended and punished."

"We are grateful," he continued, "for the dedicated public servants who came out in freezing weather to help search the buildings. The policemen and firemen rendered a fine service and we appreciate their assistance. We also appreciate the calm, sensible and cooperative attitude on the part of the students. Without their assistance the incident could not have been handled in such an orderly manner."

In 1957, 1,330 Americans were killed in train-car crashes.

News Of Hopedale

The month of December was a very usy month at Hopedale. We had uite a mix-up with the Christmas rogram and services of the church ue to the snow and ice, colds and umps, and Mrs. Permar's fall on the ce causing a badly sprained wrist. Ve are glad to report that most folks re on the improving list now.

Saturday evening, December 5, the Vomen's Fellowship held their anual Christmas party in the fellowhip hall of the church. This is one neeting when all the husbands attend ladly, for we have a regular Christnas dinner with turkey or ham and ll the trimmings. Pollyanna gifts are xchanged by the members and by all he men. At the Christmas party each ear it has been our custom to present a Life Membership to one of our nembers. Mrs. Maggie Carey (mother f our president) received it this year. lso present for the occasion were all ormer members who had received ife Memberships in the Fellowship—Mrs. B. F. Blanchard, Sr., 1954; Irs. R. L. Gerringer, 1955; Mrs. W. I. 'aulkner, 1956; and Mrs. T. O. Carey, 957.

Our President, Mrs. Claude James, resided at the business meeting. She vas remembered with a gift from the nembers for her excellent work and aithfulness during the year.

Mr. and Mrs. Lonnie I. Carey were n charge of the entertainment and kept the whole crowd laughing and having fun during the social hour. Mrs. Nathan D. Garrison took pictures during the evening and we appreciated the sights of our party as it looked on pictures later.

Mr. A. B. Chrismon conducted the devotional service and Rev. Permar led in singing Christmas carols.

The children gave their Christmas program on Sunday night December 21 and the church choir rendered a program of special Christmas music with Rev. Permar in charge. All Sunday school members received treats after the program. Also a number of shut-ins were remembered with treats.

By the time this news goes to press it will already be announced that Rev. John Permar has accepted a new pastorate in our conference. The people of Hopedale gave up the Permars with regrets that their stay with Hopedale was so short and we will also miss their interest in our choir. Mrs. Permar did an excellent job as our pianist and Rev. Permar was a great leader and inspiration to the choir members as our director.

But as the Permars say, "This is the way with a pastor's life, and it never gets old making new friends and having to part with them." May God's richest blessing be with them all the time wherever they serve.

The Hopedale church is glad to have Mr. Brantley Ray of Efland, N. C., a graduate of Elon College, to serve as a supply pastor.

Aids For Promoting Missions

Carl Wallace

Southern Convention Mission Period — Jan, Feb. March, Apr.)

TO: Pastors; Church School Superntendents, Mission Committees, Vomen's Fellowship, Officers and thers.

hree Important Sources of Materials

The Southern Convention, Elon Colege, N. C. Write for a list of availble printed materials and audioisual aids.

The Missions Council, 287 Fourth venue, New York 10, N. Y. Write or "Directory of Promotional laterials" for 1959-60 and consult specially pages 12-16.

Parish Service Company, 19813-47, ames Couzens Highway, Detroit 35, lich. Write for samples and order lank of Lenten Materials. (Note: the Pastor may already have these lists f available material.)

Some Ideas for Programming

Secure an ample supply of printed material from above sources and place these on a special literature table in a popular place in the church.

Plan to show film and film strips secured from the above sources at informal meetings of the church; prayer services followed by special prayer; women's, men's and youth fellowships. Don't forget the feature film "Measure of a Moment."

Plan a series of Sunday Morning Worship Services emphasizing Missions.

Plan a **Lenten Self-Denial Offering Plan** for Missions over and above regular contributions (Note: very effective coin folders are available from Parish Service Company listed above.)

Plan a series of special discussion groups and Church School class discussions on such timely subjects as The Near East; How to Reach the 1200 million uncommitted people of the earth; Africa: Christian Higher Education, etc.

Treasurer's Report

VALLEY VIRGINIA WOMEN'S FELLOWSHIP

Quarter ending Nov. 30, 1958

Women's Societies Apportionments	
Antioch	$ 15.00
Bethel	15.00
Beulah	2.00
Dry Run	10.00
Leaksville	20.00
Linville	19.00
New Hope	10.00
Winchester	35.00
Thank Offering	
Antioch	30.11
Bethel	55.37
Beulah	22.97
Bethlehem	64.00
Dry Run	24.33
Joppa	25.00
Leaksville	32.53
Linville	42.50
Mt. Lebanon	10.00
Mt. Olivet (R)	48.07
New Hope	13.06
New Port	10.25
Timber Ridge	17.45
Valley Central	27.50
Winchester	128.33
Life Memberships	
Bethlehem (1)	10.00
Juniors	
Bethel	10.00
Cradle Roll	
Dry Run	1.00
Balance from last quarter	44.13
Receipts	
Women's Societies Apportionments	$126.00
Thank Offering	551.17
Life Membership	10.00
Juniors	10.00
Cradle Roll	1.00
Offering at Conference	23.65
Money received for Conference expenses	10.00
Total Receipts	$775.95
Disbursements	
Miss Angie Crew — Speaker at Conference	$ 10.00
Mrs. T. W. Good — Expenses of booklets	15.00
Mrs. J. D. Strader, Treasurer Southern Convention	698.17
Total Disbursements	$723.17
Balance in Treasury	52.78

—Mrs. Stalla Liskey,
Treasurer

A Matron Is Needed At Once

John G. Truitt, Superintendent

Mrs. Nell J. Smith, dietician and kitchen matron, upon the advice of her physician, has retired from the strenuous work at the Home for Children for several weeks of rest after which she will seek lighter employment. The staff and children of the Home regret very much to lose the faithful services of Mrs. Smith. She had the work of the Home at heart all the time and was completely untiring in her services. We wish for her returning good health and good success.

Now that means that we are looking for someone to fill that position. Readers of **The Christian Sun** are asked to inform us if they know of some suitable person. She needs to have had experience and some technical training, good health, and the best of recommendations. Our need is urgent and ministers and friends are asked to help us find the right one for the place.

Thanks for the good report this week. One contribution from Franklin, Virginia, will be added to a special account held in the bank as a part of our 1959 Improvement Campaign Fund. This is the second check which has come in before the campaign has been launched — the first was from Mrs. John A. McCrary, Jr., the former Miss Iris Holt McEwen — and each of the checks was for $500.00. The campaign will be launched the first full week in September, and will seek to raise $150,000.00. Brochures containing plans, needs and proposed uses of the fund are being made. Leaders are being contacted and the help of all the churches of the Convention, and all the friends of the Childrens Home will be solicited.

Without the prayers and help of all you good people this Home could never be maintained and these children cared for. I wish you to know how deeply grateful I am.

An average of 11 million people a month receive supplementary food through CARE distributions of U. S. agricultural commodities in needy world areas. Contributions to the CARE Food Crusade, New York 16, N. Y., help make this tremendous feeding program possible.

REPORT FOR JANUARY 12, 1959

MONTHLY OFFERINGS

Amount brought forward			$10,398.10
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Mt. Herman	25.00		
Wake Chapel — Special	100.00	$127.00	
Eastern Virginia Conference			
Berea (Norfolk	15.00		
Cypress Chapel — Thanksgiving	76.25		
Franklin	122.00		
Franklin — Thanksgiving	178.56		
Franklin — Building Fund Special	500.00		
Norfolk, First	18.00		
Spring Hill — Thanksgiving	6.10		
Spring Hill, S.S.	18.04		
Suffolk, S.S.	39.00		
Windsor, S.S.	10.00	982.95	
North Carolina and Virginia Conference			
Elon College — Thanksgiving	198.65		
Greensboro, First — Special	25.00		
Greensboro, First	38.77		
New Lebanon	162.00		
Reidsville — Special	163.03		
Reidsville	106.00		
Shallow Ford	16.00		
Union (Va.), S.S.	5.00	714.45	
Western North Carolina Conference			
Smithwood	10.00		
Zion	50.00	60.00	
Virginia Valley Conference			
Antioch	20.50		
Bethlehem, S.S.	26.75		
Dry Run, S.S.	6.00		
Mt. Lebanon, S.S. — Thanksgiving	4.00		
New Hope, S.S.	10.00	67.25	
Total			$ 1,951.65
Grand Total			$12,349.75

SPECIAL OFFERINGS

Amount brought forward		$19,363.33
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	$ 10.00	
Sunday School, First Cong. Christian Church, Roanoke, Ala.	14.70	
Matthew Circle, Cong. Christian Church, Winchester, Va.	10.00	
Circle No. 2, Women's Fellowship, Rosemont Church	5.00	
S.S., The First Cong. Church, Ashtabula, Ohio	34.04	
Wallace H. Owen, Gibsonville, N. C.—Christmas Offer.	10.00	
United Church of Christ, Sanford, N. C.—Thanks. Offer.	72.16	
Friendly Service:		
Dorothy Bradford Circle, Woman's Assn., Mayflower Cong. Church, Detroit, Mich.	15.00	
Dorcas Chapt., First Cong. Church, Sheboygan, Wis.	5.00	
United Cong. Church, Hickory Tush, Pa.	10.00	
In Memory of Mrs. Rosa H. Curling	25.00	
In Memory of Rev. J. L. Foster, Sr., on his birthday, January 11th	20.00	
In Memory of Mrs. Courtney B. Wood	5.00	
In Memory of Mrs. George Bell	5.00	
In Memory of Mrs. J. N. Jackson, Sr.	10.00	
Special Gifts	100.00	
Total		$ 350.9
Grand Total		$19,714.2
Total for the Week		$ 2,302.5
Total for the Year		$32,063.9

Loaned Church Building Fund

Polly Poulson Harrington

St. Louis, Mo., Jan. 13, 1959 — Thirty-one laymen across the nation ave been appointed key representaives of that many synods of the Evangelical and Reformed Church to romote a special Loaned Church Building Fund for the aid of new and mission churches, the denomination's Board of National Missions has anounced.

The lay representative program, whereby each man promotes within is synod an educational program bout the Fund, is completely new.

Including bankers, insurance men, ealitors, salesmen, farmers, grocers, entists, doctors, college professors, a abinet maker and a big-ten football oach, the group "is going forth with ntense interest, not as high-pressure alesmen but as educators for the und," according to Mr. August Burchardt, St. Louis, secretary of the hurch building department.

The Fund involves a plan whereby he Board borrows money from the ndividual membership and organizaions of the church for a stated period f years and pays three per cent nterest on the investment semi-nnually. The money, in turn, is oaned to new mission churches for onstruction.

Mr. Burchardt, himself a former roprietor of a lumber and hardware usiness in Marshall, Okla., a bank oard chairman and Lion's district overnor in Oklahoma, helps new conregations project a church building o fit the long-range religious proram they are asked to think through n study committees on each aspect f the church's life. An architect then s selected and financial planning arefully done by the congregation.

"The result of this careful, creative, incere planning," says Mr. Burchardt, "is a church building that peaks of reverence, worship, love, nd life for its people as well as the ntire community."

At a weekend briefing meeting for he new representatives in St. Louis (Thompson House, Webster Groves), he men heard reviews of the work of he Board of National Missions in hurch extension, town, country and ity work from Board executives. Rev. Dr. Purd E. Deitz, St. Louis, general ecretary of the Board, surveyed uture possibilities in a special ddress.

The leaders toured new mission churches in Florissant, Mo., where a new church building is under construction, and in Concord Village, Mo., where the congregation is being started in a public school.

Rev. Dr. Samuel J. Schmiechen, St. Paul, Minn., Board of National Missions president, conducted a closing service of commitment for the new representatives.

MR. E. H. SESSOMS LICENSED TO PREACH

Mrs. Carolyn N. Creech, Secretary
Piney Plains Christian Church

On Sunday night January 11, 1959, Mr. E. H. Sessoms was licensed as a probationer to preach the gospel. The service was held at his home church, Piney Plains Christian Church, on Route 4, Raleigh, N. C.

The service was opened by the Rev. George M. Talley pastor of Piney Plains Christian Church. He introduced the guest speaker the Rev. Lowell Smoot of Henderson.

After a short sermon, the Rev. Gaylord B. Noyce read the ceremony and, by authority of the Conference, licensed Mr. Sessoms to preach the Gospel, but not to administer the sacraments.

Mr. Sessoms and his family have been members of Piney Plains for a number of years and have unblemished Christian character. He is at present preaching the gospel at Hayes' Chapel Christian Church in Garner, N. C. and Auburn Christian Church in Auburn, N. C. He was strongly supported by both of his churches at his licensing.

Congratulations were given to Mr. Sessoms and his family after the service, and I am sure that they were deeply appreciated. I know that Mr. Sessoms will fully serve the Lord and preach the gospel of the Lord Jesus Christ wherever he may be called.

The sanctuary of Suffolk Christian Church was open for private meditation and prayer New Year's Day from 9:00 a.m. to 9:00 p.m. As stated in the newsletter, "This will be an opportunity to pray for God's guidance through the coming year, to seek His blessing on our families, upon those who are sick and those who mourn. Especially, we will want to pray for the peace of the world and for aid of God's Spirit for all who are in responsible positions of leadership in world affairs."

THE SENIOR PILGRIM FELLOWSHIP ACTIVITIES AT BAYSIDE

The Senior Pilgrim Fellowship at Biyside has been very busy for the past few months. Work Day for Christ was observed October 18. Each PF'er was asked to do some job that day and the money received would be brought to the altar and dedicated at the worship service on Sunday morning. Twenty six dollars and seventy cents was turned in for Missions.

On Halloween, the group was out "Trick or Treatin" for UNICEF. There was some skepticism at first, but it turned out to be a rewarding experience. Sixty dollars was collected for this project.

The action commission collected food for a needy family at Thanksgiving. A needy family has been helped several times during the year. The Baylake Methodist Youth Fellowship was entertained at a supper November 28. Following the vesper service, both youth groups enjoyed an evening of skating at the Roller Rink.

A "Parents and Youth Banquet" was held in the social hall of the church December 6. The young people and counselors prepared and served the meal. There were forty-two persons present. The minister, Rev. G. Julius Rice, spoke to the assembly on "Parent and Youth Relationship." The youth choir, made up primarily of those in the Senior P. F., participated in the Christmas cantata "The Supreme Gift" presented the evening of December 21. A social was given at the parsonage by the minister and wife on December 19. The entertainment included quiet games in the living room, refreshments in the dining room, and dancing in the garage.

The following attended the UCYM Convention in Richmond, Va., January 2-4: Sandra Hanson, Bobbie May, Dorothy Ellen, Irma Jean Brickhouse, Harold Williams, Jr., and Mr. and Mrs. D. B. Smith, Jr., Counselors.

The interest and membership is increasing in the Bayside Senior PF. We believe in activity, study, and recreation. The officers are as follows: president, Sandra Hanson; vice president, Harold Williams, Jr.; secretary, Barbara Messick; treasurer, Marque Trouland; counselors, Mr. and Mrs. D. B. Smith, Jr. and Mr. and Mrs. Floyd Sayles.

Teaching - Reaching - Preaching Mission

Melvin Dollar
Associate Superintendent

In the Valley of Virginia we have twenty churches, and there are approximately the same number of E. and R. churches. There is a very warm and friendly relationship between the ministers of these churches. This same relationship prevails among the lay people. It is the only section in this area where there is an organized Laymen's Fellowship composed of men from both Fellowships.

Beginning January 23 the two groups are cooperating in a T.R.P. Mission. This mission has a threefold purpose: TEACHING the churched; REACHING the unchurched; and PREACHING the Living Word. The objective of the mission is comprehended in the title — Namely: (1) INREACH, an arousing of the present members of the church to an awareness of their spiritual potential; (2) OUTREACH, a growing concern on the part of the present membership for those outside the church; (3) UPREACH, a deepening of commitment to Christ, his Church, and to God's Redemptive purpose on the part of present and future church members.

This mission will begin with a luncheon at noon Friday, January 23, for the host pastors and visiting ministers. Here the men get acquainted and receive their instructions for the week. There will be a training session Friday night for all the workers, including the laymen who will be participating in visitation during the mission. On Saturday the laymen will devote themselves to visiting the unchurched, for the purpose of winning them to Christ and to his Church. On Sunday morning, the visiting ministers will speak in the churches they will be working with for the week. On Sunday evening, there will be a mass meeting of all our people at our E & R Church in New Market.

Each morning during the Mission the host pastors and visiting ministers will meet at Grace church, near Mt. Jackson, for study and meditation. The laymen will visit in the early evening previous to the evening services. The visiting ministers will speak at 7:30 each evening at their assigned churches. Following the evening service they will meet with various church groups for an hour of study and discussion in regard to their particular place in the life of the church. The Mission will close with a summary meeting of the ministers on Friday morning, January 30.

The C. C. ministers assisting in the Mission are as follows:

Rev. Clyde Fields, assisting Rev. R. A. Whitten

Rev. Avery Brown, assisting Rev. S. E. Madren

Rev. Julius Rice, assisting Rev. Clyde O. Koon

Rev. Bill Simmons, assisting Rev. Arnt Schoning

Rev. Melvin Dollar, assisting Rev. C. K. McFarland

Rev. E. J. Rohart will be using a local Methodist minister.

We who are participating in this new venture covet the prayers of our **Christian Sun** family.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

VOLUME 111 JANUARY [illegible] 1959 NUMBER 4

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Con-
ention of Congregational
ristian Churches.
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BRIDE FROM OUR HOME FOR CHILDREN

Cecelia Wilson, reared in the Congregational Christian Home for Children, Elon College, North Carolina, was married December 24, 1958, in the Bethlehem church, Suffolk, Virginia.

Principals in the wedding pictured above are L. T. Wilkins, Jr., best man; Miss Phyllis Guthrie, maid of honor; Dr. R. E. Brittle, officiating clergyman; the bride, Miss Cecelia Wilson; and the groom, John A. Avila, a former Elon College student and now of North Franklin, Conn.

Here And There Among The Churches

A new piano in our Albemarle church is the gift of the Women's Fellowship.

Christian Home and Family Life was the topic for the Zion Women's Fellowship when it met January 19. A discussion was held following the program.

Christening service at Pfafftown church was performed for Cheryl Joan, daughter of Mr. and Mrs. Bill Millsaps, by the pastor, Rev. John R. Lackey, January 18. The parents are on furlough from Nellis Air Force Base, Las Vegas, Nevada.

At Albemarle last Sunday the young people had charge of the Sunday school and morning church service. They taught classes, and the morning message was given by Dolan Talbert, a member of that church who has just entered Elon College to prepare for the ministry.

New United Church, Portsmouth exceeded its goal on its first Every member canvass, according to Rev. Melvin Dollar, associate superintendent, in reporting to the Mission Board January 15. $14,500 was pledged on a $10,000 building fund goal and $4,200 for current expense budget originally planned at $3,000.

North Carolina Little Symphony will give concerts for children at 10:00 a.m. and 1:30 p.m. at Elon College Gymnasium February 4, and a concert for adults at 8:00 p.m. February 5 in the Elon College Auditorium.

Ten new **members** were received into **United Church, Chapel Hill,** the first Sunday in January. Rev. Harvey L. Carnes is finishing his pastorate there in February.

Winchester (Virginia) Pilgrim Fellowship members were guests of the Evangelical United Brethren church on Sunday evening, January 18, at a supper meeting which featured a missionary speaker.

Dr. T. C. Amick, who was a member of the Elon College faculty for a number of years, will celebrate his 90th birthday February 14. He lives at The Methodist Home, Charlotte, North Carolina. A shower of cards from former students would no doubt be appreciated.

A visit to the Planetarium in Chapel Hill was enjoyed January 12, by the Boy Scouts and Explorer Scouts which are sponsored by our Beverly Hills, Burlington, church. The church bulletin also lists regular meetings for Girl Scouts, Brownies and Cub Scouts (3 dens). Sounds as though this church is sponsoring a real scouting program.

Dr. Vaughan Dabney, newly elected secretary of the Congregational Christian Historical Society, was a visitor in Elon College January 22. Mrs. Oma U. Johnson, Southern Convention history room curator, reports a very profitable visit from him in which he promised to keep closely in touch with our Southern Convention historical society.

Bobby Lawson, ministerial student at Elon College, assisted with the worship service at Eutaw Community, Fayetteville, January 4. Rev. Truett High is the pastor.

Mid-Year Session of Western N. C. Conference will be held on **Friday** (a change from the usual day of the week), March 6, at the Asheboro church according to Rev. Clyde Fields, president. Every church in the conference is expected to have representatives at this meeting which stresses information, inspiration, and fellowship, with a minimum of business.

A new hymn is being introduced each Sunday at Shelton Memorial, Portsmouth, Virginia, by the choir. Later the hymns thus introduced will be included for congregational singing. The first one, used January 18, was Charles Wesley's great hymn **Ye Servants of God, Your Master Proclaim.** A new organ, installed in March, 1957, has been paid for, the total cost including installation alterations, being $8,500.

Miss Dorothy Hampton, race relations consultant for the United Church of Christ with headquarters in Raleigh, North Carolina, sends greetings to her Southern Convention friends from Japan, where she and her mother spent Christmas and awaited the arrival of Miss Hampton's nephew, Carey Milford Rappaport who was born January 9. Included in the trip were visits to the Church of the Crossroads in Hawaii and to Tokyo Union Church. Dorothy will be able to give us new insights on "race relations" from her experiences in the Orient.

Volume 111 Number 4

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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oythress To Be Honored

The South Norfolk Congregational hristian Church is planning a comemorative service in honor of the ev. and Mrs. O. D. Poythress on unday February 8, 1959, in the afteroon between the hours of three and ix. Mr. Poythress is retiring as minster of South Norfolk church after rty-three years of service. He is ow Pastor Emeritus of this church.

The program will begin at three clock in the sanctuary of the church. peakers for the occasion include Dr. V. T. Scott, superintendent of our outhern Convention; Dr. H. S. Hardastle, Pastor of Berea and Oakland ongregational Christian churches; r. L. E. Smith, President Emeritus f Elon College; Rev. P. Rowland Vagner, pastor of Central Baptist hurch; Rev. Frank Hughes, president f South Norfolk Ministerial Union; r. William J. Story, superintendent f South Norfolk Schools and Mr. Linwood Briggs, mayor of South Norfolk. Musical selections by Rev. Lee C. Fisher, Evangelist.

Following the program a reception will be held in the social hall of the church. A cordial invitation is extended to all members of "The Sun Family" and to any and all in the bounds of The Southern Convention.

URNER'S CHAPEL AND ZION

Circle 1 Turner's Chapel Women's ellowship met in the home of Mrs. lyde Wicker with 14 present for the anuary meeting.

Mrs. Lyness Wicker rejoined the ircle.

The devotional was given by Mrs. M. Riddle. The program was preented by Mrs. Ruby Spivey, Mrs. rank Smith and Mrs. W. D. Norwood.

Mrs. J. A. Denton, spiritual life eader, presented the Bible Study on aith. Questions were prepared by rs. Denton and passed out to all he members to be discussed at the ext meeting. The questions were on hristian Faith.

Three men were added to the Board f Deacons at Turner's Chapel. Harold auls, Frank Sineath, and Clyde Vicker were ordained as Deacons uring the worship service on Janary 11. After the ordination they elped serve Communion.

There were 15 young people from urner's Chapel to attend the District ilgrim Fellowship Rally at Southern ines.

Rev. Mr. Askew has started a subcription drive for **The Christian Sun.** ur list of subscribers is growing and ve hope to have **The Christian Sun** n every home of the Zion church beore long.

Thirty members and guest of the ion Junior Choir enjoyed a Skating arty on January 12.

BURLINGTON MINISTERS AND FAMILIES MEET

William T. Scott

The Congregational Christian and Evangelical and Reformed ministers and families of the Burlington area met for their quarterly fellowship supper on Tuesday, January 20. The meeting was held at the Shallow Ford Congregational Christian Church, in the fellowship hall of the educational building. This was the first group to use this new building, which will be open for use of the congregation on Sunday, January 25. The group congratulated Rev. Richard M. Petersen, host pastor, on the beautiful and spacious building, for which he has been so greatly responsible.

Those in attendance and who enjoyed the delicious supper included a special guest, Dr. Nathanael M. Guptill, Associate Minister of the General Council, New York, who during the day had attended the convention commission on recruitment held at Elon College.

These CC-E&R gatherings have been held now for approximately two years and are proving to be very helpful in the area of fellowship among the ministers and families and the mutual strengthening of our total church life as members of the United Church of Christ.

Those attending in addition to Dr. Guptill were:

Rev. & Mrs. W. J. Andes and David, Rev. & Mrs. James Cress and Karen, Miss Ruth Dunn, Rev. & Mrs. R. Wayne Fouts, David and Nevin; Rev. & Mrs. H. V. Harman, Dickie, Pattie, Jane, and Peter; Rev. & Mrs. Robert A. Knowles, Mary Ann, David, and Debbie; Rev. & Mrs. Dwight Moore; Rev. & Mrs. R. M. Peterson, Eugene, Jeanine, and Marelle; Rev. & Mrs. Kenneth D. Register, Phyllis and Johnny; Dr. & Mrs. W. T. Scott; Rev. & Mrs. Guy H. Veazey; Dr. & Mrs. W. W. Sloan, and Dr. John G. Truitt.

BURLINGTON INVITES YOU

The Women's Fellowship of First Congregational Christian Church of Burlington, N. C. will study the Middle East Monday and Tuesday evenings at 8:00 o'clock, February 2 and 3. The featured speaker will be the Rev. Arthur Mason Brown of Tryon.

Dr. Brown was born in Beirut, Lebanon, the son of a missionary. He is a graduate of Dartmouth College and Union Theological Seminary. From 1942 to 1946 he served the United States as an officer in the Navy. For five years, 1951-1956, he was chairman of the department of philosophy and religion in the American University of Cairo, Egypt, and was pastor of the American Community Church there. While there he was a member of the Inter-Mission Council, and represented that Council in the Near East Christian Council. During the past year he travelled in Europe, the Near East, and in Russia. July 1, 1957, he became pastor of our church in Tryon, North Carolina, where he still serves.

The Women's Fellowship is pleased to have Dr. Brown to present this study of the Near and Middle East, and cordially invites all neighboring church people to hear him. The men are especially invited. Dr. Brown is an excellent speaker and one that appeals to all ages and groups.

Reports on the Moonelon Crash Campaign will be heard at the annual **Laymen's Rally** to be held at Elon College February 15, according to announcement by the president of the Southern Convention Laymen's Fellowship, A. D. Cobb, Jr.

CANDLELIGHT SERVICE AT VIRGILINA

Mrs. Ralph O. Murray

Rev. W. Walter Hall, pastor of Union Church, Virgilina, Virginia, conducted a very impressive Christmas Candlelight Service in the church on Wednesday evening, December 24, at seven o'clock.

Special music was rendered by the choir. The choir, with the congregation, sang Christmas carols, following the scriptures read by Mr. Hall, revealing the Christmas story in three parts: The Saviour is Promised; The Saviour is Come; and The Saviour is Adored. In conclusion, Mr. Hall gave a Christmas prayer.

Preacher Problems

When the 28 members of the Commission on Recruitment met at Elon last week they were told that we now have 77 active pastors, that we need another dozen, that the problem of enough men to pastor our churches increases, that many churches never produce a minister, and that reasons for this paucity in leadership need to be faced and corrected. This article does not necessarily reflect the opinions of the Commission. It is the outgrowth of long-time thinking by the editor.

Why should the churches in North Carolina and Virginia expect young people to enter the ministry?

Look at the way ministers are sometimes treated. It is not unusual to hear people say critical things of their ministers. "Why has he just started preaching brotherhood?" "What does he know of business, economics, or politics?" "His sermons ought to be Biblical, and let the politicians deal with laws, social relations, and all the rest." Such questions and statements are heard by the young people in the homes and churches. Then it sometimes happens that if some of the people do not like the pastor, they continue so much criticism that "the man of God" must move to another place, if one can be found. We are told that there was a time when the minister was the most respected person in his community, but that is far from being true in many places today. The social standing of the minister has rapidly deteriorated in our area recently, or so it would seem. Leadership, even in the local church, is often by someone else rather than the minister who is trained for church work.

Look at the remuneration. To be a trained minister one must have four years in college, and three or four in seminary. A young fellow becomes pastor with a ten to fifteen thousand dollar education and half that much debt, and what is he offered? Sometimes less than a day laborer. A good operator of a knitting machine that produces women's hosiery, one who has had no high school or college training can often get a weekly wage above that of his minister. When he serves on the finance committee that sets the minister's salary he learns little reason why his sons should enter the ministry.

Look at the old age care. It is said on good authority that when churches are looking for a new pastor they want a young man. Anyone over 45 or 50 is supposed to have served his day. In many other professions it is thought that wisdom is accumulated through the years. One of the members of Congress is 92, several are in the seventies. They wouldn't have a chance in the churches. Too old. Parsonages are now generally available for pastors in our area while they serve, but when that day is over there is no place to go. There is an annuity fund if the churches served have been good enough to share in paying dues. That will help some. But it is small indeed compared to the cost of living in our time. Most of our ministers will have a difficult time living long after retirement.

Gloomy? Yes. The way you want it? No! Something should be done about the situation. It can be done, and will be when the church people really give the matters proper consideration and want them changed.

Positive suggestions are always available. Here are a few that seem to be almost too obvious to need printing.

Church People should think twice before they critize. "Roast preacher" for Sunday dinner is not a good diet for a family. It is especially bad for the children. Sincere worship as a family in the church is a good antidote for this malady. Table talk about the things that mean most in the church will aid digestion, and make it possible for young people to want to work in the church. Search the scriptures to see if what the preacher said is really what the Bible does teach before becoming too positive that the minister has gone wrong in his interpretation of that Good Book.

See that the salary and retirement arrangements are adequate. Stinginess in this area is a sin against things that are sacred. It means that the minister cannot have reading matter and attend meetings that refresh him; that his family will be limited to the activities of the low-level income group although the children may be bright indeed; that too much of his time will be consumed in trying to finance his family, time that should be given to preparation of sermons and visitation with people; and that he will secretly wonder why he did not enter another profession where he could make a respectable living, and be able to retire with some assurance of completing the span of life in dignity.

Learn to love the minister and his family. Chances are they are quite respectable people. They need your love. Church members may be surprised to know that Christmas is likely to be one of the most lonesome days of the year for the minister and his family, especially if they have no relatives near. Everybody else has a family to love and to visit. If his salary is low, he dare not visit parishioners and see the lavish presents under their Christmas trees. It is too depressing. At such times your minister needs a double portion of love and thoughtfulness. Those who love are slow to criticize or to otherwise mistreat. Love your minister, and it will be easier for young people to enter the service of the Church.

Tell the young people that it would be fine for them to enter full-time religious service. Other things may pay more money, but nothing will give greater opportunity for the use of all their talents in the service of humanity, and nothing will bring greater satisfaction at sunset time when one looks back over accomplishments through the years. Tell them that the world is now in a life and death struggle with a religion known as Communism that has no god except the State, and values man only in relation to his possible contribution to the State. Christianity says that all men are brothers, that "God so loved the world that he gave his only begotten Son" to save it, that each individual is of eternal worth, that people are the children of a loving Heavenly Father. Tell the young people that they can help to make a new world, one in which all people may share all good things; tell them that beauty, goodness and truth can prevail among men; tell them that the success of honesty, integrity, fair-play, justice, prayer, faith, hope and love may depend upon their absolute loyalty to Christ. Tell them that the Jesus of Nazareth who did so much in his time is still at work in the world, and that He will be with them when they serve sacrificially, even to the end of life. Give the young people a break, for it is their world that needs to be established in righteousness.

About * * *

A QUACK WEATHER PROPHET ON THE CALENDAR

Among man's many beliefs in which he has only general proof of their validity, are the many species of wildlife that are supposed to indicate weather changes. Such beliefs, which often border on the superstitious, are not confined to any one country or to any one class of people, regardless of their formal or scientific education.

In the United States, the master weather prophet is the ground hog, or woodchuck, which is firmly entrenched in the calendar among saints and heroes, movable feasts, and bank holidays. This American marmot receives on February 2 an annual invitation to repeat his supposed feat of predicting the weather for the ensuing six weeks.

The ground hog is a truly American nomination to the animal supreme court of the weather. To this mythical group of future seers Burma has the gecko, a long-tailed little lizard called Tuk-to, whose loud "tuk" is believed to foretell rain. The popular live weather-vane in Greece is the cat; if he faces north during the process of taking a shampoo, it is believed that destructive north winds will soon approach.

In Germany the badger rouses from a long winter's sleep to predict the end or the continuance of bad weather. In the southwest of Ireland the natural weather prophet is the robin; if he ventures near the house, he warns of rain, but if he comes indoors, he shows that frost and snow are on the way. In the Isle of Man, although the day may be ever so dry, if rooks fly over the mountains, inhabitants prepare for rain.

In Labrador, to kill a crow and drop its fat into the sea is supposed to induce a frost. A Scottish saying scolds the local weather prophet with: "Sea gull, sea gull, sitting on the hand, it's never good weather while you're on land." Petrels that follow screaming in the wake of ships have earned a name among sailors as the omen of bad weather — stormy petrels. Arch-prophet of them all, however, is still the ground hog, and the only one to have his name inscribed on the calendar.

Ground Hog Day probably gained its hold in the United States after being brought over from Germany. The hibernating animal which they found most accommodating and plentiful on their weather-predicting day in the new world was the ground hog.

Man's mastery of the weather is limited because his knowledge of it is meager. Wildlife seem to be ahead of man in this respect . . . or at least a host of people think so.

C. B. Riddle

Christopher Latham Sholes, an old-time newspaper editor who worked as a printer's "devil" at the age of 14, was not only one of the inventors of the early typewriter, but he first penned the famous sentence, "Now is the time for all good men to come to the aid of their party," used by beginner typists.

A Triology On Worship

PART II

Chaplain Kenneth M. Lindner

". . . that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent." Phil 1:9-10

We have suggested that divine worship involves recognizing or attributing worth to God. Worship comes from worth-ship. We have also stated that as we worship a radiance of God reflects back into our personalities, so we become immeasurably enriched.

It is, of course, profitable to spend time in prayer for oneself, and to intercede for others. Prayer, intercession (and such words) are steps on the staircase that ascends to worship. At the top of the stairs there is adoration — the acknowledgement of worth in God for his own sake, with total forgetfulness of self.

It's not easy to forget ourselves; many a person spends all the time that he is praying in telling God how bad he is. Some will even be surprised at the statement that such prayer is in need of knowledge and judgment. Certainly God knows how bad we are — much better than we know ourselves.

To confess one's sin in self-judgment and contrition may be one thing, but to continue at a morbid level of introspection is quite another. It may smack of **religiosity** but it has none of the savor of **true** piety. Prayer that has the adornments of worship always speaks with appreciation of the intrinsic worth of Christ and God.

Paul prayed that "love may abound yet more and more in knowledge and in all judgment." That is reason why Christians must think and study; knowledge and judgment are not static things; certainly they are not unchanged from twenty years ago.

I'm not suggesting replacing or altering the old, old story of the gospel; God forbid. Rather, none of us has a deep enough sense of wonder, awe and admiration for God's revelation of himself in Christ. Let's add knowledge upon knowledge, line upon line, precept upon precept.

Judgment suggests comparison, or "proving the things that differ," to put it in Scripture language. Let us take that list of twenty words, more or less, that we thought could be used as synonyms (or words approximating similar meaning) for **worship.** Arrange your words in order of worth, those dealing with the more human qualities at the bottom, then above them, in ascending order, the more difficult spiritual qualities that may be added by human beings born of the grace of God. Begin, for example, with **prayer,** above that **praise,** above that **homage,** still higher . . . . Dare I illustrate?

There are qualities that really belong to Christ. "When he was reviled, reviled not again," — that was said of Jesus. "I been deacon for twenty year, nobody is going to push me around without I take care of him," —that was said by a deacon. **Sacrifice, abnegation** are test steps before one can reach the height of worship.

The born again Christian should grow up to things that spiritually enhance the far side of new birth: likeness to Christ — no threatening, no bitterness. One who has acquired, and is acquiring knowledge and judgment is no longer (watch this) disappointed in other Christians. The Christianity, the so-called worship of some, is seated in other fallible believers, or in denominations— somewhere, other than in Christ.

We need to ascend all the steps, to learn the difficult ones, like **sacrifice,** that come before the topmost place where we may reach **adoration** in worship. "Abound . . . in knowledge and in all judgment; that ye may approve things that are excellent."

Rev. Kenneth M. Lindner will be remembered as the first pastor of our church in Fayetteville, N. C. He is now Chaplain in the United States Army Reserve, and is living at Bel Air, Maryland. This is one in a series of radio meditations.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

Gaylord B. Noyce, Chairman

"Social Action through Civic Appointment"

The following article is contributed by a layman who has done his social action work through jobs held by appointment from the mayor of his city. How his religious faith shines through his civic work will be apparent. The author, Joseph D. Clark, is chairman of the Board of Deacons at our Raleigh church, an English professor at State College, was a member of the Raleigh School Board from 1947 to 1957, and chairman of the city's Parks and Recreation Advisory Committee from 1950 to 1957.

HUMAN RIGHTS AND CIVIC RESPONSIBILITY

Anyone serving as a member of a school board, a recreation committee, or other public agencies must perform his official duties with intelligence and good conscience. Although many details of planning and the execution of them are borne by competent and responsible administrators, voluntary members of such boards are committed to effectuating sound programs of instruction, over-all policies, adequate financial support, and the safeguarding of the public rights of all the people regardless of their backgrounds. Such performance includes the provision of adequate facilities for instruction, recreation, and other opportunities, such as well-equipped classrooms, laboratories, shops, libraries, and playgrounds, so as to guarantee effectiveness.

There are times when a member of a public agency must be counted on the side of law and order. He is obligated to show no favoritism to individuals or groups of them, such as electing personal relatives or friends, or awarding contracts without legal justification, or spending public funds not specified in the budget. The violation of any safeguards of the public's interest is a breech of trust and, consequently, should not be tolerated.

In this perilous era, as the world listens and looks through vast and rapid media of communication, members of public bodies should lead those who grant them the power of leadership. They cannot lead by quibbling, evading, and being afraid. They must realize that intelligent courage and good conscience are the people's only salvation from ultimate disaster; any other course, though possibly salving personal nearsightedness, culminates in the frustration of the dead end.

Specifically, we who are southern by birth, rearing, and experience are in the throes of making up our minds on the issues involved in the ruling of the Supreme Court concerning desegregation in our public way of life. Shall we obey or disobey the law? The dilemma is ours, no matter what we feel about the justice of the mandate. For many months chaos has been the outgrowth of disobedience — disrespect for the highest court of our nation, name calling and high tempers, threats of bombing, hoaxes, actual bombing of homes, schools, churches, and synagogues. In the wake of official pronouncements and legislative enactments, of last-ditch maneuvers of klans and councils, of fear that stifles the voices of moderation, these cruelties weigh heavily upon many a southern conscience. Above the noise and the desolation, including the closing of schools to thousands of children who generally think kindly and mercifully toward others with fewer opportunities, there is a voice demanding justice. This agonizing voice demands nothing less than the reasonable application of humane values for all classes.

Astounded by the results of disobedience to the law, it is now imperative that we give full support to the rule of law that protects all kinds of people. Further evasion means more chaos; fear and cowardice mean more frustration. According to the opinions of many of our most concerned and best-informed citizens, there remains little hope of anyone's overturning the decision of the Supreme Court. And, in fact, there are numerous precedents and much historical evidence indicating that mankind will eventually sustain laws that guarantee civil rights and liberty. Honorable compliance with the law, therefore, becomes imperative.

There is another aspect of more serious import than mere obedience to the ruling of our highest court. It is the traditional democratic way of life itself — respect and provision for the fullest development of every person's capacity, under the same conditions as constitutionally interpreted. Opportunities to burgeon out one's potentialities are inherent not only in American political philosophy but also in the most enlightened traditions of Western civilization. It is quite generally held that bondage to custom or prejudice, which most people give up with few regrets, is not conducive to anyone's freedom, not even to him who denies such freedom to others.

A final implication in the ruling of desegregation is a religious one. It is expressed repeatedly in our Judeo-Christian teachings concerning the Fatherhood of God and the Brotherhood of Man: East and West, all the races of mankind, the saint and the sinner are interwoven in man's needs and God's infinite love. This nurture we have received at our mothers' knees; this spiritual kinship we have felt in the heart and on the common way when people are just and kind and free. Deep within us we know that circumstances of birth or race or nation matter not in the final evaluation of man's worth. It is the pure flame of the just way of living that warms and invigorates the common weal. Good intentions and moral preachments are not enough; in fact, they are blasphemous unless coupled with courage and all-embracing love.

Now and in the days ahead we cannot and must not forget the finest traditions of our Southland, nor of America, nor of the wide world that peers in upon us. Trained as we have been to respect law and order, taught to respect the dignity of every person, nourished and blessed with a faith in man and God — we will not forget, lest we die.

As I see it, our duty at this hour is epitomized by a natural act of human kindness that I observed three weeks ago in the City of Raleigh. There on one of the busy, down-town streets a blind and middleaged white man was feeling his way with a white cane. As he moved somewhat slowly while bearing a basket of peanuts for sale, a poor Negro, apparently in his fifties, thoughtfully asked the blind man how far he was going. Since color and lack of vision meant little to either one of them, both of them were in a favorable position to receive help and give it. And now briskly they walked along the street, a strong arm of a colored man sustaining the weakness of another. Unconsciously and humbly they triumphed together; graciousness had met need, with genuine spirit.

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

Rightly

Series by Henry E. Robinson

The adverb "rightly" contains the key concept in the Old Testament. Whether one looks at the law or the prophets, one cannot escape the impact of righteousness. In the New Testament the highest is justice. As God leads His people out and up, forward and onward it is clear there can be no depth to or understanding of love until there is in our midst the floodtide of Amos. He thundered forth in words that knew no compromise: "Let Justice roll down as waters and righteousness as a mighty stream." No one misreads the stern countenance of Moses descending from the mount with God's law: there is right and wrong and man must choose the right, else God will depart from him. Surely the Psalmist can only be speaking of the man who has sinned and is living in the depth of dispair, who has chosen the wrong, when he said,

"I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted within me,
My strength is dried up like a
potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death." Ps. 22:14,15

It was true 2500 years ago and it is true today: "The soul that sinneth, it shall die." All you have to do to prove this word is to sin and feel something deep within die a little.

There is life and death at the same time. As the infant is born the processes of death begin and eventually overcome the body. No body or organism ever escaped dying, nor ever will it. But even though in the midst of life there is death, even so there is never any compromise or convenient arrangement between the two. Life and death are poles apart. Just so is good and evil. God is good. He cannot be evil. God desires that man be good. This is the burden of the Ten Commandments, When man lives in righteousness he cannot be evil, and when he lives in evil he cannot be righteous.

This lesson is such a simple one, that one wonders how it could ever be overlooked. Yet the best of us miss this great truth continually. Yes, the best of us include in our lives some evil thing and overlay it with virtue upon virtue. Then we wonder what is wrong, why we are at odds, why we have no peace, when obviously we are so good.

The student looks forward to the great relief and release when exams are over. They are finally ended and there is no relief at all. Why? A good grade is posted on every course. Still there is no peace. Congratulations come from every side. See each course has "A" beside it. On just one question on just one test the student cheated. Right cannot compromise with wrong. God so ordered that they dwell not together.

A well known industrialist has amassed an empire. He gives to chariity. He is known as "good." His scholarships have helped dozens. His advice has guided many. But alas he has a secret love relation. He has played loose with his deepest human ties. All his wealth cannot make this wrong a right. He is powerless before the moral order of his Lord. Deep in his eyes one reads a sadness and a defeat. In all his power he is opposed by the power that founded the universe.

A beautiful and talented young lady has everything: education, friends, social standing, entree into the best circles. Why is she deep down under so unhappy? Why is the laughter that is so gay when she is with others, completely gone when she is alone? It is because she loves herself. She, above all others, occupies her thoughts. She has sought her life and lost it. She has gone through all the grades of Sunday school, but never did this great message of Jesus ever penetrate her thinking: "He who loses his life shall find it." Unselfish love and egotism cannot dwell at peace together in the same heart.

To one young man Jesus said: "One thing thou lackest." All his wealth and social standing, all his bright future and high hopes could not bring peace and joy till that one lack was rectified. How often He speaks to us with these same four words! How stubbornly we fight them and him! How we tell ourselves, "Don't believe them!" Oh foolish man, you cannot pacify a wrong with a thousand rights. Eliminate, erase, blot out, cast aside that wrong, in order that righteousness alone may rule.

A LITANY FOR THE CONSECRATION OF GIFTS

To the preaching of the good tidings of salvation, **We consecrate our gifts.**

To the teaching of Jesus' way of life, **We consecrate our gifts.**

To the leading of every little child to the knowledge and love of Jesus, **We consecrate our gifts.**

To the healing of broken bodies and the soothing of favored brows, **We consecrate our gifts.**

To the caring of helpless age and the relief of all who look to us for help, **We consecrate our gifts.**

To the Evangelization of the world and the building of the kingdom of God, **We consecrate our wealth, our efforts, and our lives.**

— Albemarle Church Bulletin

This Interested Me

Emily C. Lester

Envelopes for each member of the family were something new in their church. The family looked at the boxes and discussed the matter at their dinner table. The father said he was not going to give as much to the church as he had been giving, but instead was going to divide up the money and let each member of the family put in some.

The youngest member of the family, aged four, was much interested in her box of envelopes. "Is this just for me? Will I put money in these?"

The next morning as her mother did her housework the house grew strangely quiet. When she went in the bedroom she found her little girl with the box of envelopes scattered out. She had her "piggy bank" open and was putting money from her piggy bank into each envelope. When her mother spoke to her, she looked up and said, "They gave me too many. I don't have money enough to go in all of them."

It interested me that this four-year-old had so quickly "got the idea" of really putting money in those envelopes and having them ready to take to church. Here's hoping that the adults in all of our churches will be as eager to fill all their envelopes!

Excerpts from Letters in November and January

Missionary Work In India

Our eldest boy has just finished his ninth birthday. It's a real reminder that the years roll on. When we arrived in India he was just barely one year old and was just a toddler.

The good rains continue to keep the landscape green. It looks as if the crops will be good unless something unexpected happens. The rains also are making it impossible for us to go to Madura to get in on the Thanksgiving celebrations there. So you can think of us as feasting here and thankful that we don't have to travel.

In my spare moments I have been sewing bandages from the old sheets American friends have sent. They are being used up faster and faster as the leprosy load gets heavier. Right now I am using up sheets just a bit faster than they are coming in. The last few packages have been duty-free, and are extremely useful. The sheets and other gifts we get for the work are so very useful in keeping things going. We surely do appreciate the things you send.

We had our usual Christmas party for the village children, and they seemed to enjoy themselves immensely. All the Boarding School children were home too, so that we had fifty-eight altogether. The children gave the Christmas story in a drama. I was able to get some pictures, because there has been some lifting of the film restrictions. The American Board is sending color film in small amounts without an import license, and an Indian shop is able to load and sell bulk film of black and white. So I hope to send a few pictures home of our Christmas fun.

Cordially,
Fran Riggs

* * *

Last week I arranged for a bullock bandy to take me and the Staff and medical supplies out and back. We left at 3 A. M. Thursday morning, but had only gotten about six miles by dawn. So I left the bandy to struggle on through the mud, and walked barefoot the last four miles along a short-cut to where the jeep was kept, started it, and met the bandy where it emerged at the road. Even then we were late getting to our Thursday clinic because the rainy weather road makes such a long detour. Finishing after sunset we spent the night in Tiruvadanai and were ready bright and early the next morning for the Friday clinic. After finishing that we got the jeep back to its temporary car shed in Rajasingamangalam by dark. After time out for supper we started out again by bandy for home. The water in the Rajasingamangalam reservoir, which forms the great barrier that causes all this trouble, had gone down so much, meanwhile, due to heavy withdrawals for flooding rice fields, that the bandy driver thought he could get the bandy across the water, instead of having to make the long detour around the end. He managed to swim the bulls and empty bandy across, while we took off our clothes in the dark and waded, shoulder deep, carrying our loads on our heads. We got home just before 2 A. M., forty-seven hours after starting off. Such is the typical rainy season routine for making the clinics.

We have put fees on a more business-like basis and raised them a bit, so there will be less risk of financial loss in the coming year, no matter how big the crowds are. It remains to be seen how many of the poorest patients will be scared away by the new fees. Unfortunately the harvest this year was disappointing in many places, because the rains stopped early. So more people than usual will be short of cash during the months ahead. However all hospitals in India are finding these days that no matter how many patients are scared away — or turned away — the load keeps increasing because of the bigger and bigger proportion of the population who are getting confidence in modern medicine and beginning to come to doctors instead of their village medicine men. During the holiday period our wards were nearly full to capacity when they usually are fairly empty. I don't know what we will do during the busy season next spring.

But we must never forget that the masses and numbers of patients are made up of individual persons, with their distinctive personalities and interesting problems. One of my in-patients now is a diabetic who will never be able to afford insulin, so I am going back to the pre-insulin days and trying to regulate him on a sugar-and-starch-free diet. Sugars are no problem, but unfortunately the traditional Indian diet is ninety per cent starch, and he is baffled when I have to forbid practically every kind of food that he suggests. Of course he can't begin to understand what I mean about carbohydrate and protein. So I tell him that he must not eat anything sweet in taste or white in color (except milk and eggwhite). He is actually learning how to do it, altho it means breaking all the eating habits of centuries.

Then there is the handsome eighteen-year-old boy, just out of teachers training school, walking four miles a day to his new job in a single-teacher school — with a hemoglobin of two grams (about eighty per cent less than the average here), due to hookworm, and wondering why he doesn't seem to have enough pep. Or look in on the in-patient with advanced TB, whose husband with infectious leprosy has deserted her and left her eight-year-old son and two-year-old daughter to comfort her — and sleep with her in the tiny mud hut that is her hospital room. The boy cooks for the family so that she can stay at bed rest.

Or the leprosy patient who, after a long siege with his disease and many set-backs due to "reactions", is finally getting back his health and is able to work again. But he is an outcaste and has to depend on odd field jobs for his living, and the landlords had been hiring others for so long that they still by habit pass him by. He was so proud when he got a two-weeks job on a road-repair gang on the highway near his village. But it became obvious that his hands will not be able to take the beating of sustained heavy physical work. Then came the hope that he could get a charka, or hand-spinning machine, from the Government and sell his thread to the Government extension agent at a subsidized price. Spinning would be an ideal occupation for leprosy patients with damaged hands and feet. But now we learn that the local citizens' committee, which has veto power over all these Government projects, has forbidden leprosy patients to share in the benefits of this program, because of their old prejudice against the disease. We should go around contacting each member of the committee, and talk to him and try to break down his prejudice. But where to find the time?

No space for more individual stories, although each patient could

— Continued on Page 9

World Day Of Prayer

Mrs. J. R. Kernodle

On Friday, February 13, "World Day of Prayer" will be observed by Christian women in 144 countries around the world. In the U.S.A. it is sponsored by the United Church Women, a department of the National Council.

The theme of this year's service, LORD, I BELIEVE, calls us to a deeper experience of Christ in our lives. Prepared by nine Egyptian women from Coptic Orthodox, Anglican and Evangelical churches and the YWCA, it makes use of beautiful and reverent prayers and litanies from the Coptic Orthodox Church, the ancient church founded by St. Mark. The meaning of the day is enriched because Christian women around the world are using this same service.

The purpose of the day "is not only to unite all Christians in a bond of prayer, but to make offerings for Christian interdenominational missions at home and abroad." At home, funds help agricultural migrants and low income farm families as well as Indian-Americans. They also maintain a chaplain at the government hospital in Anchorage, Alaska. Abroad, students, nurses and staff from four colleges in India, Ewha College in Korea and two in Japan are aided, as are women and children through pilot projects in Asia and Africa. These include education for Christian leadership, rehabilitation and village improvement, Christian broadcasting, and Christian literature for new literates.

HONDURAS

In 1957 in Honduras an average of 2 Bibles a day were sold (730 a year), 250 New Testaments and 7000 penny gospel portions. The latter are sold or given away by individuals and groups. Many tracts are given out, and through them interest is often aroused in buying a Bible. The demand for good books is increasing; about 2000 were sold last year and 300 hymnals.

After answering questionnaires from several publishing houses, we received answers that because of our good location, amount of sales, etc., our bookstore is considered now a first class bookstore and therefore allowed a 40 per cent discount on goods bought wholesale from the publishers. Of course, the American Bible Society has also given us 25 per cent off on our Bibles.

Fifteen hundred of the Christmas Gospel of Luke were given out during Christmas week.

—Louise Vordenberg in
Radiograms,
Evangelical & Reformed
Church

LEST WE FORGET!

The benevolent attitude attached to so many civic and youth organizations has grown out of the long history of the Christian Church's struggle against selfishness and sin. Support your church regularly!

—Bulletin, Church of
Wide Fellowship,
Southern Pines

Another way of saying this is: The Church is the cause of all good causes.

RIGGS WRITE

(Continued from Page 8

probably tell a fascinating one. Things are looking up for a great many of them; but it takes a lot of plugging away, and a lot of the oriental patience which these people have in such abundance and which is the only thing that saves them. We look forward to the year ahead with anticipation, and are grateful for the help and encouragement which you give along the way.

A Happy New Year to you all!

Best regards,
Ed Riggs

Service of installation for Rev. G. Truett High was held last Sunday at Eutaw Community, Fayetteville, North Carolina, with Superintendent W. T. Scott, Dr. John G. Truitt, Dr. Earl Danieley, Mr. Martin Garren, and Rev. Lowell Smoot, president of the Eastern North Carolina Conference, participating. A picnic-style dinner for the entire church followed the morning service.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

The Marathi Mission In India

25—**Miss Katharine Mix** is Assistant Nursing Supt. at Pierce Memorial Hospital, Wai. She is administrator for Clark Abbott Home for widows and children in Wai. She has arranged nutrition instruction for patients' relatives, who often stay with them and prepare their meals. She has been in India since 1927.

26—**Rev. Joseph Moulton** is now district minister in Supa, being in his final term of service. He began work in India in 1918. He has visited the Southern Convention. He works with Vadala Farm Extension Department, organizes adult literacy classes, and has general oversight of many village congregations connected with 10 organized churches.

27—**Miss Lillian Picken**, a missionary in India since 1914, is now on preretirement furlough. Since 1919 she has worked in Satara. She organized many projects, but is best known for deepening the spiritual life of the churches, which she visited on bicycle and by car.

28—**Rev. Edith Preusse** was on furlough in the U. S. last year; she visited the Southern Convention on a previous furlough. She is on the staff of the Ahmednagar Girls' High School; conducts religious education and youth work; and performs a number of ministerial duties.

29—**Miss Miriam Rogers** was principal of Woronoco School in Sholapur before coming to the States for an indefinite leave of absence. During her second term (she went to India in 1937) she contracted polio. During recuperation in U. S. she did P.F. summer conference work.

30—**Rev. and Mrs. Winfield Swart** work with 18 village churches in 65 villages in Vadala District, with a total of 4600 Christians. They were married in India, where she was daughter of missionaries. Both have been teachers. Now she does work with village women.

31—**Mr. and Mrs. Ross Thomas** went to Marathi Mission in 1928. He is mission treasurer and assistant treasurer of the Ceylon Mission, as well as treasurer of the Madura Mission and Ahmednagar College.

A Page for Young People Edited by R. L. Milteer

Richard L. Milteer

Youth Faces The Future

"Let the Southern Convention Pilgrim Fellowship Lead"

Youth Week, 1959

Shelby Gunter

Youth Week as an annual observance grew out of the joint efforts of the International Society of Christian Endeavor and the United Christian Youth Movement. In the year 1944 these two youth organizations made plans for an annual week of emphasis upon youth and unity in Christ. Since that time Youth Week has been observed annually from the last Sunday in January through the first Sunday in February.

The theme for the 1959 Youth Week observance is "Dare We Live in the Household of God." This theme is one of emphasis upon churchmanship and has its origin in Bishop Leslie Newbigin's book, **The Household of God.** The following excerpt is taken from the Preamble to the Theme and Purpose of Youth Week for 1959: "The General Council of the United Christian Youth Movement selected 'Churchmanship' as the emphasis for the 1959 Youth Week. Churchmanship is defined as the response to Christ within the community of Christians, which includes the congregation, the denomination, the interdenominational fellowship, and the worldwide church. Churchmanship involves the integration of Christians into the worship, fellowship, study, and service life of the church. This concern for the role of young people in the life of the church is especially appropriate for this year in which we celebrate the 25th Anniversary of the United Christian Youth Movement."

The purpose for adopting the theme, "Dare We Live in the Household of God," was: "To discover and accept the challenge of life in the household of God by:

1. Considering the nature and purpose of the Church.
2. Considering what it means to live in the household of God.
3. Considering the risks of life in the household of God."

DISTRICT RALLY AT SO. PINES

The Church of Wide Fellowship, Southern Pines, N. C., was the host church for the Sanford District P. F. Rally of the E.N.C.C. on January 11, 1959. Approximately 105 P. F. members and counselors attended this district rally which provided an afternoon of fun, fellowship, and worship. The program was composed of games, group singing, worship, discussion groups, a film, "How Wide Is Your Circle?" and a fellowship supper.

The following P. F. groups were represented at the rally: Eutaw Community Church, Fayetteville; Hope Mills, Lee's Chapel, Sanford, Shallow Well, Southern Pines, and Turner's Chapel. This was more than half of the churches within the Sanford District, but where are the remaining ones? If your P. F. group is still asleep, **please wake them!** We need your support!

RALEIGH DISTRICT RALLY MET AT CLAYTON

Betsy Carden, Chairman

The Raleigh District Rally met at Clayton Christian Church on January 4, 1959. After group singing, Rev. Earle Farrell gave a very inspirational talk on the New Year.

The program had been planned for fellowship, and everyone caught the spirit. The young people and adults enjoyed the recreation, but settled down to watch the film-strip "How Wide is Your Circle?" The grou divided into four parts, according t name tags, and heard very beneficia talks about fellowship.

Everyone naturally goes toward food, and many calories were pu away.

Approximately 100 young peopl came from the following churches Amelia, Clayton, Mt. Herman, Ral eigh, and Wake Chapel. It is ou desire to have the remaining eleve churches meet with us for the sum mer rally.

The rally was closed with a friend ship circle and benediction.

YOUNG PEOPLE AT WORK

January 18 there were 25 prese for the youth meeting at Zion. Mildre Sloan led the service. A Bible Qu was enjoyed. Pastor Ruben Aske asked the group to lead the mornin service February 1, and the invit tion was accepted.

At Asheboro last Sunday the you people conducted the morning chur service. Elizabeth Lester and Jul Ann Hammer gave the messag Others sharing in the service i cluded Jimmy Brown, Tony Smit Betty Jane Dute, and Barbara Jarv

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Next Sunday the young people w have charge of the morning servi in High Point under the leadersh of the Assistant to the Minister, R Worden Updyke.

Know Your Convention Officers

President	Charles Garren, 1917 Rolling Road, Greensboro, N. C.
Vice President	Patsy Colette, 2210 Airline Ave., Portsmouh, Va.
Secretary	Nancy Rountree, Sunbury, N. C.
Treasurer	Dickie Apperson, 223 Sycamore Ave., Newport News, Va.
Faith	Martha Rose Whitten, 108 W. Clifford, St., Winchester, Va.
Action	Elizabeth Lester, 840 Sunset Ave., Asheboro, N. C.
Fellowship	Rosemary Hoffman, 3219 Darien Dr., Raleigh, N. C.
Advisors	Rev. Max Vestal, 509 E. Main St., Sanford, N. C.
	Mrs. R. E. Brittle, 107 North Brooke Ave., Suffolk, Va.

Jesus Questioned About The Tribute

Background Scripture: Luke 20:19-26.

Devotional Reading: Romans 13:1-10.

Memory Selection: **Render therefore unto Caesar the things that be Caesar's, and unto God the things which be God's.** Luke 20:25.

A TRIBUTE

They came to ask Jesus a question about tribute. But first of all they paid tribute to Jesus. "Master, we know that thou sayest and teachest rightly, neither acceptest the person of any, but teachest the way of God truly." To be sure it was flattery; it was designed to throw him off his guard; it had in it the hiss of a serpent. But it was the truth. Unconsciously his enemies paid him a great compliment. In their hearts they knew that he was the Truth incarnate, that he spoke nothing but the truth. And behind their sneer there was admiration for the man who hewed to the line, letting the chips fall where they would. Jesus proclaimed the truth which was often unwelcome, not only to his enemies, but also to his friends. There was no shilly-shaddy spirit in what he said. Because He had seen the face of God He was not afraid of the face of man. Thanks be unto God for those men and women in every walk of life who dare to speak the truth, even though it be unwelcome truth, who dare to espouse unpopular causes, who take issue with prevailing opinions, who bear their witness to their personal Christian convictions in love.

A QUESTION ABOUT TRIBUTE

"Is it lawful to give tribute unto Caesar, or not?" It was a simple, seemingly innocent question. Should a man pay his "state tax" or his "federal tax", to put it in terms of today's language. But this seemingly simple and harmless question was packed with dynamite and atomic energy. It was shrewdly phrased as a trap in which to ensnare Jesus, and give them grounds for taking action against him. Let us get the background to see the dilemma in which they placed Jesus.

Ten years earlier, the Roman senate had voted divine honors to Caesar Augustus. From one end of the empire to the other they had caused temples to be erected in his name. And worship was offered unto him in these temples. Furthermore coins bearing a facsimile of the emperor's face were in circulation throughout the empire, and in Palestine. These hateful coins with the image of the deified Caesar, wreathed with laurel and demanding obedience and obeisance, were abhorrent to the Jews. It made them know they were a subject people; it posed for them a rival to their God. To the devout Jew it was blasphemous. How happy the people would have been to hear Jesus say that they should not pay tribute to Caesar! It would have made him popular and it would have entrenched him in the popular mind.

But suppose he said that it was not lawful to give this tribute to Caesar! What about the Roman government? Immediately Jesus would have been charged with treason, insurrection, a "crime against the State." If he said it was lawful to give tribute, he would have antagonized the Jews; if he said it was unlawful he would have antagonized the Romans. He really was on a "hot spot". What should he say?

THE ANSWER

Asking for a coin in common circulation, he held it up and asked whose image and superscription it had. When he received the reply that it was Caesar's he said simply and directly and boldly, "Render therefore unto Caesar the things that are Caesar's, and unto God the things which be God's." It was not a clever escape from a trap: it was the announcement of an abiding principle universally applicable.

Men are really citizens of two kingdoms, or at least they have dual obligations because of the two spheres in which their lives are cast. Living as they do under the state, receiving as they do privileges and protection from the state, they are under obligation to pay tribute to the state. The state does have the right to demand certain allegiance and support from its citizens which are justifiable and necessary. Men owe the state something. One of the dangerous trends in our modern life in the United States is the tendency to believe that the state owes a man everything, and that a man owes nothing to the state. Jesus never called on men to break the laws of their government. He plainly says here that men owe some allegiance to Caesar, or to the state.

But he adds a significant statement: "Render unto God the things which be God's." And he uses the word "and". Man has obligations to the state. But he also has higher obligations — he has obligations to God, Caesar is not entitled to all the allegiance of men. Some things belong to God. Indeed man himself belongs to God. And when Caesar demands of men what God would not approve, then men are to say "No!" to Caesar. The state ought never to have authority over the consciences of men. Usually there is no conflict between the claims of the two. But sometimes the conflict does arise. And men ought always to obey God rather than men. The interesting fact is that the state itself recognizes this elemental fact. Whenever and wherever the state assumes authority over the consciences and supreme loyalties of man, it does it with reluctance and with misgivings and with troubled conscience of its own.

SUNDAY SCHOOL LESSON

FEBRUARY 1, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

WHAT IS THE ANSWER?

There is hardly a day or a week in which I minister to people that someone does not ask, "Why did this happen?" or "Why does God allow this kind of thing?" There are many times when I wish that I might have an answer to these questions which would satisfy not only the mind of the questioner, but the heart as well. But there are just as many times when I do not have such an answer. This, it seems to me, is the true test of faith and especially so for the Christian person. It is for this reason that I must often say, even when I do not have the real answer, "I am absolutely confident that God knows why. Since I am sure of this, even though I do not know anything more, myself, whatever the answer is will be all right with me."

—George D. Alley in
Suffolk Newsletter

The Ministry As A Laymen Sees It

(Remarks to the Commission on Recruitment, January 20)

J. E. Danieley

The Laymen's Fellowship has two main objectives: to bring more men into the church, and to make better men out of those in the church. This seems to sum up briefly and accurately the needs of the ministry. We are aware of the number of vacant pulpits; honesty compels us to say that others may be inadequately staffed. It is easy enough to say that we need more men and that we need better men, but how can this be accomplished? There are several things we must do:

RETHINK THE ROLE OF THE MINISTER

Too many of our ministers spend too much time serving as janitorial assistants, or office boys. This should be remedied. I think that we have made the mistake of emphasizing the necessity of a "call". We should recognize that we are all called to be witnesses; the minister is different only in that he has special duties and responsibilities. We are all called to serve; some can and should serve in the pulpit. It should further be emphasized that we need the very strongest physically, mentally, and spiritually for this challenging profession. Let's rethink the role of the minister and lead our church people to do the same thing.

RESTORE HIS POSITION IN THE COMMUNITY

What profession enjoys the best reputation at your house? Is it the lawyer or engineer, with less attention and importance being given to the minister? It is true that prestige won't buy a thing at the corner grocery but it is of great importance to the youngster who is making up his mind concerning his life's work. All of us, laymen and clergymen, must share the responsibility for restoring and maintaining a position of prominence and social acceptance for the minister in the community.

RE-EVALUATE HIS WORK — PAY HIM ACCORDINGLY

Our whole system is so geared to the dollar sign that we cannot blame our young men if they look around to see where they are going to be able to earn a decent living. From that standpoint the ministry doesn't look particiularly encouraging. We must stop subsidizing the program of the church out of the standard of living of the minister's family. We must revamp our scale of values and begin to pay those who serve as our ministers.

One thing further, and this is a bit more personal:

REVISE OUR THINKING ABOUT OUR OWN SONS

We will not solve the problem of a shortage of ministers until we are prepared to see our own sons go into the ministry. We need to stop dreaming of them as engineers and to start praying that God will use them where they are best able to serve Him.

Once the men have been recruited, there remains the matter of their education. We, at Elon College, are anxious to be of assistance at this point. We have a good academic program to offer; we will do our best to help them in building a solid foundation for their future education and service.

Experience and the facts of the matter as they now stand indicate the need for some changes in our program. I want to mention three which I think are desirable:
(1) a type of apprenticeship under which a freshman ministerial student would help some local minister with various types of services and thus prepare himself for the service which he hopes to be able to render at a later date; (2) required study of the history, traditions and principles of the Congregational Churches and of the Christian Church as well as the recent history of both for all of the men who are preparing for the ministry in our denomination; and (3) instruction in the art of worship and in the art of leading group worship for all ministerial students.

We need more ministers, we need better ministers. In cooperation the churches of our convention and the College can achieve this goal. It is worth our time and our very best efforts. May God guide and inspire us; may he give wisdom and strength that we may accomplish this task in his name.

Rev. Raymond Craven, pastor of Hedrick's Grove Evangelical and Reformed church, will exchange pulpits next Sunday with **Rev. Bland A. Leebrick**, pastor of Apple's Chapel Congregational Christian church.

NEWSMAN SPEAKS AT CHAPEL

Dick Lashley

Howard White, city editor of the Burlington Daily Times-News, was the speaker for the upperclass chapel assembly at Elon College Tuesday morning, January 21.

White said that as a newspaperman he naturally looked for the unusual in the lives of people. In doing so he found that the all important qualities of self-expression, self-understanding, and self-discipline were lacking in today's young men and women. These opening remarks introduced his theme for the morning — "Dare to be Different".

Quoting a prominent church member who has reviewed the problem of juvenile delinquency, White brought out the fact that juvenile delinquency wasn't always the direct result of poor family life and guidance, but that quite often it was the result of young people following the masses. Another example from the same source was that although rock and roll music seems to be unanimously popular with the teenagers, actual reports revealed that a number of them didn't like it, but merely pretended to do so because it seemed the proper thing to do since everybody else seemed to like the dissonant outbursts.

White closed his address by pointing out that unless we have individua thinking among today's young me and women, whether the thinking i geared to that of the masses or not we will be on the brink of disaster We need rationalization. We need t be like "the man who bit the dog" — we need to dare to be different.

Mission meal and quarterly conference will be enjoyed at Pleasant Grov church, where Rev. William A. Ric is pastor, January 31. Emphasis wi be upon the country of Turkey, wit a filmstrip entitled **The America Board in Turkey** as part of the pr gram. The business session wi follow.

Dr. J. E. Danieley, president Elon College, presented the mornin message at Union Ridge church, ne Burlington, January 18. Two El students participated in the worsh service: Wayne Gardner from Bethl hem church, Suffolk, Virginia, led t service and the scripture and pray were given by Kenneth Rogers of Sa ford, Presbyterian ministerial studen

Our New Hymnal

VENITE EXULTEMUS DOMINO

Many fascinating hours have been pent recently examining our new Pilgrim Hymnal, just off the press. t is the result of a score of years of abor by a committee of nine eminent Congregationalists. They have done good job. Next to the Bible a good hymnal is the most wonderful book n the world. In my opinion the Pilgrim Hymnal is the best I have ever reviewed. It is really superb.

Here are gathered the great Souls of the ages; Joseph Addison, John Bunyan, Rudyard Kipling, James Russell Lowell, John Milton, David Livingston, Henry van Dyke, John G. Whittier, to name just a few. The aints are here; Ambrose (340-397), Andrew of Crete (660-732), Bernard of Cluny (c.1150), Columba (521-97), Francis of Assisi (1182 -1226). saac Watts, who was a Congregaionalist and is known as the father of modern hymnody is represented by ithteen selections from the hundreds of hymns he wrote.

Here too are the great musicians: Bach, Beethoven, Handel, Haydn, Mendelssohn, Schumann, Sibelius, Sir Arthur Sullivan, as well as names like Joseph Barnby, John B. Dykes and Lowell Mason famous as writers of great hymn tunes. Seventeen of the hymns are set to the stately tunes of the Geneva Psalter.

The book spans twenty centuries of Christian praise and adoration. No. 554 opens with the words the angels sang announcing the birth of Jesus, and is the oldest Christian hymn. No. 316, "God of Earth and Sea and Heaven", a fine hymn of Christian Stewardship was written about 1950 by Dr. Frank Lincoln Edwards, whose vacation home is opposite our Conference Center on Lake Byrd. Fifteen of the hymns were written by authors I have known personally, and many others are by contemporary writers and appear here for the first time, while a number of wonderful older hymns have been rediscovered and are again made available for Christian worship.

On the practical side the book is a fine example of the arts of the printer and binder. It has unusually legible music, and may be had in maroon or blue binding. Five indexes make the hymns easy to find and identify.

It is a pleasure to commend the Pilgrim Hymnal to all of our churches.

W. N. Tuttle
In **Florida Congregational News**

Look Up And Live

"THE GLADSOME NOISE"

The Protestant segment of the CBS-TV Public Service program LOOK UP AND LIVE, produced in cooperation with the National Council of Churches through February, is sub-titled "The Gladsome Noise." Simply stated, this program series is the sound of music unto the Lord — hymns and religious music Americans have been using as affirmations of their faith down through the years. (Sunday, 10:30—11:00 a.m.)

February 1 — "The Sound of Sunday Morning," a cross section of hymns sung in America since Colonial times. The program ranges from the earliest "O Come, O Come Emmanuel" right down to the modern "I Believe."

February 8 — "The Sound of the Wilderness." This script takes the viewer into the Kentucky Mountain revival meetings of the early 1800's and the songs and music those mountain folk sang and loved.

February 15 — "The Sound of the Humble Heart." This program brings us the music of the Shaker service as it existed in New England in the years preceding the Civil War.

February 22 — "The Sound of the Rising Shout." This is a survey of the Negro contribution to the sacred music of America — the early transformation of the pagan shout into Christian affirmation.

Name writers, professional casts and expert production, every one connected with this series agrees, should make it sensational; something that will be of inspiration and great benefit to all viewers inside or outside of the Christian Church.

CHRISTMAS AT PFAFFTOWN

Mrs. Lee Grubbs

Everyone was overflowing with the Christmas spirit this year at Pfafftown church, near Winston-Salem, North Carolina.

The children's department gave a Christmas skit followed by games and fun for everyone in the Fellowship Hall. This was followed by the cutting of Jesus' birthday cake and a worship service. We also filled a mitten and sock tree and brought used clothing for the needy.

Our fellowship was climaxed by the appearance of Santa Claus, who presented gifts to all children and officers. There were about 65 in attendance.

Two Seminars In Washington

Members of the United Church of Christ have two opportunities to participate in stimulating seminars in Washington this spring. A rich experience is in store for all who can ake part in either seminar. They will attend Congressional hearings, ee the Senate and House in session, isit the Supreme Court, the Department of State, and one other Federal gency, talk with their Congressmen nd discuss the responsibilities and pportunities of Christian citizens. Some of the features of each seminar re:

CHURCHMEN'S WASHINGTON SEMINAR, February 3-6, 1959. About ifty persons will represent the United Church of Christ in this interenominational meeting of three hunred. Speakers include Dr. Ernest Griffith, John Hightower and Patrick Murphy Malin. Primary emphasis will be on U. S. foreign policy. Registration fee, $10. Total expense in Washington, $50—$60.

WASHINGTON SEMINAR sponsored by the CCSA of the United Church of Christ, April 7-9. Membership is open to interested persons, upon application. Speakers include Rev. Fred S. Buschmeyer, Tilford E. Dudley and Frank S. Ketcham. Primary emphasis will be on civil rights. Registration fee, $5. Total expense in Washington, $35—$50.

INFORMATION AND REGISTRATION. For additional information and for registration, Congregational Christians should write to:

Miss Fern Babcock
Council for Christian Social Action
289 Fourth Avenue
New York 10, N. Y.

Members of the Evangelical and Reformed Church should write to:

Rev. Hubert F. Klemme
Council for Christian Social Action
2969 West 25th Street
Cleveland 13, Ohio

AT OUR CHURCH HOME FOR CHILDREN

Credit Is Given To The Churches

John G. Truitt, Superintendent

Dear Friends:

It is very interesting to read our report each week and to see there the kind friends from many places who have helped us. This week I see two churches from Eastern N. C. Conference; 11 from E. Va. Conference; and four from N. C. and Va. Conference; and two from the Western N. C. Conference. These 19 churches gave us a total of $449.81 — this through the Southern Convention office. In addition to that, it is quite interesting to see sums sent directly to the Home for Children from churches and friends inside our Convention, and a goodly amount sent us from Congregational Christian churches beyond the borders of our Convention. All of it from everywhere totaled up to $1,360.00

From Burlington Mr. and Mrs. J. T. Fonville sent us $5.00, which was much appreciated. You will see others in the list. When we know what church a person belongs to we give his church credit for the amount contributed, because we want the churches to make just as good showing as they can. We know that Mr. and Mrs. E. H. Rawles are members of the Suffolk Church so they and the church are given credit for the $25.00 which they sent in and which by the way was in addition to $50.00 they had sent only a short while ago. If you will get a copy of the Annual printed each year and distributed to the churches you can read in it tables that show how much every church contributed — adding up the amounts which members, classes, treasurers, etc., sent in from any given church. That makes very interesting reading. Individuals who would like to see their church given credit for amounts the members send in should let us know when they send the contribution of what church they are a member.

The churches — 204 of them — are supposed to send in as a part of their apportionment $20,000.00 a year plus contributions from members, classes, etc., amounting to $25,000.00. We are trying to see how far toward that amount the churches will go.

Greatly do I appreciate the churches and Sunday Schools inviting me to visit them and talk to them about the needs of the Home. I have been in several churches in the Sundays since I got over the hospital experience I had last fall. I have been invited to First, Burlington, Shallow Ford, Union Ridge, Bethlehem, Elon, Graham, Pleasant Ridge, Ramseur, Apples' Chapel, the United Church in Burlington, and Danville, Va. Besides these I have visited pastors of others and been in their churches. In most of these churches I have preached a Gospel sermon, trying to do my duty as a minister, and hoping that people would be delighted in due and proper time to help me with the important work the denomination has asked me to do. If planning, study, prayer, and hard work added to my love for these children will get the work done, there is hope for its success. I know so many of you join with each of us here in hoping we can bring this Home up to the place of child care it deserves. Let us make 1959 a great year for this Home.

REPORT FOR JANUARY 19, 1959

MONTHLY OFFERINGS

Amount brought forward			$12,349.75
Eastern North Carolina Conference			
Christian Light	$ 9.00		
New Elam	6.00	$ 15.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	61.35		
Centerville	24.00		
Dendron, S.S.	15.00		
Holy Neck	36.00		
Liberty Spring — Special	50.50		
Newport News, S.S.	14.28		
Norfolk, Bay View	29.00		
Portsmouth, Shelton Memorial	26.00		
South Norfolk	35.00		
Hunterdale — Thanksgiving	45.00		
Richmond "new"	2.00	338.13	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	13.00		
Concord	10.50		
Hines Chapel	10.00		
Winston-Salem — Thanksgiving	28.87	62.37	
Western North Carolina Conference			
Asheboro	27.00		
Randleman	7.31	34.31	
Total			$ 449.8
Grand Total			$12,799.5

SPECIAL OFFERINGS

Amount brought forward		$19,714.2
Mr. & Mrs. J. T. Fonville, Burlington, N. C.	$ 5.00	
Adult Bible Class, Clayton Christian Church	5.00	
Mrs. F. W. White, Marshall, Minn.	1.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Church	5.00	
People's Cong. Church, Dover Delaware	57.61	
Sunday School of the Pilgrim Cong. Church, Benson, Minn. — Christmas Offering	154.44	
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va.	25.00	
Thanksgiving Offerings:		
Suffolk Christian Church, Suffolk, Va.	343.75	
Gibsonville Christian Church, Gibsonville, N. C.	80.00	
Burlington Rotary Club	97.50	
Friendly Service Gifts:		
Women's Fellowship, Grant Cong. Ch., Grant, Nebr.	5.00	
Women's Aux., First Cong. Church, Key West, Fla.	50.90	
Women's Society, Cong. Church, Easthampton, Mass.	10.00	
Special Gifts	70.00	
Total		$ 910.2
Grand Total		$20,624.4
Total for the Week		$ 1,360.
Total for the Year		$33,423.

"Scouting The Skies"

January and February are Scout nonths at the Morehead Planetarium n Chapel Hill.

The program "Scouting the Skies," vhich will continue through Februry 23, is designed to acquaint Boy, Girl and Cub Scouts with the features f astronomy necessary to their nderstanding and advancement. Every advantage which the Planearium can offer is directed exclusivey toward scouting.

However, to accommodate children n primary grades one, two, and three vho are not yet eligible for Scouting, separate and basic program is being given at 11 a.m. and 1 p.m. on Monays and Tuesdays only through February 16. Titled "Sun, Moon, Earth," it is a demonstration in basic stronomy which they can understand nd which will enhance their apprecition of the sciences.

The Scouting program is given very night at 8:30 o'clock and at natinees at 11 a.m., 1 and 4 p.m. on Wednesdays through Fridays; at 1 a.m., 3 and 4 p.m. on Saturdays; nd at 3 and 4 p.m. on Sundays.

Reservations are desirable for all erformances, and one Scout official r one teacher is admitted without harge with each 10 children they ccompany. Children's admissions re only 35c each.

In the Scout program, with the Planetarium instrument, real motions re described in order to clarify misonceptions which arise from seeing he apparent motions in nature.

The brightest stars enhancing the vinter skies are located and identiied.

Many special devices which clearly emonstrate complex Astronomical henomena, and can be easily contructed from common materials ound in the home or workshop, are hown and described during the rogram. These devices were deeloped in the Planetarium shops.

Jenzano also said, "We want Boy, Girl and Cub Scouts to feel free to egularly communicate to us their cientific problems so that we may rovide a full measure of the public ervice to which we at the Planetarium are dedicated."

Although "Scouting the Skies" is irected to Scouts, Planetarium Manager A. F. Jenzano says it is one or the entire family "because of the awning new age, an age when manind instead of wondering and guessing may be able to travel to the other planets and examine them carefully."

This age, Jenzano said, "belongs to the youth of today. They may become the great explorers of all time. They study the stars today, and tomorrow they may visit them."

In addition to the Planetarium program, visitors may also view a 12-foot cutaway model of the Vanguard rocket, the push-button controlled Copernican Orrery, and others pertaining to weather, ancient astronomical instruments, archaeology, minerals and time pieces.

Pastor's Class for children who will unite with the First Church, Burlington, Maundy Thursday, March 26, will begin Friday afternoon, February 13 and will meet each Friday thereafter through March 20. Rev. John Graves is the interim pastor.

In Memoriam

"Blessed are the dead who die in the Lord."

BLANCHARD

We, the members of Holy Neck Congregational Christian Church, Holland, Virginia, wish to pay tribute to the memory of Mr. Jet Blanchard, who passed to his eternal reward on December 30, 1958.

Mr. Blanchard had been in failing health for some time, not able to attend the church services. He was very quiet and unassuming in his manner, a good neighbor, devoted husband and father.

Therefore, be it resolved, that we express our gratitude to God for his life of service, and that we extend our sympathy to his family.

Mrs. C. E. Piland
Mrs. H. L. Worrell
Mrs. W. John Norfleet
Committee

HUDSON

Mrs. Ann Bridges Hudson, 91, widow of the late Will Hudson, died Saturday morning, January 17, in a rest home at Wake Forest, North Carolina. Funeral services were conducted the next day in Oak Level Christian Church by Rev. E. M. Powell and Rev. E. M. Carter.

She is survived by three daughters, Mrs. Luther Hagwood and Mrs. Maurice Woodlief of Youngsville and Mrs. Hugh Green of Lillington; three sons, Joe Willie Hudson, Claude Hudson, and Clyde Hudson, all of Youngsville; 21 grandchildren and 21 great-grandchildren.

NORFLEET

We, the members of Holy Neck Congregational Christian Church, Holland, Virginia, wish to express our deep sense of loss in the passing of one of our beloved members, Miss Allie Lee Norfleet, who passed away very suddenly while visiting in the home of her brother, Mr. Murry Norfleet, in Holland, Va.

In the passing the church has lost a loyal and faithful member who was always ready to share in all its activities as long as her health permitted. Her passing was calm and serene, exemplifying her great faith and trust in Him who doeth all things well.

Therefore, be it resolved, that we express our gratitude to God for her life of service, and that we extend our sympathy to her family.

Mrs. C. E. Piland
Mrs. H. L. Worrell
Mrs. W. John Norfleet
Committee

SMITH

We, the members of Holy Neck Congregational Christian Church, wish to pay tribute to the memory of Mr. Richard Leonard Smith, who passed to his eternal reward on December 19, 1958, at his home on Cedar Street, Suffolk, Virginia, at the age of seventy-three.

Mr. Smith was a life long member of Holy Neck Congregational Christian Church, having been reared in that community. He moved to Suffolk many years ago, but never moved his membership, and was always loyal to the obligations of his church.

Therefore, be it resolved, that we express our gratitude to God for his long life of service, and that we extend our sympathy to his family.

Mrs. C. E. Piland
Mrs. H. L. Worrell
Mrs. W. John Norfleet
Committee

WEAVER

We, the members of Holy Neck Congregational Christian Church, Holland, Virginia, wish to pay tribute to the memory of Mrs. Kate Weaver, one of our beloved members, who passed to her eternal reward on December 12, 1958, at the home of her daughter, Mrs. Presley Rountree near Holland, Virginia.

In the passing of Mrs. Weaver the church has lost a most loyal and faithful member, the community a good neighbor and friend, the home a devoted mother.

Therefore, be it resolved that we bow in humble submission to the divine will of God in the passing of our beloved member, and that we extend our sympathy to her family.

Mrs. C. E. Piland
Mrs. H. L. Worrell
Mrs. W. John Norfleet
Committee

WHAT IS AN AMERICAN?

By **HAROLD W. RUOPP**, Minister-at-large
Minnesota Council of Churches

This is published in the interest of Brotherwood Week, February 15-22, sponsored by the National Conference of Christians and Jews.

AN AMERICAN is one who believes in the right of men and women of whatever creed, class, color or ancestry, to live as human beings with the dignity becoming the children of God.

AN AMERICAN is one who believes in the right to be free; free not only from crushing coercions and dictatorships and regimentation, but free for that way of life where men may think and speak as they choose and worship God as they see fit.

An AMERICAN is one who believes in the right to vote, the right to work, the right to learn, the right to life, and — what is equally important — in the right to be different; for he knows that if we ever lose the right to be different we lose the right to be free.

AN AMERICAN is one who believes in democracy, not only for himself but for all his fellow-Americans. By democracy he means not simply the rule of the majority but the rights of minorities; and those minorities have rights, not because they are minorities, but because they are human beings.

AN AMERICAN is one who believes in the responsibility of privilege. What he asks for himself, he is willing to grant to others; what he demands from others, he is willing to give himself. His creed is not alone, "Live and let live," but "Live and help live."

AN AMERICAN is one who acts from faith in others, not fear of others; from understanding, not prejudice; from goodwill, not hatred. To bigotry he gives no sanction; to intolerance no support.

The only question THE TRUE AMERICAN ever asks is not, Are you a Protestant or Catholic, Gentile or Jew, white or colored, but, Are you an American? If you are, then give me your hand, for I am an American too.

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Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 [illegible]RY 3, 1959 NUMBER 5

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

MIDWINTER MEETING
of
Missions Council
and
Related Groups
uck Hill Falls, Pennsylvania
January 27 - February 4

Organ of the Southern Con-
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Editorial and Publication
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Subscription office:
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OUR NATIONAL WOMEN'S PRESIDENT

This week Mrs. W. B. (Tudor) Williams of Newport News, Virginia, is presiding over the sessions of the Presidents' Conference of the National Women's Fellowship being held in connection with the Midwinter Meeting of the Missions Council at The Inn, Buck Hill Falls, Pennsylvania. Attending the meetings will be Mrs. F. C. Lester, Convention Women's Fellowship president, and Mrs. Ray Gordon, Mrs. Tom Good, and Mrs. David W. Shepherd, presidents of our three conference Women's Fellowships.

Mrs. Williams, who is completing her two year term at this meeting, has proved to be an effective leader, charming audiences with her Southern accent and with her enthusiastic presentation of the women's work. Denominational leaders say that she has done an excellent job in giving new light on many of the problems which face our denomination in these days of racial tensions. The Southern Convention women are proud of her and congratulate her on a job well done.

Here And There Among The Churches

Eastern N. C. Sunday School Superintendents will meet at Amelia church, February 23, according to notice in **The Shallow Well Messenger.**

The laymen of the Convention of the South (our Negro churches) have raised the highest percentage of funds of any conference for the television project for children, **Off to Adventure**, which is being sponsored by our National Laymen's Fellowship.

A Building committee was elected at the annual meeting at**Wake Chapel**, Fuquay Springs, North Carolina, to plan for additional classrooms. **A youth choir** is being organized under the leadership of Cary Powell, Jr., youth leader, and Mrs. Russum, choir director.

Boy Scout Sunday will be observed next Sunday at **Shelton Memorial**, Portsmouth, with members of the Scout organizations sponsored by the Beazley Community Center as guests. February 15 the sermon will be presented by **Chaplain George S. Thilking.**

Dr. Charles Richards, son of a Congregational minister, who worked in our Winston-Salem church while he was at the Bowman Gray School of Medicine there is now in Thailand. In the **Round Robin** of our United Church it was reported that Dr. Richards "is apparently making headway toward the new hospital in Thailand. He is making many interesting friends, and in fact, seems to be 'adopting' quite a family. The church appreciates, too, the nice check Chuck recently sent for the building fund."

Alaska was the theme of the family night supper at **United, Winston-Salem**, January 25. The pastor, Rev. John R. Lackey, gave the home mission book review for Women's Fellowships in the area February 3.

Piedmont Virginia Area Laymen's Fellowship meets Friday evening, February 6 at 7:00 p.m. at Ingram church, according to announcement found in the Liberty, Virginia, church bulletin.

Middle East Pilgrimage will be reviewed next Sunday evening at 7:00 by Mrs. Raymond Musser at **Shelton Memorial**, Portsmouth. The Women's Fellowship is sponsoring the program, to which women from First Church and the new United Church at Hodges Ferry have been invited.

Rev. Max Vestal, pastor of Shallow Well and Northview churches near Sanford, exchanged pulpits with **Rev. Lawrence Leonard,** pastor of the E. and R. church in Asheboro last Sunday. Mr. Vestal is to preach at the annual Girl Scout service at Steele Street Methodist church, Sanford, March 8.

A gift of 350 books to the Southern Convention Historical Society has been reported by Mrs. Oma U. Johnson, curator. These came from our National Historical Society, nearly half of them being from the library of the late Dr. Frederick Fagley, who was serving as secretary of the denomination's society at the time of his death. Many of these books are concerned with the history of the Congregational Church and are a necessary part of the Southern Convention's collection.

Rev. R. T. Grissom, pastor, will lead the study of **We Believe** for six weeks in the Holy Neck church, beginning February 15. This study is sponsored by the Women's Fellowship.

Weekly prayer service at Liberty, North Carolina, where Rev. William T. Joyner is pastor, is now being held on Sunday evenings at the same hour as the Youth Fellowship. It is hoped adults will join their children in worshiping in their church on Sunday evenings.

Pictured on North Carolina sports pages last week was **John Key,** high scorer on the freshman basketball team at State College which defeated the high-rated varsity. John, a member of our Durham church, is the son of Rev. and Mrs. Carl R. Key, both graduates of Elon College, who now live in Charleston, West Virginia, where Mr. Key is executive secretary of the West Virginia Council of Churches.

Warwick church continues to grow. 173 were present for morning worship January 11 and the minister, A. Lanson Granger, Jr., says in the **Newsletter**, "It is a good sign when you have to come early in order to get a back seat!" The Women's Fellowship is organizing **eight circles** according to neighborhood groups. **A youth choir** is being organized — first rehearsal was scheduled for January 17 at 11:30, followed by picnic lunch and bowling. **Fourteen new members** were received during the past month. Sounds as though the pastor is "up and at 'em again" following illness last summer.

Volume 111 Number 5

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Elon Receives Grant

Elon College has just received a grant from the Gulf Oil Corporation to assist in promoting the Education Program of the College.

"The grant is unrestricted and is made available under the terms of the Direct Grants to Independent Colleges section of Gulf's Aid to Education Program. Through this program, Gulf endeavors in several ways to contribute toward improving the economic well-being of privately operated colleges and universities in the United States hoping in this way to promote their sound growth and effectiveness.

"The 1958 funds budgeted for this purpose are being distributed in modest amounts to over six hundred deserving colleges and universities.

"The amount of this check has been determined by application of a formula which is based on the annual current expenditures per student by the school for educational purposes and the percentage of contributing alumni.

"The Gulf Oil Corporation, through these grants, sincerely seeks to give concrete evidence of its interest in the free enterprise concept of dynamic and adequate educational opportunities at the college level for the young people in our nation."

A letter from Mrs. S. S. S. Albert, 40 Warris Road, Lahore, Pakistan, written the last of December says, in part: "The spirit with which you ladies work in churches for the Christians all over the world is most admirable and praiseworthy. We in this country must also learn to be selfless and sincere. May God bless you more abundantly. . . My packages which had my Pakistani sarees and blouses are again missing."

From the **United Church, Winston-Salem,** bulletin: "The new year's chief value to us is its spiritual opportunity. A year from now we may be richer or poorer than we are today." Which shall it be for you?

Dr. John D. Messick, president of East Carolina College, was selected as one of the ten most outstanding men in North Carolina in a poll sponsored by the **N. C. State Magazine.** Dr. Messick is an alumnus of Elon College, where he served as dean and head of the education department.

LAYMAN HONORED

Mr. William F. Lawrence (right) is pictured receiving a gift from Mr. Edward Davis, chairman of the Church Committee of Shelton Memorial Church, Portsmouth, at the annual meeting of the church January 14. Mr. Lawrence was honored by his church "for faithful service to the church in many capacities and for many years, including a period of 31 years during which he held the office of clerk." Mr. Lawrence was a Southern Convention delegate to the General Council which met in Boston last summer.

Race Relations Institute will be held at Fisk University, Nashville, Tennessee, the first two weeks in July. Full scholarship and transportation provided. If interested, write Miss Dorothy Hampton, 1503 Benehan St., Raleigh, North Carolina.

Rev. C. Fosberg Hughes, formerly pastor of the First Congregational Church of Sioux City, Iowa, has become the Associate Central Regional Director of the $7,500,000 Christian Higher Education Fund of our denomination. He will work with our churches in Puerto Rico and 19 southern and central states, including North Carolina.

The Minister's Quarterly, professional journal of Congregational Christian Church ministers, will become a publication of the United Church of Christ starting with the spring issue in April. Dr. Nathaniel Guptill in announcing the change stated the publication will "carry news of interest to those concerned with the growth of the United Church as well as its regular articles on theology, worship and church administration." It will be published by an editorial board comprised of three ministers from each denomination.

WORK DAY AT LITTLE CREEK

Ada Clayton

The Women's Fellowship of Little Creek Congregational Christian Church, Norfolk, enjoyed an all-day meeting January 12, with a covered dish luncheon. In the morning we held our devotional and business meeting.

In the afternoon twelve members worked on a layette for Lebanon. The president, Mrs. Margaret Waters, announced the work period was so successful that we will have enough little garments for another layette.

NEW WOMEN'S GROUP ACTIVE

Mrs. Clinton Comer

The Seagrove Women's Fellowship met January 15 at the home of Mrs. Ernest Spencer.

Mrs. J. R. Barker was in charge of the devotions and program, which was entitled **Religion for the Home.** Taking part in the program were: Mrs. Bill Thomas, Nancy Spencer, Mrs. Ivey Luck, Mrs. Shelton Graves, Mrs. Joe Owen and Mrs. R. L. Macon.

Our Fellowship plans to observe the World Day of Prayer.

Refreshments were served by the hostesses, Mrs. Ernest Spencer and Mrs. Bill Thomas. The meeting adjourned to meet with Mrs. Ivey Luck in February. (This is a newly organized Women's Fellowship in the Asheboro District. — Ed.)

Installation Service for Dr. Henry E. Robinson as pastor of First Church, Fairfield, Connecticut was conducted Sunday evening, January 18. The sermon was by Dr. Rockwell Harmon Potter. Others participating in the service included Reverends John E. Howell, Henry Francis Smith, David H. Sandstrom, Robbins W. Barstow, James F. English, Gibson I. Daniels, and Mr. Carl H. Holdridge.

First Church, Norfolk was the recipient of an anonymous $500 gift at Christmas. The letter accompanying the gift stated: "In recognition and appreciation of the work you are doing, we are sending these funds to be used in whatever way you feel they are most needed. Mr. and Mrs. ——— have been deeply impressed with the courage and conviction which you and other church leaders in the South have shown in your approach to the problems of racial tensions, so crucial to the whole nation."

Race Relations Sunday

In keeping with a custom of many years' standing the Christian people of America will think of race relations when they meet for worship next Sunday. There will be a new sense of reality about the matter, for we have been forced to think in this field of human relations during the past year.

It takes neither a trained sociologist nor a world traveler to know that we are in the midst of a world revolution. Ideas that have seemed so firm and right slide away while we still grasp at them. Customs of yesterday do not seem to fit for today, and they will have no place in tomorrow. The blow that split the atom struck even harder on the thinking of our world. Officials are now looking for a man who, within a few years, will spin around the earth in a man-made machine — an instrument that will in some sense compete with the planets as they whirl through space. Will that man be white, black, yellow, or brown? The color of his skin will make no difference.

Those who know tell us that white people in South Africa are desperately trying to carve out in that part of the world a place for themselves, and to protect it by driving back into the bush the black men and women they have enticed to come out to their schools, churches, mines, and factories. Why this struggle? The people who had never known about modern civilization have seen it in action, and they like its freedom, economic advantages, educational refinements, and human brotherhood. They are now saying that all these benefits are for them, and the white people who have never been too careful to be fair in their dealings are now fearing for their station in society, and even for life itself.

To consider race relations at church next Sunday does not mean that within a week the churches will all be integrated here in Virginia and the Carolinas. It could mean that the people in white churches would give an answer to educated Negroes who seek a satisfying church service that they cannot find among their own people in the community where they must life. It could mean a reappraisal of the social economic, and even religious costs involved in racial separations. What does it do to us to set up different standards on racial bases? If we must know the person's color, race, religion, nationality, and social standing before we can decide what our relationship to him shall be — whether we can honestly call him brother — what does that do to us who make the distinctions? There is no indication in the Good Book that Jesus of Nazareth had any such problem. He belonged to the Father, and so did all others, — the rich, the poor, the Jew and the Gentile. Aren't we gentiles glad that he felt that way?

Here is a wish, and a prayer, for a very happy and profitable Race Relations Sunday in 1959.

Gracious Acceptance

Graciousness is a social virtue that has overtones in religion. It is such a fine characteristic that parents teach it to their children. A gracious hostess is a delight to her guests; a gracious presiding officer does much to secure success in a meeting; and a gracious loser in a contest makes social games pleasant, indeed. To all of this you have agreed.

It is the application you may not like. The hospitable and gracious people of Virginia winced mightily when the Supreme Court of the United States said that schools in this country must not be set up with racial divisions. From the Governor to the commoner there has been a solid wall of opposition to integration in public schools. But even the state Supreme Court has helped to pull down the walls of resistance. In the meantime the young people have suffered where the schools were closed. From where this writer sits it appears that this is the time for officials and citizens to accept graciously the decisions of the courts. This is not the only possible action that can be taken. More unhappiness can be created, and even war is not impossible. But of what value is that? Now that we know the decisions of our own state courts, the best possible response would seem to be the kind of acceptance shown by General Robert E. Lee at Appomattox Court House in the year 1865. He lost none of his dignity by offering his sword. Virginia can maintain its dignity and destiny by gracous acceptance of the inevitable.

February And Subscriptions

February is the time when the Board of Publications asks that new subscriptions to **The Christian Sun** be secured.

The plea for new and renewal subscriptions is not to sustain a paper that has grown old with the years and may have sentimental value for those who love their history. The clarion call comes to pastors, church officials, and readers of this paper to secure subscriptions for the benefit of those who do not know what is being done in and by our churches. Our people need to know about Elon College, our Church Home for Children, what the women, the men and the young people are doing through their Fellowships, what plans in local churches are proving to be successful, what the Christian world is thinking and doing. They need to be stimulated to the point where they will think and act in keeping with the Church they promised to love and support.

Pastors, deacons, laymen, women, and PF'ers, do yourselves and your friends a good turn by getting subscriptions from all the homes of your people.

You would not think of running a Sunday school without some literature. Why try to run a church without information going into the homes of the people? Your help — for your church — please! Send all subscriptions to the Convention Office at Elon College, North Carolina.

About * * *

MEN AND RIVERS

In ancient and modern literature nan is often compared to a river. he Psalmist wrote that the man who oes not take counsel of the ungodly shall be like a tree planted by the vers of water . . . his leaf shall not ither, and whatsoever he doeth shall rosper".

There are frequent references to nen and rivers throughout the Bible. he Revelation refers to "A pure river f water of life". In modern literature river is often personified, an exmple being the nationally known ong "Old Man River".

Rivers are like men in many repects, and have some of their peuliar habits. Indeed, rivers wage ars, win victories, suffer defeat, and eave behind them successes and failres against man and nature.

There is also a lesson in the study f men and rivers. Some rivers are eep, move slowly, but have great orce and effect. Others are shallow, nake much noise tumbling over preipices, but never a stream of strength nd of accomplishments that stand he limelight of history. Popularity eekers represent the shallow river, hile humble, unpretentious men are epresented by the deep river, for uch men are so imbued with service or others that they have neither time or desire to cultivate self-interest urposes. They know their greatest nd most lasting monuments will be n the hearts of those whom they erve.

But the habits of rivers form their nost interesting story, for these abits touch the life of man on many ronts. Through the centuries rivers ave altered history and changed the urface of the earth. In Babylonia, ingdoms fell with floods and the amines that followed. The Mongols, utting the Tigris levees, conquered agdad. In China more men drown n rivers than die in battle. The Iwang Ho is called "China's Sorrow" ecause of its frequent floods which ake the lives of thousands of peasnts crowding its low basin.

There are times when men are eeded but not available. The Rio rande illustrates this since it eriodically dries up completely and urns into a path of sand when needed nost for irrigation.

Men often deface the earth, and so do rivers. For more than 1,000 miles the Ohio River has cut a trench that averages a mile wide and several hundred feet deep, through strata of limestone, shale and sandstone. The strata on the two sides match so perfectly that even the casual traveler on the river can see that they were sawed asunder by the unremitting industry of the great earth.

There are numerous lessons of great value for men in the realm of nature, and rivers afford many of them.

C. B. Riddle

A Triology On Worship

PART III

Chaplain Kenneth M. Lindner

"Being filled with the fruits of righteousness, which are by Jesus Christ." Phil 1:11

We have been considering the worship of God and for purposes of illustration liken the ascent of worship to a flight to stairs with the steps named with words denoting levels or aspects of worship. Commoner, more easily understood words are at the bottom of the flight — like **prayer** or **thanks.**

As we go up toward the summit of worship, the steps have harder words, or more difficult spiritual ideas are represented as we ascend. Would you say **sacrifice** is harder than **thanks?** When did you last express worship to God by sacrifice? Don't answer me—just . . . well, you know Whom. . .

Recall too, that as we mount nearer to the stair summit (in our crude illustration) we don't use words reiated or connected so much with the human and mundane side; as we figuratively approach the top of the steps we, through grace, forget ourselves (good and bad) and we think of Jesus and how he had pleased God and how he does now.

You know sometimes we think that Jesus came only to save us from our sins — ninety per cent of Christians may be like that — remember the ten lepers? All healed by Jesus, nine scampering away, bubbling over with what had happened to them. Possibly they were chortling choruses. Only one leper came to Jesus and did him homage — **worshiped him.** Ten per cent, as we said. Ninety per cent were occupied with their own relief or blessing.

Let us understand that Jesus came to reveal God, and to secure sons and daughters made worthy (in grace) for God — with the right and title, the competence of worshipers — so that Heaven could be populated by beings able to understand, respond to, and enter into the will and purposes of God Almighty.

It is nice for **children** to lisp God's praises, to climb up one step or two in prayer and thanks — but to remain a lisper of the simple melody of salvation when spiritual development and progression could bring harmony and polyphonic glory, is to miss the mark!

No matter how interesting the confession of a brand snatched from the burning may seem in testimony meeting, in the succeeding milleniums of eternity in Heaven the ear of God and the redeemed will hear a loftier anthem — what concerns Christ, not us.

Do you agree or should you think it over? "Being filled with the fruits of righteousness which are by Jesus Christ" — **not** washed-away sins — that's negative. Not to be despised nor belittled, please do not misunderstand.

But the one who has scaled the stairs till he reaches **adoration** will be found with what is positive. He or she will have acquired — by the mouldings of Christian experience and service, by the appropriations of spiritual discipline — beaten or hammered spiritual gold for offering in worship. Worship offerings are invariably costly. The intelligent, worshipping Christian would not offer God what is cheap or common, would he? "Being filled with the fruits of righteousness," says our Scripture, and they are **grown**; sometimes sown in tears, to be reaped after triumph over spiritual vicissitudes, but the fruits of righteousness — our worship oblation — are of worth for worship.

Rev. Kenneth M. Lindner will be remembered as the first pastor of our church in Fayetteville, N. C. He is now Chaplain in the United States Army Reserve, and is living at Bel Air, Maryland. This is one in a series of radio meditations.

VIRGINIA COUNCIL OF CHURCHES Elects New Officers

Dr. Joheph S. Johnston, pastor of Reveille Methodist Church, Richmond, was elected president of the Virginia Council of Churches January 21 at the Annual Meeting of the Virginia Council of Churches. As President, Dr. Johnston will guide the cooperative programs of member denominations in the field of Christian Education, Life and Work, Missions and Services, Research and Church Planning, and Public Relations.

Dr. Johnston has served as president of the Richmond Ministers' Association as well as the Methodist Ministers' Association of Richmond. In 1951 Dr. Johnston was a representative to the Ecumenical Conference on World Methodism, Oxford, England. Since 1952 he has served as secretary of the Commission on World Service and Finance of the Virginia Methodist Conference.

Dr. Johnston was graduated from the University of Virginia and received a B. D. degree from Yale University and D. D. degree from Randolph-Macon College. He has held pastorates in Warrenton and Arlington. Before coming to Richmond, Dr. Johnston was pastor of Epworth Methodist Church, Norfolk.

Four vice-presidents elected at today's session are: Rev. C. S. McCall, Richmond, Mr. H. C. Graybeal, Radford, Mrs. Herman L. Blackwell, Richmond, and Rev. Richard B. Martin, Norfolk.

Others officers elected were: Mr. R. J. Rowlett, Richmond, Treasurer, Dr. Minor C. Miller, Bridgewater, Recording Secretary, and Mrs. E. A. Pritchard, Fairfax, Chairman of the Commission on Finance.

The Council also elected chairmen for the three program divisions and approved the organization of two new departments to promote cooperative church work across the state.

Dr. Harry G. Balthis, Executive Secretary of the Virginia Conference Board of Education was elected Chairman of the Council's Division of Christian Education.

Rev. Robert S. Seiler, Director of the Department of Christian Social Relations, Episcopal Diocese of Virginia, was elected Chairman of the Division of Christian Life and Work.

Rev. Robert Meissner, Mt. Crawford, was elected Chairman of the Division of Christian Missions and Services.

The Council approved the organization of a new department to be known as the Department of Research and Church Planning. The new department with Rev. Ralph Haga, Executive Secretary of the Virginia Conference Board of Missions, as chairman will promote cooperative planning and sharing among denominations in the field of church extension. The Council also approved the organization of a new Department of Public Relations. Dr. J. Daniel Joyce, Richmond, was elected chairman of the department's Committee on Radio and Television.

The Virginia Council was organized on July 6, 1944. The membership of the Council is composed of officially elected representatives from seventeen Protestant denominations. Its purpose is to promote cooperation among the state denominational organizations and to stimulate and guide developing programs of cooperative church work throughout Virginia.

The new president succeeds Colonel Francis P. Miller of Charlottesville, who was elected in 1957. Other men who have served as president of the Council are: Dr. Ernest Trice Thompson, Richmond, Dr. Riley B. Montgomery, now President of the College of the Bible, Lexington, Kentucky, Rt. Rev. Frederick D. Goodwin, Richmond, Dr. Roland P. Riddick, Falls Church, Hon. Baldwin G. Locher, Glasgow, and Dr. Arthur W. Newell, Richmond.

A BUSY WEEK

Dr. Ed Riggs writes from India, giving his schedule for a regular week. How does it compare with yours?

Monday — After hospital rounds he has a "well-baby" clinic, which is something new, and where he usually finds mostly sick babies; prenatal clinic in the afternoon.

Tuesday — All ordinary patients are seen by Dr. Ebenezar and Dr. Riggs goes by cycle to the maternity and infant welfare center 13 miles away one Tuesday, and to visit TB patients in their home villages or hold school health clinics at village schools on alternate Tuesdays.

Wednesday — He tries to hold free for catching up on desk work, hospital work, and the village patient visiting.

Thursday and Friday — Goes by jeep or cycle or walking-and-wading (depending upon the weather) to hold roadside leprosy clinics at five different places where 150 people are seen and treated.

Saturday — Big leprosy clinic at Kilanjunai in the morning and a TB clinic in the afternoon.

And what about the missionary-nurse-wife? "Fran helps at the maternity clinic, the Kilanjunai leprosy clinic, and at one outside clinic per week, and rolls and sterilizes bandages and other hospital supplies while she is teaching the children.

What do they especially need? "Because of the increased leprosy load, the **torn sheets for bandages** and the **money for Multipurpose Food** are the gifts most welcomed these days." **The address:** Kilanjunai P. O., via Salaigramam, Ramnad District, South India.

Send Your Minister To School

Two schools for pastors will be conducted by our denomination this summer under the sponsorship of the Board of Home Missions and in cooperation with the Evangelical and Reformed Church. Dr. Stanley U. North is responsible for these schools, which will be held at La Foret, Colorado Springs, Colorado, July 8 - August 5 and at Deering, Hillsboro, New Hampshire, July 8-29. Dr. North is scheduled to serve as dean of the one in Colorado and Dr. Truman B. Douglass of the one in New Hampshire.

This is a wonderful opportunity for the 50 ministers who will attend each school. Registration cards may be secured by writing Dr. William T. Scott, Superintendent, Elon College, North Carolina.

The cost: $15.00. Board and room and travel in excess of that amount will be provided. A limited number of wives will be accepted, expense being personal. There are no facilities for children.

What can a church do? Let its minister know that he may have the time "off" to go to one of these schools for refresher courses and refreshing fellowship. This should not be in lieu of his "vacation" but in addition to it.

Midwinter Meeting of Missions Council

BUCK HILL FALLS, PA., January 28 — More than 600 local, state and national leaders of Congregational Christian Churches will gather here for the denomination's annual Midwinter Meeting, February 2 to 5.

The main purpose of the meeting is to bring together boards of directors, staff executives and other top policy makers of the denomination's boards and agencies to make plans for the coming year.

In Congregational Christian Churches, mission boards are incorporated separately and each board has its own board of directors, independent of the denomination as a whole. The Midwinter Meeting provides the only occasion during the year when the various boards and agencies officially come together to work out common problems and plan common objectives.

In addition to the denomination's boards — the Board of Home Missions, the American Board of Commissioners for Foreign Missions and the Congregational Christian Service Committee — such agencies as the Council for Social Action, the Missions Council, the Women's Fellowship and the Laymen's Fellowship will also be in session.

This year the Meeting will facilitate further integration with counterpart boards and agencies of the Evangelical and Reformed Church. The latter body joined in 1957 with the General Council of the Congregational Christian Churches to form the United Church of Christ. Boards and agencies of the two groups have not yet completed the union of their organizations and programs.

Preceding the Midwinter Meeting itself, Christian education leaders of both Evangelical and Reformed and Congregational Christian denominations will meet together for a three day session, beginning today.

Superintendents of the denomination's thirty-three state and regional conferences will also be in session.

Registrants from **North Carolina** are: **Asheboro,** Rev. and Mrs. F. C. Lester; **Bricks,** Mrs. W. Judson King; **Elon College,** Rev. William T. Scott; **Greensboro,** Rev. Percel O. Alston, Rev. J. Taylor Stanley, Mrs. W. E. Visseman; **Kings Mountain,** Rev. and Mrs. Henry C. McDowell; **Lexington,** Rev. A. O. Leonard; **Raleigh,** Rev. Harold Myers; **Sanford,** Mrs. D. W. Shepherd; **Sedalia,** Mrs. V. W. Webb. Coming from **Virginia** are: **Broadway,** Mrs. T. W. Good; **Franklin,** Rev. J. A. French; **Newport News,** Dr. J. H. Dollar, Mrs. W. B. Williams; **Norfolk,** Rev. F. R. Hamilton; **Rutland,** Mrs. Edmund Boyce; **Suffolk,** Rev. George Alley, Mrs. Ray Gordon.

WAKE CHAPEL YOUNG PEOPLE LEAD SERVICE

In observance of Youth Week, the Youth Fellowships conducted the opening worship service at the Wake Chapel Christian Church on Sunday morning, January 25.

Curtis Holleman presided, Sara Capps read the scripture and led the prayer. Both the Junior and Youth Choirs joined in a beautiful rendition of the anthem "The Ninety and Nine."

Covering the three areas of work of the Pilgrim Fellowship, Ella Wayne Russum gave details of how the work is carried on through faith, Sara Capps spoke on Christian action, and Dickie Powell brought the message on fellowship.

Ushers were Robert Powell, Jimmy Stephenson, Lynwood Daniels, and Kenneth Powell.

The subject of the sermon by the Pastor, Rev. Earl T. Farrell, was "Christ to Share."

It was a real inspiration to the adults of the church to realize what a fine group of young people Wake Chapel has to carry on the work of the church.

The Locket, a drama about conflicting values in family life, will be the **Frontiers of Faith** offering for next Sunday, February 8, over NBC-TV, 1:30-2:30. **The House of Paper,** a story of the conflict between the old who want things to stay as they are and the young who dream of progress, will be the presentation for February 15.

Rev. Bland Leebrick heads the perfect church school attendance record at Apple's Chapel with 12 years; Edna Gray Apple follows with 8; Judy Fogleman, Joe Fogleman, Mrs. Lillie Zimmerman have 7; and Richard O'Bryant, Robert Pritchett and Fred Apple 5 years. Thirty-four were listed with perfect attendance during the past year.

SANFORD DISTRICT WOMEN MEET

On Sunday afternoon, January 25, 1959, twenty-three women representing eight Women's Fellowships of the Sanford District met at the Hanks' Chapel Congregational Christian Church, Pittsboro, N. C. for the purpose of planning the Spring Rally.

Mrs. Glenn White, District Chairman, called the meeting to order and introduced Mrs. Clara Farrell of Hanks' Chapel church who led devotions centered around the theme, "What Doth the Lord Require?"

Mrs. White reminded the group of the Women's Fellowship purpose as stated in the national manual and announced that the Sanford Spring Rally will be held at the Shallow Well Congregational Christian Church on March 20 with Miss Lucille Frost, associate executive secretary of the National Women's Fellowship and Mrs. David Shepherd, President of the North Carolina Women's Fellowship, as featured speakers.

At the conclusion of the business meeting the women of the host church served coffee and cookies.

Next Sunday, February 8, **Rev. Horace S. Sills,** pastor of Beck's Evangelical and Reformed Church near Lexington, will exchange pulpits with **Rev. L. M. Presnell of Seagrove. Young people** sharing in the worship service January 25 at Seagrove included: Sandra Lawrence, Carlie Luck, Sharon Bumgarner, Cecil Hinsley, Gilbert Luck, Larry Hancock and Janice Hancock.

Religious News Service reports that Internal Revenue Agents have seized buggy horses (sparing draft horses) from Amish farmers in four Ohio counties in lieu of Social Security payments which the Amish refuse to pay because of conscientious objection to all forms of commercial insurance, which they hold implies "lack of faith in God's providence" — representing also "an attempt to escape the judgments of God." Who will buy these animals — and give them back to the Amish farmers? This question comes from the **Department of Religious Liberty** of the National Council of churches in its December news bulletin.

Interesting Report of

Young Missionaries In Turkey

Two young Wisconsin school marms had a new kind of Christmas this year. They had roses and olive trees in Izmir, Turkey instead of Christmas trees and snow in the Badger state.

Audrey Monsen, Eau Clair, and Maurla Haehlen, Green Bay, are teachers under the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian Churches.

They are serving three-year appointments in Turkey where, because of a need for reforestation, it is unlawful to cut down trees. The American Collegiate Institute, where they are teaching, has 300 olive trees on its campus, even if there are no spruces. Christmas time in Izmir marks the beginning of spring rather than snow drift time in Wisconsin.

Five hundred Turkish girls between the ages of twelve and twenty-two attend the institute. Forty are boarding students. The others commute, some for more than an hour by ferry from across Izmir Bay.

Audrey teaches English and music to classes ranging from twenty-five to forty girls, all dressed in navy blue school uniforms with the school initials in Turkish, A.K.K. Her choir's first concert was given on United Nations Day.

"All of my freshman and sophomore girls sang songs in Italian, Yugoslav and Hebrew. It wouldn't have really mattered whether I waved my arms around or not, for they all sang beautifully."

Maurla is teaching 24 hours of class a week, half in biology and half in physical education. Volleyball and baseball are favorite sports among Turkish girls. They go in for gymnastics and modern dance too.

"Actually I haven't been here long enough to tell you which I enjoy the most," says Maurla. I think very soon I will just love teaching all my classes. Anyone who has taught will know that the first few months of teaching are not just peaches and cream. I must admit this is no exception. I think children are pretty much the same all over the world."

The girls' adventure began last winter when Audrey and Maurla received their telegrams from the American Board appointing them to three year terms as teachers at "American Kiz Koleji."

"Starting the minute after graduation (from the University of Wisconsin) I began my real preparation for Turkey," says Maurla. "Let me tell you it is a big job to pack everything you need for three years. Have you ever stopped to think of how many tubes of toothpaste or how many tissues you use in three years?"

Last August the Wisconsinites joined twenty other appointees in Boston for a briefing session prior to boarding the S. S. Constitution in New York. Audrey says, "We had a week in which to learn about the problems and joys which awaited us. We took notes madly whenever a statement fell from the lips of those who had already been in Turkey."

"The majority of our time there was spent in meetings or discussions on such topics as our own Christian beliefs, teaching English as a foreign language, historical background of the Near East, Islam and an introduction to the American Board."

Their jobs are no snap, Maurla feels. "However, I have found a very great need for our presence here. These girls are the ones who will likely marry the leaders of the country. The more we can help them become aware of their responsibility to themselves and to others the better the country will be."

Audrey and Maurla share an apartment near the school campus — with a stove to take the nip out of the cool Turkish evenings. In the midst of their busy new lives they like to take time to just sit and play records and talk about home — and about the "Great Adventure" in Izmir!

APPOINTED BY THE CHRISTIAN CHURCH

McKnights End Missionary Career

A missionary couple who have spent 30 years among the farmers of Japan, Rev. and Mrs. William Q. McKnight of Mankata, Minnesota, have retired from the American Board of Commissioners for Foreign Missions, overseas arm of the Congregational Christian Churches.

The McKnights first went to Japan in 1920 as missionaries of the Foreign Missions Board of the Christian Church. When the Congregational and Christian Churches united in 1931 Mr. McKnight joined the American Board. From 1921 until 1937 husband and wife worked as evangelists in rural areas around the northern Honshu city of Sendai.

In 1937, with the aid of a Christian member of the Japanese parliament, the McKnights founded an experimental farm and Christian center at Nakatsuyama. For three years they demonstrated modern farming techniques and introduced Christian teachings to the local farmers, Japan's most conservative group.

The outbreak of World War II kept the McKnights in America where they served in the Japanese church in Fresno, California, and then in the Union Congregational Church, Phoenix, Arizona, from which they ministered to the nearby Japanese Relocation Centers at Rivers and Poston.

In 1947 the McKnights returned to Japan. Mr. McKnight spent ten years as professor of sociology and rural evangelism at the theological seminaries of Doshisha and Kansei Gakuin Universities. Mrs. McKnight has been active in women's work and in kindergarten teaching.

Mr. McKnight is now a member of the faculty of Mankato State College, Mankato, Minnesota, where he teaches rural sociology.

A native of Hillsboro, Indiana, Mr. McKnight was educated at Wabash College, Princeton Theological Seminary and Boston University. He did post graduate work at Cornell and Chicago Universities. Mrs. McKnight was born in Attica, Indiana, the daughter of Mr. and Mrs. Harrison Kellogg. She attended DePauw University.

The McKnights' daughter, Mrs Esther Coleman lives in Seaside California. Their son, Robert K McKnight, is District Anthropologist of the Trust Territory Government in Koror, West Caroline Islands. A second daughter, Mrs. Alice Elizabeth Melby, died in 1941.

Two Glimpses Into China

News of a crippling blow to Protestant church life in China has reached the offices of the China Committee from several sources, the Rev. Dr. Wallace C. Merwin reported January 13. Executive secretary of the committee, a unit of the National Council of Churches' Division of Foreign Missions, he cited two letters which report the drastic changes taking place in Chinese Protestant churches.

"The first group of pastors and church workers have now finished their meetings after about five months," says the first writer. "There are many decisions, many restrictions. No one may teach or preach except those registered with the Three Self Movement Committee and no services, prayers or Bible teaching may be carried out except in regular church buildings.

"All church bodies are being united into one and the more than 200 churches in Shanghai are reduced to 12. Attendance has much fallen off, partly because so many work on Sunday — one of the latest resolutions is that services on Sunday must not be allowed to interfere with work.

"Many pastors and church workers are being taken into factories, the younger ones go out to farms. They are all having what they call the 'leap forward,' and everyone must work more, faster, better and more economically. It is amazing what hey have accomplished, working very hard often with only about five hours eft for sleep."

Dr. Merwin reported similar infornation in a second letter about a amily in China:

"Mother does not always go to hurch on Sunday as the churches have now been joined together. The pastors who are not needed in the ombined church are sent to work in actories or in the fields. And the hurch is not open much besides Sunays as the pastors have to attend political study meetings. . . The tenion and fear of doing or saying somehing wrong is enough to wear you ut."

Dr. Merwin explained that the hree Self Movement, led by Chinese hurchmen, now is the only Protestant gency recognized by the Communist uthorities. "This is the first ttempt," he said, "to break denominaonal authority and bring all churches into a controlled ecclesiastical system." It is also the first time, he added, that Protestant congregations have had to surrender their properties and funds on a large scale. The most recent count available, he reported, showed 903,805 active Protestant church members in China in 1950.

Dr. Kenneth Scott Latourette, professor emeritus at Yale University, has been re-elected president of the Japan International Christian University Foundation, Inc. The University, near Tokyo, receives most of its support from 15 major Protestant denominations in the United States.

THE CHRISTMAS FUND

Frank J. Scribner

The total amount received by the Christmas Fund for 1958 was $156,078.67. This is an all-time record, and is larger by $5,440.54 than the largest previous Christmas Fund (1957). Checks amounting to approximately $43,000 were sent out at Christmas time.

The Emergency Fund, constituted out of that part of the Christmas Fund not distributed in Christmas gifts, is already at work and will be throughout the year.

The Ministerial Relief Division expresses to the donors of these gifts its gratitude, and also that of our veterans.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

The Marathi Mission In India

1—**Mrs. Eleanor Tishkins** is the widow of a Congregational Christian minister. After her husband's death she went to serve a three year term (later extended to five years) in Ahmednagar as treasurer and advisor of the Sisal Fibre Industry. More than 100 women earn their living in pleasant surroundings while their little children are cared for; the products are sold, many of them through U. S. church women's groups, to aid the destitute women.

2—**Rev. and Mrs. Gifford Towle** have worked in Ahmednagar since 1939, helping the people with better agricultural methods, teaching, and serving as director of Visual Education for Marathi Mission.

3—**Rev. Loleta Wood** went to Bombay in 1918; stricken with polio 3 years later she had to return to U. S.; 1929-48 she was principal in Pierce Memorial School in Rahuri; since 1948 on staff of United Theological College of Western India in Poona; also secretary of the Marathi Mission.

4—**Miss Hazel Atwood, R. N.**, retired last May after 37 years as a missionary. She went to Foochow, China, in 1921, when the status of a nurse was not much better than a servant and did much to lift that vocation as director of nursing service and principal of school of nursing. She had to leave China in 1941 on account of war; served in India 1944-45; returned to Foochow until forced to leave again; served as assistant nursing superintendent at Pierce Mem. Hospital, Wai, during her final term of service.

The Ceylon Mission

This mission has worked among Tamil-speaking people of Jaffna area since 1816. About 5000 Christians form the Ceylon Diocese of the Church of South India. Recent shift in political power may make it more difficult for this minority group, and for our educational institutions.

5—**Dorothy Appleby, S.R.N.**, went to Ceylon from England as a nurse at a private hospital for tea planters in South India and became missionary nurse in 1950. She is assistant nursing superintendent at Green Hospital, Manipay.

6—**Rev. and Mrs. Coenraad Bavinck** have been at Jaffna College since 1954. He is chaplain and teaches Bible and manual training; works with Boy Scouts and Student Christian Movement. She does village work and is active in Sunday school teacher training program. He grew up in Indonesia and war-time Holland; she is native of Holland.

7—**Rev. and Mrs. Sydney Bunker** have headed Jaffna College, Vaddukoddai for 20 years. He was born of missionary parents in South Africa, educated at Oberlin, Union Seminary, Oxford, Yale, taught at Talledaga. His hobby is the study of birds.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Elizabeth Lester

Work Of Action Commission

If this is the beginning of your P. F. year, you are making plans now for the year's work. If this is the middle of your year, you may want to look back over what you have done so far and try to make the rest of the year even better. This is a good time for taking stock of what we have been doing in the field of Action.

If you are organized on the commission plan (and I hope that you are), I am very interested in what your Action Commission has been doing. I would like to hear from you about your programs and projects in this field so that I can pass these ideas along to other Southern Convention groups. You can write me at 840 Sunset Avenue, Asheboro, N. C.

For you Action Chairmen who are a little uncertain as to what topics come under the commission of which you are in charge, here is a list compiled by the Joint National Council of the Pilgrim Fellowship and the Youth Fellowship (E. & R. youth group):

1. The scriptural basis for Christian action.
2. Evangelism.
3. The mission of the church at home and overseas.
4. Service.
   - A. Voluntary
   - B. Service Projects
   - C. Social Service
   - D. Alternatives to military service
5. Social Action.
   - A. Brotherhood
   - B. Christian Citizenship
   - C. Racial Conditions
6. Stewardship.
   - A. Witness in our lives by the use of talents and money
   - B. Dedicated Dollars
   - C. Work Day for Christ

The National Council selected these four topics for special emphasis for 58-60:

1. Decisions for peace.
2. Racial and cultural problems.
3. The Middle East.
4. Christian Citizenship.

In later issues of **The Christian Sun** I plan to explain these emphases and give ideas for projects under each heading.

Elizabeth Lester
Action Chairman
So. Convention P. F.

MEET ELIZABETH

I was born 16 years ago. Until I was five, I lived in Elon College, North Carolina. Then my family moved to Asheboro, where I now live with my parents and a brother and sister younger than I. I am a senior in high school, and Action Chairman for the Western N. C. Pilgrim Fellowship, as well as the Southern Convention P. F.

High school interests include: Play clarinet in band, officer in Future Teachers Club, member of Beta Club. Was delegate to Girls' State last year from Asheboro High School.

Douglas Albert, student at Elon College from Pakistan, will speak at a youth service at our Sanford church February 7 at 7:00 p.m. Participating will be Junior and Senior High youth of Northview, Turner's Chapel, Sanford and Shallow Well churches.

Young people participating in the service at Carolina January 25 were Jo Carol Apple, Glenda Hurlocker, Arlene Hurlocker, Carolyn Anderson, Dottie Lee Councilman and Keith Taylor. The minister, Rev. Grant J. Burns, preached on **The Challenge to Youth.**

YOUTH SUNDAY AT BETHLEHEM (NANSEMOND)

The Junior High and Senior High Pilgrim Fellowships of Bethlehem Congregational Christian Church took charge of the regular church service on Sunday January 25 at 11 o'clock. The service was in keeping with the annual youth week.

The call to worship was read by Betty Lou Mizelle, president of the Junior High P. F., followed by the invocation given by Charles Evans. The responsive reading was led by Donald Howell, president of the Senior High group, followed by the Scripture reading led by Jerry Byrd. The anthem for the morning was "Are Ye Able?" The morning sermon was given in three parts by our three ministerial students. The main topic of youth week is THE HOUSEHOLD OF GOD. The three sermonette titles for the morning were as follows: "What is the Household of God?" given by Wayne Gardner, "What Does It Mean to Live in the Household of God?" given by Martha Brittle, and "What Are the Risks of Living in the Household of God?" given by Lafayette Wilkins.

During the week, both groups sent get-well cards to the shut-ins. On Sunday, February 1, at 6 o'clock, a banquet was given for both groups in the fellowship hall of the church. The speaker for the evening was Rev. James Madren of Suffolk, Virginia, a former graduate of Elon College. Miss Mary Cross Brittle served as mistress of ceremonies for the evening.

Be with us O Lord through this week, leading us and directing us in thy paths. Help us to realize our responsibilities, those which we must take upon ourselves. Help us to lead others through this week, teaching others the true meaning of thee. Amen.

Wayne Gardner

Jesus Questioned About The Resurrection

Scripture Background: Luke 20:27-40

Devotional Reading: II Corinthians 4:13-18

Memory Selection: **For he is not a God of the dead, but of the living; for all live unto him.** Luke 20:38.

The chief priests, the scribes, the Pharisees, the elders had all tried their hands at trapping, or tripping up the Master. Now it was the Sadducees' turn. And they were no mean foe. Priests in high political office, a majority party in the Sanhedrin the governing body of the Jews, aristocrats, wealthy, social leaders, they were clever and intelligent. They were strict traditionalists, accepting only what was in the Pentateuch, the first five books of the Law. They were secularists — they did not believe in the spirit, or in the resurrection. But strangely enough they phrased their question in terms of the resurrection. It was quite evident that their interest was in the trap rather than in the truth. They wanted to "get" something against Jesus, they tried to "frame him," to trap him in his words so that they would have something against him when they could catch and bring charges against him.

THE QUESTION ABOUT THE RESURRECTION

The question about the Resurrection was adroitly and cleverly framed. They proposed a hypothetical case — although it could have happened — of a man who married a woman and who died not having had any children by that marriage. Under the Levitical Law, the brother of the man could, and was expected to marry his brother's widow. This thing happened no less than six more times until there were seven men who had had this woman as their wife! Now asked the Sadducees, "In the resurrection, whose wife of them is she? for seven had her to wife?" That was a poser, wasn't it? It was one of those idiotic questions like, "which came first, the chicken or the egg?" Or "Do babies remain always babies in heaven, and are the aged always aged there?"

THE FLAW IN THE QUESTION

The question, as legitimate as it may have seemed, and as fool-proof as they believed, had at least two flaws in it: First, it showed that these otherwise "smart boys" thought that the provisions and customs of this life held in the life hereafter. They thought that "as on earth, so in heaven." Trying to read into that unknown world and unknown future the conditions of this world of time and space which provide the framework of the present, they missed the point altogether. Most of our difficulties concerning the "after-life" can be traced to precisely this false assumption. In the very nature of things, there are things we do not, and cannot know. It is somewhat as if an unborn child, there in the warm and sheltering dark, were able to dream of what might lie on the other side of that experience through which he is ushered into this world! Secondly, they thought that the question had little value for anyone, because they thought that there was no resurrection. But it did have value, incalculable value, because it concerned one of life's and religion's ultimate questions, the survival of human personality. And they were soon to learn just what value Jesus put upon the question, and what colossal ignorance they had on the fundamental fact concerning God and his children.

THE ANSWER TO THE QUESTION

In reply Jesus made two statements that throw light upon the life after death, although of course, they do not answer all the questions about it. (He did answer other questions about it in other places and at other times.) First of all Jesus said that although men and women marry in this life, although it is a condition of this age, and a divinely sanctioned condition, its pattern does not continue in the life to come. It has meaning here —it is the means whereby the human race is perpetuated, reproduced, renewed, and the foundation of a durable and sound home and family life. It is, in God's sight more than a physical union — it is a spiritual union. But death dissolves the physical relationship, and only the spiritual relationship continues. "In the resurrection from the dead, they neither marry, nor are given in marriage." It is a part of life here. It does not continue beyond the grave. Every such relationship ends here.

In the second place Jesus said that God was not the kind of God who would allow "the people of his pasture" to perish, "the sheep of his hand" to be swallowed up from off the face of the earth into bleak nothingness. He is God, not of the dead, but of the living. And here Jesus turned the words of the Sadducees against them. They accepted and acknowledged the first five books of the Law as authoritative. But in these books there were "intimations of immortality." At the burning bush God showed Moses that he was the God of Abraham and Isaac and Jacob, patriarchs who were long dead in the flesh, but alive unto him. His relationship with them had not ceased at death. God is not the God of dead men; he is the God of men who are alive in the spirit and who go on living forever. He frankly told the Sadducees that they erred, not only in not knowing the Scriptures, but in not knowing also the power of God. Can not he who created us, preserve us even in the experience called death? Does God betray our fondest hopes and deepest instincts? No! a thousand times no! said Jesus. And he gave grounds for faith and trust at this point, not only by his words, but later by his resurrection from the dead. "Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy hath begotten in us again a living (or lively) hope by the resurrection of Jesus Christ from the dead."

John Baillie tells how a man in his last illness asked the doctor what the future life would be like. Just then the physician heard his little dog, which had followed him into the house, scratching at the door. So he told the man that his dog knew nothing of what was happening behind the door, but merely wanted to be with his master. "It is the same with you" he said. "You do not know what is behind the door, but you know that your Master is there." And that ought to be enough for us. He has promised that where he is, there we shall be also.

SUNDAY SCHOOL LESSON

FEBRUARY 8, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Moonelon Crash Campaign Report

In his open letter to Southern Convention Laymen that appeared in the November 18 issue of **The Sun,** President A. D. Cobb, Jr., reported the wonderful response that has come from groups of laymen all through the Convention. Here are some statistics that show how the campaign is progressing.

From the first week of May, 1958, through December 31 a total of $4694.30 was received. This is over ten per cent of the goal which is to be reached by the close of the campaign on December 31, 1959. Many other churches have written of their plans to do their full share.

This is in accord with the resolution regarding the Moonelon Project adopted by the Laymen's Fellowship of the Southern Convention on April 29, 1958:

"Resolved, that we, the Laymen's Fellowship of the Southern Convention, conduct a **Crash Campaign** to liquidate the indebtedness on Moonelon; that we adopt as our goal the enlistment of the laymen in every church, in raising an amount of money equal to **one dollar for each and every member** of their local church (membership as reported in 1957 Annual) and that we launch this Crash Campaign on May 1, 1958, and complete it not later than December 31, 1959."

The churches listed below have already reached their goals. Perhaps your church has done the same, and if we have overlooked anyone please let the Southern Convention office know.

Wake Chapel, ENC	$400.00
Hunterdale, EVa	$375.00
Bethel, NCVa	$165.00
Durham, NCVa	$400.00
Greensboro, 1st, NCVa	$805.98
Pleasant Union, **WNC**	$ 48.00

As you can see from the list of contributors below, many other churches are well on the way. Laymen! See that your church joins the leaders soon.

MOONELON CRASH CAMPAIGN

For the Period Beginning May 1, 1958 and Ending December 31, 1958

EASTERN NORTH CAROLINA

	Quota	Pd.
Amelia	$213	$100.00
Antioch	93	——
Auburn	151	——
Bethel	——	——
Bethlehem	78	——
Beulah	201	——
Catawba Springs	——	——
Chapel Hill	157	10.00
Christian Chapel	116	——
Christian Light	220	——
Clayton	107	——
Damascus	77	——
Ebenezer	252	——
Fayetteville	208	——
Fuller's Chapel	171	——
Good Hope	107	——
Hayes Chapel	112	——
Henderson	420	120.00
Hope Mills	57	——
Lebanon	35	——
Lee's Chapel	85	——
Liberty (Vance)	335	——
Martha's Chapel	67	——
Moore Union	101	——
Morrisville	49	——
Mt. Auburn	160	——
Mt. Carmel	135	——
Mt. Gilead	100	——
Mt. Herman	147	——
New Elam	253	——
New Hope	214	12.72
Niagara	——	——
Oak Level	133	——
O'Kelley's Chapel	——	——
Piney Plain	151	——
Pleasant Hill	73	——
Pleasant Union	——	——
Plymouth	103	——
Pope's Chapel	102	——
Raleigh	254	——
Sanford	252	——
Shallow Well	358	——
Six Forks	——	——
Southern Pines	294	5.00
Turner's Chapel	148	——
Wake Chapel	**364**	**400.00**
Wentworth	166	9.00
Youngsville	53	——
TOTAL RECEIVED		$ 656.72

EASTERN VIRGINIA

	Quota	Pd.
Antioch	$115	——
Barrett's	30	——
Bayside	156	100.00
Berea (Nans)	262	60.00
Bethlehem (Disp)	104	——
Bethlehem (Nans)	890	200.00
Burton's Grove	35	3.00
Centerville	47	——
Cypress Chapel	346	——
Dendron	28	——
Eure	331	40.00
Franklin	477	100.00
Great Bridge	354	——
Hunterdale	375	375.00
Holland	298	——
Holy Neck	327	100.00
Hopewell	124	——
Isle of Wight	88	——
Johnson's Grove	——	——
Liberty Spring	352	——
Mt. Carmel	206	——
Mt. Zion	52	——
New Lebanon	25	——
Newport News, 1st.	577	——
Warwick	175	20.00
Norfolk:		
Bay View	178	——
Central	129	——
Christian Temple	719	——
First	211	——
Little Creek	85	——
Oak Grove	59	——
Oakland	451	——
Portsmouth:		
First	213	43.00
Shelton Memorial	142	——
United	109	——
Prince George	——	——
Richmond, First	229	——
Richmond, United	——	——
South Norfolk	734	——
S. Norf. Community	170	——
S. Norf., Rosemont	788	——
Spring Hill	56	5.00
Suffolk	1369	200.00
Sunbury (Damascus)	184	——
Union (Surry)	20	——
Wakefield	116	——
Waverly	208	21.00
Windsor	207	——
TOTAL RECEIVED		$1267.00

NORTH CAROLINA AND VIRGINIA

	Quota	Pd.
Apple's Chapel	$458	——
Asheville	189	——
Belew Creek	88	——
Berea	66	——
Bethel	**165**	**165.00**
Bethlehem	283	167.00
Burlington, First	622	200.00
Burlington, Bev. Hills	259	——
Burlington, Lakeview	52	——
Burl., United C. C.	——	——
Carolina	107	——
Concord	118	——
Danville	542	50.00
Durham	**382**	**400.00**
Elk Spur	42	——
Elon College	377	——
Gibsonville	226	——
Graham, Prov. Mem.	125	12.00
Greensboro, Calvary	112	——
Greensboro, First	**625**	**805.98**
Greensboro, Palm St.	220	45.00
Greensboro, St. Peter's	40	——
Happy Home	306	——
Haw River	162	55.00

Hebron	68	——
Hendersonville	100	——
Hines Chapel	148	——
Hopedale	83	——
Howard's Chapel	62	——
Ingram	154	——
Kallam Grove	93	——
Lebanon	138	——
Liberty	230	——
Long's Chapel	224	——
Lynchburg	10	——
Mebane	15	——
Monticello	108	36.00
Mt. Bethel	97	——
Mt. Zion	156	——
New Lebanon	191	——
Pfafftown	72	24.00
Pleasant Grove	242	——
Pleasant Ridge	51	50.00
Reidsville	470	——
Rocky Ford	75	——
Salem Chapel	118	——
Shallow Ford	235	——
South Boston (Center)	125	——
Tryon	289	——
Union (N. C.)	354	161.00
Union (Va.)	452	200.00
Winston-Salem	126	——
Zion	53	——
Conference Offerings		100.00

TOTAL RECEIVED $2471.08

WESTERN NORTH CAROLINA

	Quota	Pd.
Albemarle	$275	$60.00
Antioch (C)	124	——
Antioch (R)	114	——
Asheboro	240	141.50
Bailey's Grove	32	——
Bennett	15	——
Big Oak	201	——
Biscoe	25	——
Brown's Chapel	162	——
Center Grove	——	——
Ether	95	——
Flint Hill (M)	68	——
Flint Hill (R)	68	——
Grace's Chapel	310	——
Hank's Chapel	308	——
High Point, First	93	——
Liberty	109	——
Mt. Pleasant	114	——
Needham's Grove	109	——
New Center	57	——
Parks Cross Roads	——	——
Patterson's Grove	——	——
Pleasant Cross	68	——
Pleasant Grove	249	——
Pleasant Hill	281	——
Pleasant Ridge	208	——
Pleasant Union	**48**	**48.00**
Providence Chapel	26	——
Ramseur	121	——
Randleman	134	——
Sanford, Northview	35	——
Seagrove	109	——
Shady Grove	84	——
Shiloh	88	——
Smithwood	148	——
Sophia	66	——
Spoon's Chapel	50	25.00
Union Grove	126	25.00
Zion	189	——

TOTAL RECEIVED $ 299.50

GRAND TOTAL RECEIPTS $4694.30

Note: Churches in Bold type have either reached or exceeded their goals.

Worship Attendance In The U.S. At Record High

Church attendance in the United States reached a record high during 1958, it has been announced by Religion In American Life.

The worship attendance movement office quoted the annual year-end Gallup Poll, which reported that 50,500,000 American adults attended church or synagogue services during an average week, an increase of 2,000,000 over 1957.

This figure represented 49 per cent of the total adult civilian population in the country. The percentage was the same as in 1955.

Other findings of the Gallup Poll were:

Women were more faithful in worship attendance than men.

Roman Catholics attended more frequently than Protestants.

Proportionately, there were more churchgoers in the larger cities than in "small town" America.

Middle-aged persons had better attendance records than either young adults or those 50 and over.

Worship attendance was highest in the Midwest — 54 per cent of all adults — than in the East, South or Far West.

The poll found that over half of all U. S. women (55 per cent) attended some worship service during an average week of 1958, compared with 45 per cent of the men. Higher attendance in the larger cities was attributed by Dr. Gallup to the fact that there are proportionately more Roman Catholics in the metropolitan areas than in the smaller towns.

American adults attend church far more regularly than adults in other countries. The percentage in this country of 49% compares with 14 per cent of adults in Great Britain, which is nearly 80 per cent Protestant. In predominantly Protestant Australia, the attendance percentage is 32.

Geographically, Americans attend worship more regularly in the Midwest than in other regions. The percentages are: Midwest, 54; East, 52; South, 51; Far West, 35.

Far more Roman Catholics attend worship regularly than Protestants. The Catholic percentage is 74, the Protestant 44.

Half of all farm residents attend worship regularly. Percentages for cities are: 500,000 and over, 51; 50,000 to 499,999, 50; 2,500 to 49,999, 49; and under 2,500, 46.

Americans aged 30 to 49 attend more regularly than other age groups. The percentage for this group is 51, that for those 21 to 29 years of age, 48, and for those 50 years and over, 48.

According to the 1959 Yearbook of the American Churches, published by the National Council of Churches, church and synagogue membership in the U. S. now stands at 104,189,678, or 61 per cent of the total population.

Laymen's Fellowship of Holy Neck church, near Holland, Virginia, met January 23 with Rev. C. C. Dollar of Holland as guest speaker. The laymen voted: To pay the Moonelon apportionment ($337) in full; to have a barbecue supper March 20 in the Fellowship Hall; and to sponsor the Holland community softball league team along with other church groups ($75 is Holy Neck's share).

Board of Directors of National Laymen's Fellowship met in St. Louis, Missouri in December. Among those present was Dr. Earl Danieley. Plans include a **Lay School of Theology** for the United Church of Christ. Fifty lay men and women will have the opportunity of studying for a week (June 7-13) at Lancaster Seminary, Lancaster, Pennsylvania. **Studies in Pauline Thought, Christ, His Church and Our Ministry, and Laymen as Counselors** will be the courses. Cost: $35.00. We claim to live in the Bible Belt. Let's hope that some of the Southern Convention laymen and women will be among those present. Write Dr. Lee J. Gable, Lancaster, for information.

AT OUR CHURCH HOME FOR CHILDREN

Improvement Campaign Plans Are Maturing

John G. Truitt, Superintendent

Dear Friends:

The Improvement Campaign for $150,000.00 for the Home for Children will be made this year, 1959. It is important that you know some of the proposed dates for work toward that campaign. Several meetings have already been had, but some of the important ones before us are: April 7, 10:30, Regular meeting of the Board of Trustees, and on that same day at 12:30 a luncheon meeting for 75 laymen and laywomen along with the members of the Board.

It is further proposed that meetings of pastors and other leaders in the five Conferences be held in the month of April for laying full plans and purposes of the campaign before them. Dates set for those meetings are: N. C. and Va. Conference April 14, Western N. C. Conference April 15, and the Eastern N. C. Conference April 16.

In the two Virginia Conferences the dates are E. Va. Conference April 27, and the Valley of Virginia Conference April 28. During the summer months many conferences will be held relative to the "beyond the churches of the Southern Convention" part of the campaign.

The campaign is to be put on during the first weeks in September. And it is hoped that every church in the five Conferences will take advantage of all the preparatory work and material which will be offered by the leaders in their respective areas, and be ready to do a good job of giving every member of our churches the privilege of contributing to this cause dear to the hearts of us all.

We need to put our Home for Children on a firmer and better basis. It is too bad to have to beg every year for enough to properly operate this Home. I was asked recently by one of the leaders from headquarters in New York what the sources of our income were. He had looked over our buildings and had observed something of what was being done. He wanted to know how we did it. He was greatly surprised when he learned of the lack of permanent funds and endowment, and said he was surprised that we could operate without such aid. I gave him the sources of our last year's income: Conference apportionment $24,426.88, authorized special from the churches $12,053.00, or a total from our churches of the Southern Convention of $36,479.88.

From others we received: Public funds $5,420.98, Duke endowment $5,144.09, Holt endowment $600.00, interest and dividends $471.52, parents and relatives $3,001.00. farm $3,944.41, insurance from fire $13,128.41, and individuals $12,494.41, or a total of $$44,174.52.

From Congregational churches we received $2,273.01. Also from what I have termed "Congregational churches" we received many Friendly Service Gifts — commodities of many kinds, all necessary and very useful, besides many coupons. Also many Friendly Service Gifts are received from churches within the Convention from our Women's Fellowship organizations.

This is your institution and we want you to know the facts. They are yours, and your generosity made them possible, and your planning such a Home in the first place made them necessary. Thank you for your help.

REPORT FOR JANUARY 26, 1959

MONTHLY OFFERINGS

Amount brought forward			$12,799.56
Eastern North Carolina Conference			
Pleasant Union	$25.00		
Wake Chapel	20.27	$45.27	
Eastern Virginia Conference			
Portsmouth, First	50.00		
South Norfolk	30.00	80.00	
North Carolina and Virginia Conference			
Danville	24.00		
Mt. Zion	22.00		
Union (Va.), S.S.	5.00	51.00	
Virginia Valley Conference			
Bethel, S.S.	59.74	59.74	
Total			$ 236.01
Grand Total			$13,035.57

SPECIAL OFFERINGS

Amount brought forward		$20,624.43
Grace's Chapel Church, Sanford, N. C.	$ 5.00	
Oak Level Christian Church	34.04	
Philathea Class, Suffolk Christian Church	5.00	
Pope's Chapel, Franklinton, N. C.	5.00	
Mrs. W. G. Scarborough's S.S. Class, Youngsville, N. C.	7.00	
Porterville Cong. Church, Eaton, Ill. — Friendly Service Gift	25.00	
Sunday School Children, Constantia Cong. Church, Constantia, New York	6.00	
Mrs. J. M. Riddle, Sanford, N. C.	5.00	
In Memory of George Thomas Sutton	5.00	
In Memory of Mrs. Louise Budd Taylor	1.00	
In Memory of L. E. Morris	15.00	
In Memory of L. L. Williams	5.00	
In Memory of Lister L. Williams	7.50	
In Memory of Edgar V. Stephenson, Sr.	1.00	
Special Gifts	51.00	
Total		$ 177.54
Grand Total		$20,801.97
Total for the Week		$ 413.55
Total for the Year		$33,837.54

A Letter To Ministers

Dear Brethren:

Greetings in the name of Christ and in the spirit of the United Church of Christ in America.

At a dinner meeting in Greensboro, North Carolina, December 1, the Chairmen of the respective Stewardship Committees and the Rev. Melvin Dollar explored the prospects and possibilities of planning and working together in our Christian Stewardship program.

After a review of what each fellowship has been doing and what is planned for the future, we were in agreement that there are at least three areas where we can begin to work together in the field of Christian Stewardship.

First, all our ministers in both fellowships, along with three or four selected key laymen from each church, can share together in training sessions for Our Christian Enlistment program this year. These training sessions will be led by the Rev. Melvin Dollar, Associate Superintendent of the Southern Convention, and will be held in convenient centers within reach of our churches. Mr. Dollar will send you the details on these study and planning meetings, which will be held March 8-13; April 12-17; September 13-18; October 11-16.

The second area where we feel we can share to the benefit and profit of all is the time for our Christian Commitment programs in our local churches. Since it has been the custom of the E & R Churches to conduct their Kingdom Roll Call the second Sunday in November and since our CC Churches have been requested to follow the calendar year as the local church year, we are asking all our churches, wherever possible, to conduct their Christian Commitment programs on the second Sunday in November, 1959.

The third area in which we can cooperate is in the Annual Stewardship Project which has traditionally been promoted by the E & R Churches just preceding the Lenten Period. All ministers of both fellowships have already received information on this program from the Rev. Paul Strauch.

We look forward to increasing fellowship and sharing in the United Church of Christ and cherish your hearty cooperation in these beginning efforts to build together the great and glorious heritage of our churches that we all may be one in Christ.

Faithfully yours,
G. Melvin Palmer, Chairman
Stewardship Committee
Southern Synod

Joe A. French, Chairman
Stewardship Commission
Southern Convention

AN APPRECIATED LETTER

Burlington, N. C., January 12, 1959

Dear Dr. Scott:

We, the people of Zion Christian Church, would like to take this time to thank you for the assistance you have given us this year in our building program. We realize that without your help it would be impossible for us to be this near the beginning of the construction of our sanctuary.

We would also like for you to know that we are behind our pastor 100 per cent in his teaching in the adult education classes here in Westmoreland Heights. We think that this is an important part of his work both in our community and in promoting God's Kingdom. If in the future something should happen to the Altrusa Club, our church is planning to step in and see to it that the classes are continued, even if our educational building has to be used for classes.

Once again may we thank you for the many wonderful services that you have performed for us in the past. May God bless you and go with you in your work in the coming year.

Yours in Christ,
Jerry E. Pitts, Secretary,
Board of Deacons

INSTITUTE AT BLUE RIDGE

"Our Unity in the Church" will be the theme of the Fourth Ecumenical Institute for Christian leaders to be held at beautiful Blue Ridge Assembly, North Carolina, July 19-24, 1959. This Institute will be sponsored by the Southern Office of the National Council of Churches.

The purpose of the Institute is to manifest oneness in Jesus Christ as Divine Lord and Saviour; to strengthen understanding and promote cooperation among denominations; to find ways of doing things together as churches and church people, to provide inspiration, fellowship, and ecumenical education.

Bible study will be at the heart of the Institute. I and II Corinthians will be studied each day during the morning Bible study period. There will also be two workshops on the Use and Understanding of the Bible. The morning section for parents and Sunday school teachers, will be under the leadership of Rev. Arthur Gilmore; the afternoon section, for Professors of Bible and Religion, will be under the tutelage of Professor J. Howard Rhys.

Other workshops tentatively scheduled are: International Relations, Community Relations, Christian Missions in Tomorrow's World, Town and Country Churches, Educational Evangelism, and Youth Activities.

A giant Bible Hymn Festival will open the Institute on Sunday evening, July 19, under the direction of Mr. Allen Guy. The Festival Choir will be composed of church choirs from the vicinity of Black Mountain and Asheville.

March Enlistment Workshops

The Workshops referred to above are for the pastor and three key laymen from each church. These will be dinner meetings to be held at 6:30 p.m.

The March workshops will be held as follows:

March 9 — Suffolk Christian Church
March 10 — Bethlehem, Tenth Legion
March 12 — Asheboro Congregational Christian Church
March 13 — Hank's Chapel, Pittsboro
March 11 — First, Burlington

Notice is to be sent to me by February 10 of the number who will attend from your church.

Melvin Dollar

"...WHAT DOES THE LORD REQUIRE...?"

A MESSAGE FOR RACE RELATIONS SUNDAY FEBRUARY 8, 1959

from
Dr. Edwin T. Dahlberg, President
The National Council of the Churches
of Christ in the U.S.A.

Many hundreds of years before Christ was born there was a prophet in the Old Testament whose name was Micah. He raised the question,

"*. . . what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*"

As a nation we are not walking humbly with our God as we ought. North, south, east, and west, too many are walking either arrogantly or complacently — and this at a time when the shadows of injustice are falling more and more ominously across the landscapes of our national life.

Micah's question calls for an immediate and vigorous answer in our time, particularly in the field of race relations.

The Supreme Court decree outlawing segregation in the public schools came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. Now the clouds of fear and violence have rolled over the entire American scene. They darken our efforts toward integrated housing, education, recreation, industry and religion. They threaten our integrity and our unity as a nation. They shadow the witness for Christ in the non-Christian world. Every racial incident, whether in Chicago, New York, Montgomery or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians and undermining the fundamental values of our society.

What is the trouble?

Too long have we acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus, prejudice in the heart and injustice in society reinforce and perpetuate each other.

Rather than apportioning blame upon this section or that section of the land, we must accept responsibility as one nation under God to bring about justice and equality for all people.

Attempts to justify racial segregation and discrimination are often based upon false theology, wrong biology and bad economics.

Many people bolster their ideas about white supremacy with the story in Genesis 9 where Noah cursed his son, Ham, for looking on Noah's nakedness during a drunken debauch. "A slave of slaves shall he be to his brothers," said Noah of Ham's son Canaan. There is not the slightest evidence that this incident had anything to do with the origins either of racial variation or human slavery. We should toss this erroneous interpretation back where it belongs, in the dark abyss of human ignorance. It was Noah, not God, who pronounced the curse. Noah's anger did not change the pigmentation of his grandson's skin.

There are those who contend that the blood of the white race is of a type superior to that of any other race. Biologically there is no evidence to support this contention. Also, the Christian religion refutes it. Man's value in God's sight is not determined by blood, but by the dignity and worth that God gave him in creation.

Segregation is bad economics. In the long run, any nation that tries to sustain a double racial system of education, transportation, and other public services, as well as racial discrimination in employment and housing is doomed to lose out in our kind of a world. Our nation cannot afford this waste at a time when every human resource must be used effectively to assure the nation's future welfare and its participation in the creation of a better world. Racial brotherhood is good economics, in spite of temporary difficulties.

Experience has made it abundantly clear that where people associate freely without regard to race, there is ultimately a more wholesome community, a more responsible citizenship, and an enriched culture. The churches must take the lead in bringing this to pass. They must set their own houses in order. At the same time they must work to create a society which affords full opportunity in every aspect of life for all persons.

"*. . . what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*"

The teaching of the Bible is clear. God is no respecter of persons. He made man in His own image. There is in the Scriptures no distinction among white man, black man, red, yellow or brown.

All of us have sinned and come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ, and know the truth that makes us free, we are moved "to do justice and to love kindness." This is the good news of the Gospel, whereby we may walk humbly with God and enter into His kingdom.

Southern Convention of Congregational Christian Churches.

The Christian Sun

Miss Lila Newman 3-60

VOLUME 111 EBRUARY 10, 1959 NUMBER 6

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

BROTHERHOOD WEEK

February 15-22

Brotherhood is one of the most demanding — and most rewarding — principles in our ives. Its application is not limited to our homes or to our homeland. The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share.

—Dwight D. Eisenhower,
Honorary Chairman,
Brotherhood Week

Organ of the Southern Convention of Congregational Christian Churches.
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RALEIGH YOUNG PEOPLE

Shown here are members of the high school class of United Church, Raleigh, with Charles Smallwood, their teacher (extreme right). Students are (left to right) Kenneth Cope, Rosemary Hoffman, Carol Don Ellis, Ann Rowland, Kathie Carter, Rachel Harrington and Prudence Beatty.

This is an active group. All the girls sing regularly in the choir. Rosemary Hoffman is a convention PF officer. She and Carol Don Ellis are officers in the Raleigh Council of the United Christian Youth Movement. Prudence Beatty attended a two-week teenage work camp last summer, and plans, along with Kathie Carter, to be in work camps in the summer of 1959. Kenneth Cope ushers regularly in the church. Six of the group attended Moonelon last summer and two other denominational church conferences.

In addition to these, six other young people of United Church participated in the church's Youth Sunday service, as leaders of worship, ushers and musicians.

Here And There Among The Churches

A reception at South Norfolk was held last Sunday afternoon for Rev. and Mrs. O. D. Poythress.

Family Lenten services are planned for each Thursday evening from now until Easter at the **Eutaw Community Church**, Fayetteville, where Rev. Truett High is the pastor.

Mrs. M. F. Sherrill, member of our Warwick church, is attending the **Washington Seminar**, sponsored by the Council for Christian Social Action of our denomination. She is Social Action Chairman of the Southern Convention Women's Fellowship.

Reservations for the Laymen's Banquet at Elon College next Sunday should be sent to the Southern Convention Office, Elon College, **immediately**, according to A. D. Cobb, Jr., president.

Adult Lenten study series is to be held on four Sunday evenings in homes of members of our **Asheville** church with the pastor, Rev. Frank Ratzell, leading the study on these topics: A Tenable Theology; A Tenable Christology; The Crucifixion and My Life; The Hope of Immortality.

Carolina Church News is a new publication for Carolina church, near Burlington, North Carolina, being mimeographed by the minister, Grant J. Burns. The first issue (January) includes the news that the deacons have voted to sponsor a Laymen's Fellowship, which had its first meeting February 1. Plans for Easter services were also presented. Best wishes to this newest local church paper!

A boy scout troop is being organized at Liberty (Vance) church. This is sponsored by the Laymen's Fellowship, of which K. G. Weldon is president.

Providence Memorial, Graham, is looking forward to a full-time minister when Rev. John Littiken begins his service there March 8. Mrs. Marjorie Stuckey reports that their youth group, which was reorganized in October, has 14 members who attend regularly.

January 25 was a big day for Eutaw Community and Hope Mills churches. The two groups met at Eutaw Community, Fayetteville, for the installation service for their pastor, Rev. G. Truett High, with Southern Convention officials participating. A fellowship dinner followed. Six new members were received at Eutaw, in addition to the minister and his family. Gifts announced include a candle lighter from Ruth Henegar, athletic equipment from Bill Gibson, and cleaning of choir robes by Bob Curtis.

Rev. J. L. Neese, Box 5, Bradenton Trailer Park, Bradenton, Florida, will be **available for Evangelistic Meetings after April 15** in any churches in the Southern Convention. Brother Neese has been a faithful pastor in the Southern Convention for many years, and is now on a semi-retired basis. Any church that could secure him for their special services will be fortunate. Also, Brother Neese might be available for supply of vacant pulpits. Those interested in the services of Brother Neese should write to him direct in Florida, according to Superintendent Scott, who sent in the above information.

Rev. Melvin Dollar and Rev. Robert Knowles attended the Mid-winter Meeting of the Missions Council, in addition to those listed in last week's **Sun.**

Brotherhood Week will be observed by **United, Raleigh** by the men visiting the Men's Brotherhood of Temple Beth-Or for a supper meeting February 19 and by Rabbi Abe W. Schoen of Beth Meyer Synagogue bringing the message February 22. **Race Relations Sunday** was observed February 8 with a pot-luck supper co-sponsored by social action committees of United and First Congregational churches.

REVIVAL SERVICE AT NEWPORT

Anna Mae Foltz

The Teaching-Reaching-Preaching Mission was held January 25-30 at the Newport United Church of Christ (Congregational Christian). The Rev. Thomas Madren of North Carolina was the missioner assisting our pastor, Rev. Rosser L. Clapp. Mr. Madren's messages each evening were of a soul-stirring quality and most forcefully delivered. We believe the spirit of God was leading in the services. Many inspiring messages were brought as special numbers were sung by our church choir and choirs of neighboring churches, which included Brethren and United Brethren. There were 1088 persons attending during the week, with the largest attendance on Wednesday — 240. Our church received 10 new members. We are hoping and praying that this revival is just the beginning and the next one will be even greater. We extend our sincere appreciation and thanks to the ministers for their faithful work during the week.

Volume 111 Number 6

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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YOUTH SUNDAY AT LIBERTY

"Lost and Found" was the topic of Rev. L. A. Smoot's sermon on Youth Sunday at Liberty (Vance). Assisting him at the regular morning worship hour were some of the young people of the church with Miss Joyce Longmire as leader. The responsive reading "My Light" was led by Miss Linda Eaves, and Tommy Eaves read the scripture lesson, Philippians 2:1-18. Ford Journigan led the offertory prayer and the morning prayer was offered by Johnny Foster. Miss Ann Newman gave the benediction. A number of young people assisted in the choir.

UNITED SERVICE AT GRAHAM

The Graham Methodist Youth Fellowship played hosts to the youth organizations of the other churches in Graham Thursday, January 29, for a service in observance of Youth Week, January 25 - February 1. Mr. C. D. May, Youth Advisor of the host church presented the theme, "Dare We Live in the Household of God" using a poster and a tape recording of some of his young people discussing the poster. He then led a question and answer session about the theme.

Diana Foster, M. Y. F. president welcomed all visitors, and recreation was led by Mrs. Betty Webb, advisor of the Presbyterian church and her new pastor, Rev. Mr. Peters. Refreshments were served by ladies of the host church.

Kendra Evans, Peggy Anne Davis, and Barbara Bowling of the Baptist Training Union conducted a very inspiring devotional. Frances Martin, Sheila Martin and Roddy Melton of Providence Christian Church attended along with their advisors, Mrs. James Caton and Mrs. O. J. Stuckey.

Lenten plans at Suffolk church include classes in the young people's and adult departments sitting as groups at the morning worship services, with each class assigned a certain Sunday; reception of adult members Palm Sunday morning; musical program Palm Sunday evening; reception of young people from Pastor's Class (in which there are 34 at present) a tthe Thursday evening Communion, March 26.

WORLD TRAVELER AT LIBERTY VANCE

Mrs. D. L. Stokes

Miss Mary Shotwell of Oxford, North Carolina, was guest speaker at the supper meeting of the Women's Fellowship of Liberty (Vance) church on Tuesday evening, January 20, when the Middle East was studied.

Mrs. Calvin Ayscue, Fellowship president, introduced the speaker, stating that she has served as Granville County school supervisor, as a child labor consultant for the U. S. Department of Labor in New York, and has traveled extensively in the Middle East, crossing the Atlantic six times. Miss Shotwell, in a most informative talk, used a map, pictures taken while she was there, and ornaments brought by her and by a local Fellowship member, Mrs. Pattie Macon. Miss Shotwell was most interesting and helpful.

Prior to the program the dinner, consisting of Middle East dishes, chicken casserole, tossed salad, breads, date pudding and coffee, was most enjoyable. Middle East puzzle place mats and napkins were used.

Mrs. Hodge Smith, missionary education chairman, was in charge. Thirty-eight attended the supper meeting and study.

Mr. and Mrs. William Wilson Sloan
invite their friends
to a service of thanksgiving
for twenty-five years of married life
Elon College Community Church
Whitley Auditorium
Wednesday evening,
the eleventh of February
at seven-thirty
Reception in
McEwen Banquet Hall at eight

YOUTH LEAD AT BEVERLY HILLS

Young people of Beverly Hills, Burlington, led the morning worship service February 1. Introduction to the topic, **Dare We Live in the Household of God?** was given by Dicky Dixon, while talks were given by Tommy Hall, Anne Chauncey and Donald Fogleman. Others participating in the service were: Holland Phillips, Jr., Cecil Wheeler, Betty Wilburn, Jerry Faulkner, Jerilyn McKinney, Fay Oakley and the youth choir.

The minister, Rev. K. D. Register reports there were 258 present for the service and that the young folks "did a real good job."

SUNDAY SCHOOL PINS AWARDED AT PINEY PLAINS

Mrs. Carolyn N. Creech

On Sunday morning, January 18, after Sunday School perfect attendance pins for the year were given to the following:

First Year Pins: Ronnie Brown, Phillip Franklin, Terry Price, and Susie Hardison.

Second Year Pins: Debra Jones, Treasa Oliver, Kay Prince, Donna Hardison, Wesley Hamilton, Mrs. Mary Franklin, Mrs. Peggy Prince and Mr. Thomas Prince.

Third Year Pines: Donna Woodall, Wanda Gay, Frankie Price, Sarah Woodall, Sue Woodall, Hank Gay, Danny Jones, Cecil Carroll, Mrs. Thelma Castleberry and David Gentry.

Fourth Year Pines: Mary Alice Woodall, Ralph Brown, Betty Lou Hardison, Mrs. Horace Stephens and Floyd Hardison Jr.

Fifth Year Pins: Dennis and Michael Sessoms.

Sixth Year Pin: Sara Clark

Seventh Year Pin: Mrs. Blanche Brown.

We are very proud of these people and hope that they can come forth in the years to come with perfect attendance. We are hoping next Sunday school year to have more perfect attendance pins awarded. Members! "Let's all try to have a perfect attendance."

May God bless Piney Plains Christian Church with love and fellowship among its members and may we be able to serve the Lord to the fullest extent.

Lent Can Help

Tomorrow Lent begins. For forty days, excluding Sundays, the Christian world will be reminded of the days Jesus spent in the wilderness just after his baptism, of his temptations, of his devotion to the Father. Then we will come to the cross and the resurrection remembrances.

Lent can help us to remember. It is easy to forget that suffering has meaning, that triumph comes through endurance, that life is stronger than death, that God is on the side of the faithful. We need to remember about Jesus, and Lent can help.

Lent is the time to read. The Gospels await our study, and are ready to give new light for Christian living. **The Fellowship of Prayer** is furnished by our denomination to fill our minds with ideas concerning enduring religion, Christian faith, devotion to God. Many writers tell us of the Cross and Resurrection. Slow down in the social whirl and business endeavor and read. It will do much good.

Lent is a time for prayer. A search for God leads through paths of prayer. A look at Jesus makes us ashamed of ourselves. Assurance of immortality shows us our unworthiness, and gives hope. In all these things we are constrained to pray. And praying for ourselves to be worthy of God's grace lifts vision to include our neighbors (the world) who are also in need of our prayers.

Lent can help us become real persons. We need to be centered in something bigger than ourselves, our business, our pleasures, or our friends. A well oriented person centers his affections in Christ. When we put Christ at the center of our lives, when his will becomes our supreme desire, then we grow into the likeness of him; and we are the best persons that it is possible for us to be.

Use Lent as a time to learn more, to sin less, to worship Christ, and to serve humanity in Christ's spirit. That will help.

The Outsiders

One of the State Superintendents attending the midwinter sessions of the Missions Council last week said: "You can't help those you ain't got." That was his philosophy, he said.

That is the tragedy of the church in relation to those who do not attend, who are on the delinquent list, and to the people who are unrelated to any church. The worship service may be of the highest order, the music may be thrilling, and the sermon may deal intelligently and interestingly with the most important matters, but if the people are not there, they receive no benefit whatsoever.

The outsiders are very important people. We do not know them well. They may not be our kind. Some are good, and some are bad. So long as they are outside our circle, we cannot help them. They may never come within the radius of our influence unless we move nearer them. They are a challenge to us. We would like to know them, to understand them, to be able to like them, to have them serve Christ with us. When our interest in them keeps us awake, and in prayer, we may find that in them we have friends and co-workers.

Widen the circle of your friendship, and bring the outsiders into the fellowship of Christ and his Church. That will prepare you for a glorious Easter.

Our Men And Moonelon

Since 1912 the women in the Southern Convention have been organizing themselves in the local churches, conferences and the convention for a variety of work, especially missionary. It has been only a few years since the men started such organization for themselves.

The first major project undertaken by the men in the convention is the Moonelon Camp Center. They undertook to pay for that enterprise. In last week's paper there was a detailed report of progress. Success is not yet attained, but it does seem to be in sight. This year ought to be long enough to see this completed. This is just a reminder to the men that here is something important to be done so our young people, and other groups, can have a meeting place for study, recreation, worship, dreaming of what life can be when it is Christian, and entering into friendships that may last for life. It is a good job, men, and you are doing well. Finish it soon, and be ready to start something else that awaits your cooperative effort.

If you would pardon us for saying so, it might help you very much if you had this paper going to all the men of the Fellowship. Then all would know what you are trying to do, and how you are doing it. Printed reports of the Crash Campaign would go to all the homes of your members. One reason for slow progress may really be that you have not yet secured subscriptions to this paper from all your members. The printed program for the coming Rally is interesting to those who see it, but has no value to the man who does not read the paper. Just thought you might want to give this matter some consideration, and plan to get all your members to reading of what the Fellowship is doing. Thank you; and best wishes.

The Easter Offering

The six weeks of Lent is not too long a time to prepare for the over-and-above offering at Easter for missions. Most loyal church people place in the offering of the church week by week the amount they can give. But even they sometimes want to deny themselves something so they can give a little extra. One of the devices suggested this year is a card for the collection of dimes. If 30,000 of us in North Carolina and Virginia would give a dime a day all through Lent for the overseas work of our Church, our leaders could quit some of their worry about how to manage an increasingly expensive enterprise. That extra $120,000 would relieve much tension, permit some real growth, and send a thrill across our land — and even to the uttermost parts of the world. There is no doubt about the need. The only doubt is about our willingness to give. This year our gifts at Easter go for our overseas work. Don't forget. The way to have a Christian world is for Christians to work to make it. Easter tells us that God has done his part. A-dime-a-day, please!

About Salvation

It amazes me when I reflect on what salvation in Christ once meant to me — simply keeping out of torment. Much is being said today about evangelism. As I see this matter, the type of evangelism that we need in our churches just now is that of deepening and enriching the inner lives of the professing children of God. Instead of being satisfied with seeing our children stay out of prison, what parent is there who does not long and labor to see his child attain the best of which he is capable? Who can read I John 3:1-2 without being thrilled as he gazes at the ideal and purpose that God has in mind for his children? Let us read a little of it:

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him: for we shall see him as he is.

One of the greatest of British commentators of a generation ago gives a most thrilling explanation of the word "mansions" in John 14:2. Many people, he says, take it to mean eternal abiding place. But not so, he insists; he says the original word means a **pension**, a French word meaning a European boarding house. We engage a room in a **pension**, stay there until we have explored the galleries, the parks and what not of that community. Then we move to another community, engage another room in a **pension**, etc., etc. He says that eternity is one unending series of explorations, each taking us higher and disclosing scenes and experiences that grow richer and better world without end. Who, I insist, can face such a prospect without exclaiming with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . For of him and through him, and to him, are all things: to whom be glory forever. Amen" (Romans 11:33, 36). Certainly my own salvation in Christ has meant infinitely more to me since getting hold of the conception that I have tried to present above.

W. R. Cullom
Wake Forest, N. C.

DEATH VALLEY

The Dead Sea, often referred to in Biblical history as the Salt Sea, Sea of Plains, and East Sea, on the border of Jordan and Israel, is one of the physical mysteries of the world. It is the world's most famous below-sea-level area.

But there is an area in the United States that seems to have been made by nature in much the same manner as the Dead Sea. This is Death Valley, subcellar of the western world. Death Valley, like the Dead Sea, apparently resulted from a terrestrial sinking spell tens of thousands of years ago.

Death Valley, parched and almost lifeless, has a somber fame because of its name, its heat, and the fact that it is the lowest bit of dry land in the United States. The bottom of the valley, which lies in eastern California, is 276 feet below sea level. In summer the temperature rises to 130 degrees in the shade.

From the valley floor one sees the mouths of numerous canyons, and before each spreads a fan-shaped deposit of sand, salt, and stones brought down by freshets. The water that pours out of these canyons after rains in the mountains is usually quickly swallowed by the dry sands; or, if it accumulates in the lowest depressions of the valley, it rapidly evaporates in the hot, dry desert air, leaving a deposit of salt.

Approximately 500 square miles lie below sea level in Death Valley. In width, the depression varies between five and twelve miles. From end to end, it extends northwest and southeast for 125 miles.

Death Valley gained its doleful title in 1849 when a party of overland travelers bound for California perished in its wastes. Board-marked graves and an occasional human skeleton show that the valley has taken its further toll of life. But with wagon and automobile tracks throughout the depression, marked springs, an irrigated area, and mines, Death Valley has lost some of its somber reputation.

Excavations, geological explorations, and science have contributed much to man's understanding of the natural world in which he lives. But there is so much that man does not know or understand that it takes faith to realize that "In the beginning God created the heaven and the earth," and in the heaven above and in the earth below are mysteries man may never know.

C. B. Riddle

This Interested Me

Emily C. Lester

A "coke and cake break" made a pleasant interlude at the practice for a circle meeting program to be held the next week. We discussed the proper pronunciation of some Middle East cities and countries used in the program. Then one woman laughed and said, "Why, my husband and I are so used to being corrected. Our daughter is a senior in high school this year, and we have hardly said a correct word — according to her — since she started to school."

This interested me, and then I thought, "Thank God for all the young people who do correct their parents' bad speech habits — and for all the parents who take it good-naturedly and try to improve." And then another thought came, "I wish more ministers' children would correct them, and tell them after a sermon if they have made mistakes."

A laymen's service in a small church last fall had set me thinking. Those five laymen, some of whom did not finish high school and none of whom went to college, used correct English for the church worship service and brief speeches. Why do so many of our ministers in the Southern Convention use incorrect English? I suspect that this causes more parishioners to stop following the thought of the sermon than any other one thing.

A suggestion to ministers: Why not ask your young people some Sunday to write down any grammatical errors you make in the church service (not just in the sermon). They might also check the bulletin for misspelling and such. The experience will not only be helpful to you, but will insure that you have a group of intent listeners for one Sunday at least!

New Approach to Stewardship

Church Self-Study Is Beginning

The United Church of Christ has announced a year-long program of education in churchmanship in which more than a thousand local congregations throughout the nation are expected to take part.

The new program, which has been given the name "Christian Enlistment", will have local congregations study the purpose and role of the Christian church, and then proceed to measure their own church's activities in this light. As part of the project a comprehensive guide has been prepared to help local congregations carry through a self-study of every aspect of their church's program, from the quality of education in the Sunday school to the condition of the linoleum in the parsonage kitchen.

Each participating congregation is urged to conduct an all-church planning conference early in the summer. At this conference the leaders of the church, armed with the results of the self-study and with a deeper understanding of what the church should be doing, hammer out the best possible program for the church for the coming year and decide on a budget.

In the fall, on a designated Sunday, each member of the congregation is visited in his home. He is asked to give not only a financial pledge but also a promise to give a specified amount of time and whatever skills he may be able to contribute to the church program for the coming year.

Lay leaders and ministers of participating churches will take part in four regional training sessions during the year — in February, April, September, and October — to receive comprehensive training in putting the program into effect in their churches.

Thirty denominational leaders are this month undergoing special schooling to prepare themselves as leaders of the regional training meetings.

The Christian Enlistment differs from traditional church stewardship programs in its stress on education in churchmanship. The emphasis on members pledging time and talents as well as money is also unique.

The plan has been developed by Rev. Dr. L. C. T. Miller, Philadelphia, assistant director of the Department of United Promotion of the Evangelical and Reformed Church; and the Rev. David Sandstrom, New York City, administrative secretary of the Missions Council, Congregational Christian Churches.

Mr. Sandstrom stated that the aim of the program was to "help the church member establish a scale of values; to set Christian priorities. It involves a basic understanding of what the church is and what it should be doing."

Mr. Sandstrom and Mr. Miller have jointly authored a textbook for the project, titled "Church Program and Budgets Builder", which is a comprehensive yet concise guide to the total operation of a church, with each how-to-do-it section carefully undergirded with a why-to-do-it discussion and bibliography.

THE MISSION OF THE CHURCH

The complete design of God's purpose is beyond our sight. Yet wherever the living Word is spoken and calls forth its response of faith, a mission is accomplished. Wherever a child is received into the care and nurture of the Christian fellowship, a mission is accomplished. Wherever in a churchless community there rises a house of prayer — or the Christian faith is forthrightly and competently set forth in the midst of the conflict of intellects and faiths on a university campus — or God's truth and comfort find their way via radio or television to a needy heart — or a person who thought himself forgotten learns there is one who cares — or some brokenness of body or mind is healed — or an enmity reconciled — or the hopeless led to the open door of hope — there an authentic mission, one that we have learned from Christ, is accomplished.

—Truman B. Douglas

ROUND-THE-WORLD STUDY TOUR

Missionaries Go "Home" To Japan

A family of five left New York January 30 on a round-the-world trip "home" to Japan.

Rev. and Mrs. Alden Matthews, career missionaries of the American Board of Commissioners for Foreign Missions, and their three daughters, Cynthia, 12; Jacky, 10; and Ellen, 4, are returning to Tsurukawa, Japan. Mr. Matthews is vice president of the National Christian Rural Service and Training Center, a school for rural evangelists. The Matthews have spent the past nine months in this country on furlough.

En route to Japan Mr. Matthews will visit Protestant theological seminaries and training centers for rural church leaders in England, Italy, Greece, Lebanon, India, the Philippines and Hong Kong. His study tour of curricula and new teaching methods will take him to Pierce College in Athens, the Near East School of Theology in Beirut, and Silliman University in the Philippine Islands.

A former director of church leadership training in Foochow, China, Mr. Matthews was transferred to Japan in 1952, after a year's study at Union Theological Seminary where he received his S. T. M. He has served as the American Board's representative on the Council of Cooperation and Interboard Missionary Field Committee which coordinate the mission work of eight denominations in Japan.

Born in Chicago in 1921, Mr. Matthews spent his boyhood in North China with his parents, Dr. and Mrs. Harold S. Matthews, West Sumner, Maine, for many years missionaries under the American Board. He was graduated from Grinnell College, Grinnell, Iowa, in 1943 and from Chicago Theological Seminary in 1946. During his studies he served as student pastor at Victor, Iowa, and as assistant pastor of the Avalon Park Community Church, Chicago.

Mrs. Matthews, the former Derrith Lovell of Fairmont, Minnesota, was also graduated from Grinnell College in 1943 and taught Latin and English in Maquoketa, Iowa. She now teaches English at the National Christian Rural Center and is active in Japanese Christian women's fellowships on the local and national level.

These New Visual Materials Personalize The Mission

WHAT ARE PERSONAL REPORTS?

The Missions Council is now making available to churches filmstrips in color which are called **Personal Reports.** These are made from kodachrome slides supplied by missionaries on the field, and produced by Hugh Hubbard and Porter Bower. Each filmstrip is accompanied by a tape recording which gives the narration by the missionary, as well as a reading script. Cost: a $1.00 service charge plus return postage. Order from Missions Council, 287 Fourth Avenue, New York 10, New York.

Their Purpose. These **Personal Reports** illustrate and interpret: the life and work of one particular missionary; the work of the American Board in a particular area; the activities of the native churches; the hopes and struggles of the people; and the world-wide outreach of the Christian fellowship.

How To Use Them. These are designed mainly for use in adult and youth groups, which may include:

Regular meetings of women's, laymen's and youth fellowships, student groups, ministers;

Meetings of church boards and committees;

Church school adult and youth classes;

Church membership classes;

Six-session Study Courses on Our Christian World Mission;

Retreats, camps and conferences, workshops.

They may also be used in private homes for family groups or with the sick and shut-ins.

SEND FOR OUTLINE

A complete outline on the use of **Personal Reports** may be obtained by writing to any Missions Council office. In addition to the information given above, this outline gives helpful suggestions of what to do in advance when you are preparing to use a **Personal Report**: the equipment you will need; how to choose the **Personal Report** that fits your interests best; suggestions of supplementary informational material available from the Missions Council (such as the American Board Directory and Calendar of Prayer, American Board Annual Report, personality sheets, missionary letters, maps and table mats); and how to obtain information on related Friendly Service projects, etc.

Finally, a suggested program is given showing how to build a program around a **Personal Report**. This includes discussion of "What We Can Do To Help."

If any group in your church is studying a particular area of mission work or is interested in particular missionaries, be sure to tell them about these **Personal Reports.** And be sure that they understand that a **Personal Report** is not "just another filmstrip" — but just what its name says, a personal report by a missionary about his work to the people in the churches back home. If used wisely, these filmstrips can help greatly in making the mission come alive to the members of your church.

THESE ARE AVAILABLE

Africa: Angola
Harriet Summerville, Bailundo (No. 1, No. 1a)
Africa: Southern Rhodesia
Rev. John Heinrich, Theresa Buck (R. N.) and Rev. Frank Meacham
Rev. Charles Blakney, Chikore (No. 1)
India
Rev. Raymond Dudley, Madura
Rev. Raymond Dudley, Marathi
Marie Fairbank (Mrs. Robert), Sholapur
Dr. (M. D.) Edward and Frances Riggs, Kilanjunai (No. 1, No. 2 and No.3)
Rev. Jack Swart, Vadala
Japan
Paul Griesy, Doshisha, Kyoto
Rev. Clarence and Marion Gillett and Edith Husted, Matsuyama
Micronesia
Rev. Chester Terpstra, Ponape
Near East
Lloyd Swift, Mardin

—**Mission Today**

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

The Marathi Mission In India

8—**Mr. and Mrs. W. Robert Holmes** have been at Jaffna College since 1947. He teaches history, visits in villages, coaches boys' basketball team, and has catalogued the college library. She leads the English choir, works with churches and Sunday schools.

9—**Mr. and Mrs. Edson Lockwood** both graduated from Brown University. He went to Madurai, India, in 1927; she joined him the next year and they were married on the field. In 1936 they transferred to Ceylon. He teaches mathematics and is in charge of audio-visual work in college and villages.

10—**Mr. and Mrs. Carl Phelps** are now in U. S. on pre-retirement furlough. He taught at Jaffna College 1921-32; since then as principal of Kodaikanal School for Missionary Children. She was Methodist missionary and worked at School for Missionary Children. They married in 1950.

The Japan Mission

We have been at work in Japan since 1869, except during the war years, 1941-46, but the pattern of the work has changed greatly since the creation of the United Church of Christ in 1940. Now, with the mission boards of 7 other major American denominations, we send financial or missionary aid to Japan at the invitation of the United Church.

11—**Miss Janice Alberti** graduated from Oberlin in 1957 and is teaching 3-year term at Kobe College. She is official representative of Friends of Kobe College.

12—**Miss Jean Anthony** graduated from Oberlin in 1956 and went to Japan to serve three years at Baika Girls' School, teaching English and shorthand and teaching classes in Christianity at two near-by churches. Summer of 1957 she shared in Ecumenical Work Camp in Hong Kong.

13—**Miss Ruth Bartlett** has had a long career teaching in secondary schools and colleges in New England. She is serving a special one-year term as associate missionary, teaching English at Kobe College.

14—**Miss Barbara Bisco,** a graduate of Radcliffe College, is teaching English at Kobe College on three year term.

Poythress Retires After Long Pastorate

William T. Scott

Sunday, December 28, 1958, was a day of significance in the life of our South Norfolk Congregational Christian Church. It was the last Sunday of the active service as pastor of Rev. O. D. Poythress, who has served the South Norfolk church so faithfully for 43 years.

Mr. Poythress was born and reared in Vance County, N. C., in the vicinity of Damascus Christian Church. He is the son of the late Robert Lee and Josephine Daniel Poythress. Very early in his life he became a member of the Sunday school at Damascus and joined the church, where he maintained an active relationship until he left the community to enter Elon College. He entered Elon College in 1911 in the Preparatory Department, and completed his work in the College, graduating in 1915. While at college, he played baseball and basketball. As a student, he also served Martha's Chapel. He was licensed in 1915 by the Eastern North Carolina Conference and was ordained by the same Conference in 1916.

Mr. Poythress became pastor of the South Norfolk Church in 1915. At that time, the Church had about 32 members, and its only possession was a small frame building. They had a Sunday School of approximately 50. His salary the first year was $700, and the Eastern Virginia Christian Missionary Association paid $300 of that.

Early after Mr. Poythress became pastor of the Church, they began thinking of additional facilities for the growing activities of the Church, and they purchased additional land at the corner of Jackson and Guerriere Streets in 1919. A building fund was started, and they began building their present plant in the early 1920's. It was completed in 1926 at a cost of $125,000. The building was erected largely on faith, as they had but $200 in the treasury when the first brick was laid. They started a tithing program, and 77 families became tithers. The weekly offerings of the church were matched by a special fund raised by the pastor. When they entered their new building in 1926, there was an indebtedness of $60,000. The Mission Board of the Southern Convention, the Eastern Virginia Conference, and the Christian Missionary Association aided substantially. In 1931, they had a debt of $47,500, and but for the sacrificial giving of the pastor and the people, the property could have been lost by debt default. The indebtedness on the property was paid in the 1940's.

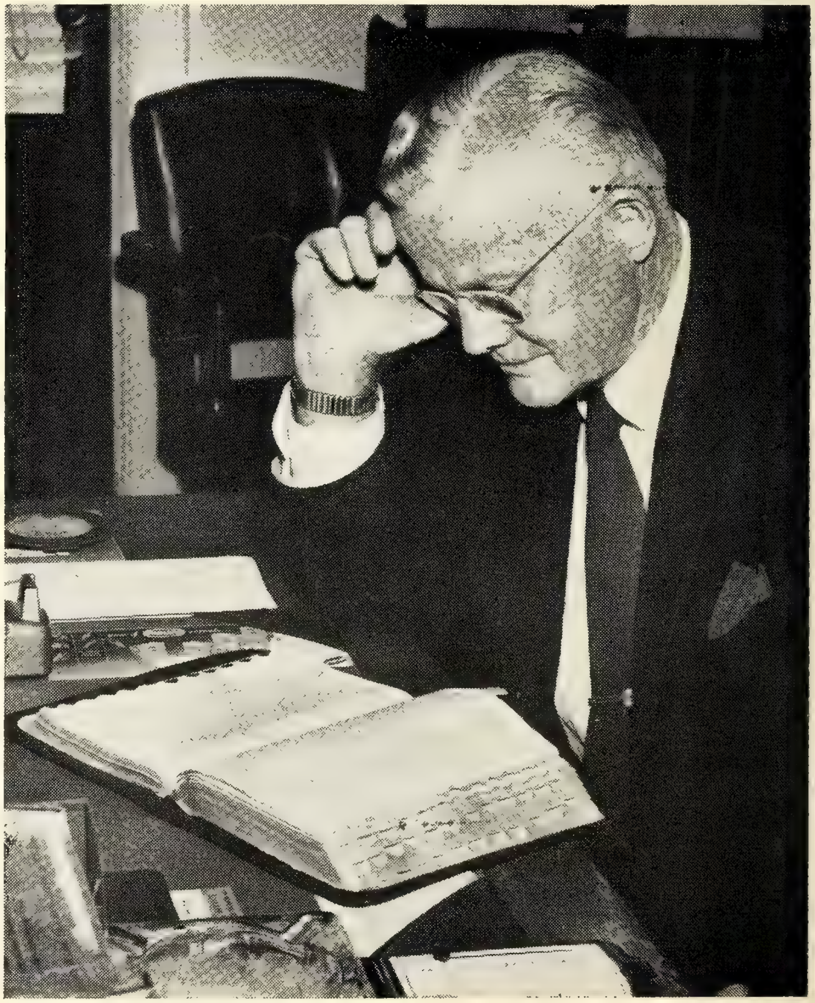
The membership of the South Norfolk Church and their pastor deserve a great deal of credit for the sacrificial way in which they went about their responsibilities.

An important part in Mr. Poythress' ministry came in 1918, when he married the former Miss Ethel Annie Hanbury, who grew up in the South Norfolk community and church and served as a member of the choir, besides her other activities in the church.

At the end of Mr. Poythress' ministry in December, 1958, there were 735 members of the Church, and 535 in Sunday School. The property valuation is over $300,000. The beautiful new parsonage, which cost $25,000, was erected in 1954.

Mr. Poythress not only served effectively as pastor of the South Norfolk church, but he has in a real sense been a pastor to the whole community. During his 43 years as pastor of the South Norfolk Church, he has performed between 2,000 and 3,000 weddings and participated in something like 3,500 funerals. He has received into the membership of the South Norfolk church during the period well over 2,000 members.

In addition to Mr. Poythress' faithfulness as a pastor, he has been active in the Eastern Virginia Conference affairs—including the Sunday School Convention, Christian Missionary Association, Eastern Virginia Ministers' Association, and has served as a member of the Mission Board of the



REV. O. D. POYTHRESS

Southern Convention. He has served as President of the South Norfolk Ministerial Association twice, and served as Chairman of the South Norfolk public school Board for six years.

Mr. Poythress has a marvelous tenor voice, and has used it effectively in his own church and in assisting in special evangelistic services in North Carolina, Virginia, and other states.

His pastoral care has taken him into countless homes, and he estimated that he has made nearly 50,000 pastoral calls during his pastorate. He has been a friend of young people, having started the first Boy Scouts in South Norfolk. His three fine sons, two lovely daughters, and six grandchildren continue to bring joy to him as he faces retirement. Of course, Mr. Poythress will not be retired. He will find usefulness in serving as supply pastor in many churches and assisting his church in other ways.

I had the privilege of visiting with him in his home on a recent visit to South Norfolk, and I asked him if he were starting over, what were the things he would do differently, or what would he emphasize. He listed the following things which he would have included earlier in his ministry and more effectively, if possible:

1. He would have encouraged his church to build a parsonage long before it did.

2. He would have been more zealous in training church members in what it means to be a Christian and a member of the Congregational Christian denomination, using more largely the Pastor's Class.

3. He would put more and better emphasis on the Sunday School work — including more and better teacher training programs.

4. He would have tried to have a stronger program of Missionary Education, including solid training in Christian Stewardship.

5. Music in the church should have been more emphasized, though it has been a major part of his ministry already.

6. He would seek to discover and develop the thinking of young men and women, that more of them would be dedicated to the full time Christian ministry.

All of us who know Mr. Poythress know that he has emphasized in a fine way many of these things, and it is through the pastor's heart and mind that reflection comes now that he would like to have done even better as a Soldier of the Cross.

Mr. Poythress' many friends congratulate him on the significant and vital ministry which he has performed so well for the South Norfolk Church. He has scores of friends throughout the Convention, and thousands in the Norfolk area rise up to call him blessed for his unselfish and effective ministry among them.

We covet for Mr. and Mrs. Poythress many years of continued good health and the privilege to continue their witness for their Lord and Master. May more men like O. D. Poythress answer the call to the Christian Ministry!

PLEASANT HILL CHURCH BURNS

In the early afternoon of Sunday, February 1st, the Pleasant Hill Congregational Christian Church, Route 2, Liberty, North Carolina, was totally destroyed by fire. Pleasant Hill is one of our older churches and serves effectively a large constituency. Services will be held at the Sylvan School for the present, Sunday school being held at 1 p.m. and worship services at 2 p.m. Plans are being considered for early rebuilding. Rev. Thomas F. Shreve is the minister. Our sympathy is extended to this sister church in its loss.

Wm. T. Scott

Asheboro Pastor Receives Suit

The young adult class of the Asheboro Congregational Christian church has been busy on two projects recently, under the direction of Dr. John Davis, teacher, and Samuel Cagle, president, and appointed committees.

One project recently completed was a surprise birthday party given at the parsonage, at 737 Lee Street, honoring the birthday of the pastor, Rev. Clyde Fields. The members of the class gathered in the basement of the parsonage, decorated the room, painted an appropriate sign, set the tables, brought in food, decorated one table as a special setting for the beautiful birthday cake, and when the pastor returned from a day of calling, he was greeted with song, lights, and a home movie camera taking pictures of the astounded pastor. Mr. Fields reported that he was never more surprised. As a gift of remembrance, the class gave Mr. Fields a lovely blue gabardine suit.

The young adult class is now continuing with a project to provide a floor polisher for the church. The polisher has been ordered and will be ready for use in the near future according to Samuel Cagle and Mrs. Roy Ragsdale.

Moonelon Crash Campaign Receipts

For the Period beginning May 1, 1958, and ending January 31, 1959

Eastern Virginia Conference: Quota $12,151.00	
Receipts to December 31, 1958, Previously Reported	$ 1,267.00
Receipts for January, 1959 — Waverly	40.10
Total Received 5-1-58 — 1-31-59	$ 1,307.10
Eastern North Carolina Conference: Quota $6,018.00	
Receipts to December 31, 1958, Previously Reported	$ 656.72
Receipts for January, 1959	
Total Received 5-1-58 — 1-31-59	$ 656.72
Western North Carolina Conference: Quota $4,549.00	
Receipts to December 31, 1958, Previously Reported	$ 299.50
Receipts for January, 1959 — Asheboro	5.00
Total Received 5-1-58 — 1-31-59	$ 304.50
North Carolina & Virginia Conference: Quota $10,105.00	
Receipts to December 31, 1958, Previously Reported	$ 2,471.08
Receipts for January, 1959 — Apples Chapel	75.00
Bethlehem	25.75
Burlington, Lakeview	16.00
Elon College	400.00
Greensboro, First	9.00
Greensboro, Palm Street	20.00
Haw River	10.00
Total Received 5-1-58 — 1-31-59	$ 3,026.83
Grand total receipts 5-1-58 to 1-31-59	$ 5,294.30
Grand total Quotas	$32,823.00

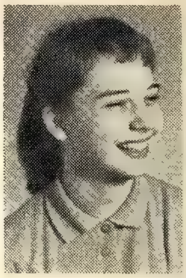
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Rosemary Hoffman

Work Of Fellowship Commission

"Faith, Action, Fellowship, these three; but the greatest of these is Fellowship."

The main purpose of Pilgrim Fellowship is to promote wider friendship among young people in an effort to express their faith in God. Some PF groups meet for a long time before they experience the true "spark" of fellowship. It is a wonderful feeling that cannot be seen, but that springs from within and radiates a feeling of Christian love to everyone. This "spark" cannot be attained without an active program of faith and action. A few good discussions on what Christians believe would be a grand way of broadening the faith of the members of the group and of promoting a feeling of greater understanding. Faith can be expressed most effectively through an action project. Saturday morning spent painting a part of the church, cleaning windows, fixing toys, or even helping a new family move furniture into their home would be both constructive and enjoyable. This sort of project gives the young people a chance to meet informally and see the amount of work they can do if they work as a group. A similar activity done with a group of another race and cultural background would promote greater Christian understanding and acceptance between the two groups.

These are only a few ways of strengthening a youth group, but maybe they will lead the way for more ideas. Every organization has a goal to work toward, and when a Pilgrim Fellowship reaches a state of true fellowship with each other and God, they will be able to reach even the highest goals.

Rosemary Hoffman
Fellowship Chairman
Southern Convention
Pilgrim Fellowship

FEBRUARY

Bare trees,
Dead grass,
Gray sky —
A bleak world is February.
Glittering branches,
Clean white snow,
Sparkling icicles —
A brilliant world is February.
Warm sunlight,
Clear blue sky,
Melting snow —
A promising world is February.

E. M. L.

MID-WEEK PRAYER SERVICE AT GREENSBORO FIRST

"Dare We Live in the Household of God" was used as the theme for the mid-week prayer service at Greensboro, First, Congregational Christian Church January 28, 1959.

The service was conducted by the senior high P.F. group as part of the observance of the 1959 Youth Week. The young people participating in the service were as follows: Call to worship, Sam Garren; Scripture Reading, Taylor Barrow; Solo, Brenda Blake; Interpretive Statement of Youth Week, Charles Garren (President of S.C. P.F.); Litany, Bonnie Caviness; Benediction, Sam Garren.

The group climaxed the week with their annual banquet in the church's fellowship hall Saturday, January 31, at 6:30 p.m., at which time the Rev. Thomas A. Summey assistant pastor of the West Market Street Methodist Church, was the guest speaker. The theme for his remarks were "Dare We Live in the Household of God."

AUTOBIOGRAPHY OF ROSEMARY HOFFMAN

I'm fifteen years old and a sophomore in Broughton High School in Raleigh. I am fellowship Chairman of both the Eastern N. C. Conference and the Southern Convention, and am president of my local youth group. In connection with the United Christian Youth Movement, I am secretary of the organization in Raleigh. I have attended church camps at Crabtree and now at Moonelon for eight years. I want to be a teacher or a home economist.

P. F. Emblem

The emblem of the Pilgrim Fellowship is an attempt to define and interpret our purpose. In the foreground there are young people with their right hands placed upon a globe, the symbol of a world whose destiny is in their hands. They look upward to a skyline where they see outlined buildings which are reminders of influences in their daily lives and of growing responsibilities.

The cross with its message of sacrifice and service is above the circle of light symbolizing the eternal truth of the Christian Faith. The circle around these symbols represents the unity of all Congregational Christian young people in Pilgrim Fellowship through which they seek to know God better and to serve him more fully.

Extra Good News

Be sure to watch coming issues of **The Sun** for the goals of the three commissions which were set by the Joint National Council of P. F. and E & R Young People last summer.

These goals will certainly help you plan your activities and programs for the three commissions.

The Editor

Reidsville Reports Show Progress

Mrs. Beulah Wright

Wednesday evening, January 7, the Reidsville church held its first quarterly conference of the new year. Prior to the business session the pastor conducted a short prayer service teaching from the Book of Acts, fourteenth and fifteenth chapters. This was inspiring and perhaps conditioned the atmosphere for one of the most satisfactory meetings our people ever attended. Each division of the church gave not only current reports but a comprehensive report of all important accomplishments for the year 1958.

The pastor, in giving a summary of his work for the year, reported a very successful one, and expressed his deep gratitude to his people, and especially to the laymen who filled his pulpit during his hospitalization. He was out of the pulpit two Sundays during which time the pulpit was filled by Mr. Philip Jackson, Mr. William Oakley, Mr. Ed Mitchell and Mr. John Warner. He is encouraged by the attendance at all services, especially the Sunday evening and the Wednesday night prayer service.

To further support the pastor in his work, the church voted to have a fulltime minister of music. Mr. Jay Strickland was elected unanimously to this place, and Miss Emma Cardwell Lively is organist. There has been much noticeable improvement in the music at all our services; and at Christmas time one of the most inspiring programs was given when the combined choirs, directed by Mr. Strickland, accompanied by Miss Lively at the organ and Miss Mary Lloyd Temple at the piano, presented their annual concert. The combined choirs, composed of approximately eighty-five voices, rendered in addition to various selected Christmas anthems several selections from "Handel's Messiah" concluding with the "Hallelujah Chorus." Soloists were Miss Margie Burton, Mrs. Barbara Gunn, Mrs. Wilma Jones, Mrs. Doris Strickland, and Mr. Jay Strickland. At our Sunday evening services the Men's Chorus is performing a very essential part in making our services full and inviting. Our evening services. being sponsored by the Radio Club of the church, are heard each Sunday evening at 7:30 over WREV FM, Reidsville. They will very soon also sponsor a Saturday morning service.

Reports from each department of the Sunday school were very gratifying; and as the new superintendent, Mr. Philip Jackson, takes over he does so fully confident that he will have the same support that has been given to Mr. C. H. McKinney, who for so long has served so faithfully and well as superintendent of the Sunday school. The Sunday school presented Mr. McKinney when he resigned a trophy as a token of their deep gratitude to him for his years of faithful service and in recognition of the progress that the Sunday school had made under his leadership. Philip, our new superintendent, is very enthusiastic; and the church looks forward to continual spiritual growth as a result of good leadership and training throughout every department.

The Women's Fellowship of the church, under the leadership of Miss Kate Sartin, as usual has been very busy; and as a result we now have a very modern kitchen with new sinks, cabinet coverings, floor coverings and curtains to match, also a much larger hot water heater. They also purchased adequate banquet tables to take care of any number being served by the organizations of the church. The ladies work tirelessly in cooperation with all phases of the church activities, and we expect a very rewarding year's work because of this.

Maybe it would be good to mention at this time that the Women's Fellowship sponsors the Cradle Roll Department, and as we write this, add that our Beginners' Department of the Sunday school has sixty on roll with an average attendance of forty-three, composed of five classes of pre-school children with two teachers for each class.

Perhaps we should say something about the Youth Fellowship, which for sometime was not too active; however, under the present leadership of Mrs. Doris Strickland and her coworkers they are now enjoying a full share in very rewarding and interesting work. From time to time various items of interest will be sent in directly from Youth Fellowship leaders.

We are very proud of the reports covering so many church improvements which were greatly needed and which have added so much to the comfort and worshipful atmosphere of our church. We have almost had a complete interior re-decorating job. Many of the floors in class rooms and assembly rooms have been covered wall to wall with beautiful soft tones in carpeting. It is the desire of the church body to do as much as possible to make our church comfortable and inviting as we extend a friendly invitation to all our services.

We were gratified that at our annual conference our church apportionment was paid in full; in fact, the financial goal of the church has been completely paid. This is a great step forward and one very gratifying to the pastor and people.

The Reidsville church fully supports three full time missionaries: Miss Harriett Summerville, who is in Africa; and the Rev. and Mrs. Robert W. Fairbanks, who are in India.

Programs for various groups in Sunday school and church are interesting because something is given every one to do. In observance of Easter, Mothers' Day, Fathers' Day, Ralley Day, Home-coming, Family Week, Thanksgiving and Christmas, no effort is spared in putting the best talent to work where it will produce spiritual fruit. Evidence to bear this out was shown in programs presented by different groups recently and certainly by the children' departments, so ably led by Mrs. C. W. Geringer, Mrs. Abe Watkins, Mrs. George Pruitt, Lloyd Temple, Mrs. John Dockery and others. Mrs. Clifton Stanley is in charge of the pre-school children. Every fifth Sunday the entire Sunday school comes together, and these children do an amazing job in giving the programs and music at this time.

Sunday, January 11, 1959, the service of Holy Communion was observed at the eleven o'clock hour. At this time Mrs. C. A. Clapp and Mrs. Maude Burgess were ordained as deacons. This was one of the most beautiful services we have had in our church in some time. The pastor read the Ordination Service and was assisted at the altar by Mr. Claude Garrison, Chairman of the Board of Deacons.

It is with great joy and pride that the Congregational Christian Church of Reidsville finishes a year's work, and it embarks upon a new one full of zeal.

Apportionment Giving To Elon College

November 7, thru December 31, 1958

Eastern North Carolina Conference

Hope Mills	$ 3.00
Lee's Chapel	9.50
Liberty (Vance)	100.00
Mt. Auburn	10.70
Mt. Gilead	10.00
New Elam	11.00
Plymouth	48.00
Wake Chapel	411.73
	$ 603.93

Eastern Virginia Conference

Great Bridge	$ 56.00
Bethlehem (Nans.)	38.97
Damascus	46.00
Liberty Spring	112.00
Newport News	27.17
Norfolk:	
Christian Temple	59.79
Little Creek	17.02
Rosemont	71.50
South Norfolk	114.00
Windsor	209.57
South Norfolk Comm.	51.00
	$ 803.02

North Carolina and Virginia Conference

Apple's Chapel	$ 64.00
Burlington, First	79.23
Burlington, Rev. Hills	48.00
Carolina	20.00
Graham, Prov. Mem.	120.00
Greensboro, First	100.56
Greensboro, Palm Street	51.00
Monticello	38.75
Rocky Ford	2.00
Union (Va.)	20.00
Hendersonville	6.50
Greensboro, St. Peters	21.00
	$ 571.04

Western North Carolina Conference

Asheboro	$ 49.00
Brown's Chapel	47.50
Randleman	26.00
Sophia	5.57
	$ 128.07

Virginia Valley Conference

Antioch	$ 35.50
Mt. Olivet (G)	7.00
Newport	25.50
Winchester	20.00
	$ 88.00
GRAND TOTAL	$2,194.06

1958

January	$ 1,899.23
February	1,823.24
March	2,395.29
April	2,230.26
May	2,182.24
June	2,752.37
July	2,917.45
August	1,408.99
September	5,132.31
October	5,080.16
November	1,930.10
December	1,401.96
TOTAL FOR YEAR	$31,153.60

TRAINING SCHOOL HELD AT WAKE CHAPEL

The Annual Leadership Training School was held at the Wake Chapel Christian Church on three consecutive Monday evenings, January 12, 19, and 26, from 7:30 - 9:15, p.m.

The schedule for the evening was as follows:

Worship service — 7:30 - 7:40
Class period — 7:40 - 8:30
Refreshments — 8:30 - 8:40
Guest speaker — 8:40 - 9:15

Mrs. Charles Parrish, wife of the local Presbyterian minister, taught the people interested in children. Teachers of young people's classes heard Mr. Claud Gaddy, of the Southern Baptist Convention office. Rev. Max Vestal conducted classes for teachers of adult classes, and Dr. David Shepherd spoke to the officers' class.

The average attendance for the three sessions was 60.

Churches participating were Morrisville, Christian Light, Martha's Chapel, Wentworth, Plymouth, Wake Chapel, and the local Presbyterian church.

Guest speakers were Rev. Earl T. Farrell, pastor of the Wake Chapel Christian Church, Rev. Charles Parrish, pastor of the Fuquay-Varina Presbyterian Church, and Dr. W. T. Scott.

At the close of the session, the following were nominated to serve as a committee for next year: Mr. Buddy Lee, Wentworth; Mr. Clarence Hardee, Christian Light; Mr. Glenn Ogburn, Plymouth; and the ministers of the churches in the area.

Responsible for the well-planned school this year were Mr. Cary Powell, Rev. Thomas Madren, and Rev. Earl T. Farrell.

E. N. C. CONFERENCE TRAINING SCHOOLS

T. N. Daughtry, President, Sunday School Convention

Leadership training in the conference is proving to be very successful. Two schools have already been completed. One in the Garner area with an average attendance of 52. The other in the Wake Chapel area with an average of 60. These schools were held once a week for three consecutive weeks. The courses taught were centered around officer and teacher training. 14 churches in thses two areas participated each night in the school, with good fellowship and leadership.

Three other schools are being planned for the Henderson, Youngsville and Sanford areas. Those in the Henderson and Youngsville area will be held from about the last of February to the middle of March. Churches that are in or near these areas are invited and encouraged to take advantage of this opportunity in leadership training.

E.N.C. Conference annual superintendent's meeting will be held at Amelia Congregational Christian Church, Route 2, Clayton, N. C., February 23, 1959, at 7:00 p.m. The program will be centered around "The Superintendent and his Task" using as the main part of the program a panel discussion. All superintendents, assistants and pastors of the conference are invited and encouraged to attend.

Reception For Moderator Phillips

Dr. and Mrs. Ray E. Phillips will be honored at a reception to be held at Elon College February 22 from 3:30 until 5:00 p.m. All of the ministers of the Southern Convention are invited to be present and all of the churches are invited to send representatives to the Reception.

After a lifetime of fruitful service in South Africa, the Phillips came back to America for retirement and well-deserved rest. However, last summer the General Council elected him to be moderator, the first time an American Board missionary had ever been selected for the leader of the denomination.

Jesus Questioned About The Great Commandment

(TEMPERANCE)

Background Scripture: Mark 12:28-34

Devotional Reading: I John 3:1-11

Memory Selection: **And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all the whole burnt offerings and sacrifices.** Mark 12:33.

It had been a day of questions. The Pharisees had asked Jesus about whether they should pay tribute to Caesar. The Sadducees had asked him a question about the resurrection. And now a scribe asked him what was the first, or greatest, commandment. But this fellow came in a different spirit. He had heard the answers which Jesus had given to the former questioners, and he was impressed by the clarity and the finality of the answers. The other questioners were laying a trap; this man was seeking the truth. And Jesus recognized this fact, and treated him accordingly.

THE QUESTION

"Which is the first commandment of all?" It was an honest question. But it was a hard one. The Jewish Law contained 365 prohibitions and 248 positive commands. Of these 613 commandments, which was the greatest one? Which was the most important, the one that was to be obeyed above all others? One can readily see that it was a difficult question to answer. Any many people would have hesitated, and equivocated, evaded it. But not so Jesus. He replied immediately and authoritatively.

THE ANSWER

"Hear O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: **this is the first commandment. And the second is like,** namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." According to another of the Gospel writers Jesus said in effect that these two commandments were the bases of all that the law and the prophets had said. Let us look more in detail at this answer.

A. LOVE GOD

We are to love God first, supremely, completely, whole-heartedly. It is not necessary to enlarge upon the words of Jesus that we are to love God with our souls and hearts and minds and strength — Jesus is saying that we are to love God with our whole personality — energy, brain, emotion, bodily strength. We must give God all of ourselves, first unreservedly, completely, irrevocably. All our hearts — we are not to build a fence around any portion of it undedicated to him; all our souls — we are to have no secret gods there, competing for loyalty to him; all our minds — we are not to check our minds at the church door or the Sunday school classroom; all our strength — the strength of body, mind and spirit. It was the custom at a Christian Conference to have one night on which a large fire would be built in the center of the group and the campers, one by one, would throw a stick or a fagot into the fire to symbolize the dedication of his life to God. One night a youngster threw in a pack of cigarettes, in effect saying that he was "giving up" smoking as a part of his Christian dedication. The leader of the group, however, pulled the cigarettes out of the fire with these words, "God doesn't want your cigarettes, he wants you!" As someone has aptly put it "the measure of our love to God is to love him without measure. His goodness and grace to us deserves all the love we can possibly give him." How comparatively easy it is to do things for God, or to go through the forms of worshipping God, but how difficult it is to love God first, supremely, completely!

SUNDAY SCHOOL LESSON

FEBRUARY 15, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

B. LOVE OUR NEIGHBOR

"Thou shalt love thy neighbor as thyself." That is a second commandment, but it is like the first, and linked to the first. Indeed John later wrote that if a man did not love his neighbor whom he could see, how could he love God whom he cannot see! And of course Jesus said that the badge of discipleship is that we love one another, even as he loved us. Love in itself is an empty word, sometimes high-sounding, but **empty, without action.** Love means not simply worship, but active good will. Just as an engineer can tell by a gauge how much water there is in the boiler, just so does our love for our fellowmen show how much love of God there is in our hearts. And of course this word neighbor has wide and embarassing and disturbing ramifications. It reaches farther than the man who lives next door. It reaches criminals, and juvenile delinquents, and people of other races and colors and creeds. All mankind are to be treated with good will, and to be treated not only with justice, but with kindness. Love is more than mere emotions; it is also a matter of attitudies. Henry Ward Beecher once said with disconcerning directness "There's not much practical Christianity in the man who lives on better terms with angels and seraphs than with his children, his servants, and his neighbors."

C. LOVE OUR SELVES

Surprisingly enough to some folks, Jesus said that a man was to love himself. "Thou shalt love thy neighbor **as thyself.**" It is not wrong to love self. But it is wrong to love self more or before loving God. And we are not to love ourselves in a way in which we would not love our neighbor. A man ought to have self respect and self regard. We are to extend to our neighbor the kind of love with which we love ourselves. We are to put ourselves in his place and treat him as we would have him treat us if we were in his place. It is quite evident that the thing which Jesus was saying is no easy thing. Our greatest lack is not lack of knowledge but lack of love. And alas not to love is to sin in God's sight.

LOVE ABOVE LAW

In the thinking of many of the Jews the first and greatest commandment was concerned with offerings and

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Children Are Different

John G. Truitt, Superintendent

Dear Friends:

The children you are caring for at your Home for Children are very interesting children. They have their personality patterns, their past histories their developing interests, and their likes and dislikes. Some of them are very aggressive, some are quite timid. There are those who like to lead, and some who like mostly to be let alone. All of them have minds of their own. Some are anxious to learn and to develop their minds, each of them likes a friend and appreciates being considered. Some of them show this quality readily, others are reticent but nevertheless hungry for friendship. What boy or girl is there who does not want friendship?

A will soon be sixteen. He has not been promoted from grade to grade in the normal way. In some things he is bright as a dollar, in others, having gotten behind, he is still behind and discouraged. Given friendship, as may be expressed in something he can do along with an adult, he is a lively worker and a charming comrade. He fits in. He is needed. He is helpful. He can show what he can do and how well. Here at the Home for Children we try to learn how to let a boy or girl feel this "being needed, being helpful" and keep him quite as busy along that line as possible — in work and play, and rest and worship. It is a joy to see the development which comes when a child is understood and helped.

Or there is **B.** She is a motherly type of twelve. But maybe there is no one in her circle who wants to be mothered. She is not understood by her peers, but the observant friend sees the situation and gives her work to do with much younger children. There are so many things they like to be shown and so much help they can profit by. And there is a feeling of "being needed, being helpful" which develops latent talents and qualities in **B** so that eventually she learns to feel comfortable amongst her peers. And in the presence of her adult friends and counselors she feels accepted and appreciated.

Both **A** and **B** respond to the wise and patient guidance of a skilled hand and a warm heart. Here at the Home it is a joyous experience to see happy, developing children — and it is quite as satisfying to see a rather inexperienced house-mother, or other staff member, catching on to many things and getting a thrill out of seeing growth as a result of their painstaking efforts.

Every Monday morning at 9:00 o'clock the house-mothers and matrons meet with John Biggerstaff and me for an hour of conference and going over various situations, seeking to be of the most possible help to each child — and bending our efforts quite as vigorously toward helping the most needy. Always there are so many ready to show progress and appreciation that we are encouraged to believe that our efforts with every one of them will bear good fruit.

Please give this Home for Children the financial support needed so that we can do a better job in building the children into the best they can be.

These changing times are reflected in our women's work. Time was when women's "circles" met only in the afternoon, with perhaps an evening circle for "business women." The bulletin of our Greensboro, First, church lists four circles meeting in the mornings (even one on Monday when everyone used to have to wash clothes!) and four meeting in the evenings, with no afternoon groups. Has your women's group checked to see whether the time of meeting fits in with the schedule of the majority of the women of the church? This may be a factor in the small membership of some of our Women's Fellowship groups.

REPORT FOR FEBRUARY 2, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$13,035.57
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 9.73		
Wentworth	26.15	$ 35.88	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50	2.50	
North Carolina and Virginia Conference			
Apple's Chapel	18.50		
Greensboro, Palm St.	15.50		
Long's Chapel	35.00		
Pleasant Grove	33.00	102.00	
Western North Carolina Conference			
Hank's Chapel	155.00	155.00	
Virginia Valley Conference			
Linville, S.S.	17.34		
Mt. Olivet (R), S.S.	23.63		
Winchester, S.S.	10.00	50.97	
Total			$ 346.35
Grand Total			$13.381.92

SPECIAL OFFERINGS

Amount brought forward		$20,801.97
Mrs. Samuel McCutcheon, Farmington, Conn.	$ 5.00	
Mrs. Wm. R. Lowe, Suffolk, Va. — in honor of Mrs. Mary Culver Brinkley, Richmond, Va.	5.00	
John Craddock, Gibsonville, N. C.	10.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Wayne St. Cong. Church, Marietta, Ohio	7.27	
Ladies' Bible Class, Henderson Church	25.00	
Women's Fellowship, Cong. United Church of Christ, Barneveld, Wis. (Friendly Service Gift)	10.00	
Carolina Power & Light Co. (dividend)	1.65	
Special Gifts	116.00	
Total		$ 184.92
Grand Total		$20,986.89
Total for the Week		$ 531.27
Total for the Year		$34,368.81

Activities At Hayes Chapel

Mamie Tussey, Reporter

Who enjoys standing still? None of us want to go backwards, so why not walk forward — we travel further and faster.

The Leadership Training School held at Auburn Christian Church recently should inspire us to return to our Sunday schools with a greater desire to go forward in the service of our King. Rev. Max Vestal and Rev. Thomas Madren greatly inspired us there.

The first Sunday in February at Hayes Chapel, Garner, North Carolina, perfect attendance pins were given to 33. Perfect attendance was from one to seven years. Three received pins for the latter.

The Women's Fellowship was held January 30 in the home of our president, Mrs. Louise Young. The devotional was given by Mamie Tussey. Our pastor, E. H. Sessom, presented the Bible study on "We Believe." We hope when the study is completed that all members will have a better understanding of what we do believe and grow in spirit and knowledge, not being carried away with strange doctrine. Mrs. Emogene Wright, our friendly service chairman, gave the program, with Joyce Knott, Eloise Piper, Sylvia Perry and Louise Young taking part. The dedication of the Women's Love Gift was presented, which was very impressive. The yellow, green, blue, red and white candle service was used, which symbolized migrants, warmth, cheer, comfort, light, refugees and Christ. The Fellowship has on hand $100 to be given on the Building Fund the fourth Sunday in February. We hope to have a new church started by next year.

February 15-22 Rev. George M. Talley will conduct a Bible study on the Seven Dispensations at Hayes Chapel. All the surrounding churches have a special invitation to come and study with us. We are confident your knowledge will be increased. Let us press toward the mark for the prize of the high calling of God in Christ Jesus.

PALM STREET

Rev. Thomas D. Sutton, pastor of Palm Street church in Greensboro, exchanged pulpits with Rev. C. Donald Lyerly, pastor of Hebron Evangelical and Reformed Church, in Winston-Salem, Sunday, February 1, 1959. The people of Palm Street enjoyed very much having Rev. Mr. Lyerly speak for us. He brought a most inspiring message, and we enjoyed the fellowship with him and his wife. Our music was under the direction of our new choir director, Mr. Fritz Apple. We are happy to have him with us, as director of the adult and youth choirs.

PROTESTANTS IN SEOUL PRESENT NATIVITY SCENE TO CITY

As a two-hundred voice choir in City Hall Plaza sang "Silent Night" on a drizzling December evening, Seoul's Mayor Chung Huh turned on the lights of a nativity scene presented to the people by the Protestant churches of Seoul. The creche had been built by the Korea National Christian Council's audio-visual service committee, its director James Moore reports in a message to RAVEMCCO, the overseas mass communications committee of the National Council of Churches.

In presenting the scene to the Mayor, says Mr. Moore, the Rev. Ho Joon Yoo declared: "We, the 200,000 Christians of Seoul present to our fellow citizens a scene of the Holy Nativity of Bethlehem and carols echoing the heavenly hymns." Mr. Yoo is secretary of the National Christian Council.

In response, Mayor Huh gave thanks for "His grace under which this capital has been rehabilitated from total war destruction" and voiced his hopes for a happier holiday season.

The U. S. Eighth Army band played Christmas music during the presentation before a large crowd, Mr. Moore reports, and thousands of people flocked past the nativity scene every day "to witness to the Prince of Peace."

SUNDAY SCHOOL LESSON

(Continued from Page 13)

sacrifices. The book of Leviticus had much to say about these things. But Jesus said, and the scribe recognized that love to God and to one's fellowman, was of greater importance than burnt offerings and sacrifices.

SO NEAR, AND YET SO FAR

The scribe was growing in moral and spiritual discernment. He was not far from the Kingdom. **Not far, but not in it.** What tragic words are these of Jesus — not far from the Kingdom. How many there are who are people of high ideals, moral character, good works, who are standing on the very threshold of the Kingdom. But they have never yielded their lives to Christ, and they are missing all the joy and peace that come by grace from him through faith.

In Memoriam

"Blessed are the dead who die in the Lord."

BILLHIMER

Whereas it has pleased Almighty God to remove from us one of our members, Ervin Edgar Billhimer,

Therefore, be it resolved:

1. That we bow in humble submission to his will and look forward to the resurrection;
2. That we extend our deepest sympathy to the family in their sorrow and bereavement, and point them to the Lamb of God who can dry our tears and heal our broken hearts.
3. That a copy of these resolutions be sent to his family, a copy to *The Christian Sun* and to the *Daily News Record*, and a copy be entered upon the records of the Sunday school.

Bible Class of Beulah
Congregational Christian
Sunday School

MILES

We, the members of the Women's Fellowship of Bethel Congregational Christian Church, wish to pay tribute to one of our beloved members, Mrs. Flora H. Miles, who passed away on November 24, 1958.

To know Mrs. Miles was to love her, to be in her presence was a benediction. Her complete surrender of her life to God's service, her devotion to her family, and to her friends, and her gentle sympathetic spirit revealed Christian womanhood at its best.

Although illness confined her to her home in later months, she bore it all with great patience and fortitude. She was kind and considerate of others, which combined with love, made her a favorite among all who knew her.

We offer through love the following resolutions: First, that we extend to her loved ones our sympathy; Second, that we keep in our hearts the memory of her beautiful life; Third, that a copy of this memoriam be sent to her family, a copy be sent to *The Christian Sun* for publication and a copy be kept in our church records.

Mrs. R. W. Traynham, Jr.
Mrs. Ervin Simmons
Mrs. T. R. Fitch
Committee

Mid-Winter Rally
The Laymen's Fellowship

The Southern Convention of Congregational Christian Churches

Sunday, Feb. 15., 1959, On the Campus of Elon College

PROGRAM

2:30—Registration

1959 Program Material & Pocket Crosses may be obtained at the literature table.

3:00—Call to Worship & Invocation . . . . A. D. Cobb, Jr.
Song Service . . . . Led by W. H. Baker
Sec. Eastern Va. Conference Laymen
Welcome to Elon College . . . . Dr. J. Earl Danieley
Devotional Service . . . . Windsor Church Laymen's Fellowship
Recognition of Guests
The Elon College Choir . . . . Prof. Chas. Lynam and
Prof. Gene P. Johnson, Co-Directors
Prof. Fletcher Moore, Organist
Create In Me, O God . . . . J. Brahms
How Lovely Is Thy Dwelling Place . . . . J. Brahms
Expectans Expectavi . . . . Chas. Wood
For All the Saints . . . . Arr. by Robert Shaw
Address . . . . Rev. John De Souza
Hymn — "Rise Up, O Men of God"
Crash Campaign Report . . . . Cary Powell, Jr.
"Off to Adventure"
Announcements

5:00—Recess

Secure Laymen's Fellowship Program Material at the Literature Table.

6:00—Fellowship Banquet — The McEwen Memorial Dining Hall
Invocation
Elon College Quartet
Address
Benediction

Officers of the Southern Convention Laymen's Fellowship
Chairman: A. D. Cobb, Jr. V.-Chairman: Dow Keeling
Sec.-Treas.: D. Marsh McLelland

Send 1959 Dues (of fifty cents per member) to:
D. Marsh McLelland, Rt. 7, Burlington, N. C.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Miss Lila Newman 3-60

VOLUME 11 FEBRUARY 17, 1959 NUMBER 7

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Christian, rise and act thy creed;
Let thy prayer be in thy deed;
Seek the right, perform the true,
Raise thy work and life anew.

—J. A. Rollo Russell

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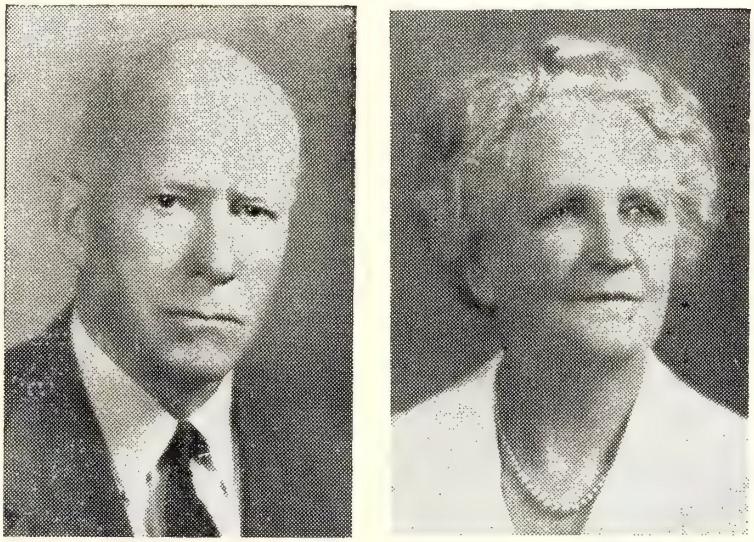

MODERATOR AND MRS. RAY E. PHILLIPS GUESTS IN SOUTHERN CONVENTION

Dr. and Mrs. Ray E. Phillips, missionaries of the American Board in Africa for forty years, are visiting the Southern Convention next week. Dr. Phillips is the first missionary to be elected moderator of our General Council.

Sunday morning, February 22, Dr. Phillips will speak at the Elon College Community Church and Mrs. Phillips at First Church, Greensboro. That afternoon all Southern Convention church members are invited to a reception in McEwen Dining Hall, Elon College, 3:30 - 5:00, to greet them. Monday morning Dr. Phillips will speak at the college chapel service.

Tuesday and Wednesday the Phillipses will be featured speakers at the Southeast Convention of Congregational Christian Churches meeting at Franklinton Center.

Here And There Among The Churches

Rev. Harold Myers, pastor of the new United Church of Christ on Edgewood Avenue, Burlington, was the guest speaker for First, Burlington, church February 8.

Dr. and Mrs. W. W. Sloan of the Elon College faculty are supplying the pulpits at Henderson and Providence, Graham. They each speak at each church on alternating Sundays. Quite a couple!

A certificate of appreciation for volunteer service in 1958 has been awarded to **Shelton Memorial Church** by the **Portsmouth USO.** The pastor, Rev. T. H. Britton, is a member of the USO Operating Committee, and he and Mrs. Steel participate in the Sunday morning Java Club program. The women of the church take a turn in providing sandwich supper at the USO club.

Rev. Clyde Fields, who was the missioner for special services at Winchester, Virginia, during the Teaching-Reaching-Preaching Mission the last of January, is spoken of thus by the pastor, **Rev. R. A. Whitten:** "His messages were inspiring and were very much appreciated by our people. His visit with us was greatly enjoyed and most helpful. Our visitation campaign was considered by the chairmen, Don Smith and Arthur Spaid, to be very successful."

Parents were invited to World Day of Prayer service conducted by the children at 9:45 a.m. last Friday at Busick school, according to Apple's Chapel bulletin. A service for adults was held at the church at 7:30 p.m.

Study conference on Our Christian World Mission was held Monday through Thursday of last week at Ingram church, where Rev. W. A. Rich is pastor. Meetings were held each evening at 7:00.

Women's Fellowship of Newport News "comes of age" with its 21st birthday celebration February 22. At five o'clock Mrs. M. F. Sherrill of Warwick will review the Middle East study book; this will be followed by tea; at seven a film "Middle East Pilgrimage" will be shown. An eighth circle is being organized for younger women in the church.

Danville young people were guests of **Virgilina young people** for the Youth Sunday service, after which a picnic dinner was enjoyed by the combined group. The Message was brought by Miss Mildred Murray. Participating in the service were Margaret Hall (organist), Sonny Murray, Grant Hall, Carolyn Elliott, Rusty Campbell, Wayne Loftis, Billy Murray, Wayne Young, Bobby Lee Murray, Crowder Whitt, Jr., and twelve members of the youth choir.

Douglas Albert of Pakistan and Elon College was the guest speaker at Sanford (N. C.) February 8. He was the featured speaker the preceding evening at a youth meeting in which three of our churches participated. **Boy Scout Sunday** was recognized by having Cub Scouts Kent Griffin and Michael Lee as candlelighters and Boy Scouts Billy Colebrook, Lynn Poe, Bill Brannon and Roger Thompson as ushers. Dr. David Shepherd is pastor of the Sanford church.

Mr. Roger Gibbs was the leader of worship at our Church of Wide Fellowship, Southern Pines, February 1 when **Rev. John Settlemyre** of the Mount Hope Evangelical and Reformed Church, near Greensboro, exchanged pulpits with **Rev. Carl Wallace.**

Father and son were guest speakers at Hunterdale church, Franklin, Virginia, February 1, when **Charles Garren,** president of the Southern Convention Pilgrim Fellowship, brought greetings and his father, **Martin T. Garren,** president of the Southern Convention, brought the morning message on "The Laymen's Responsibility in the Church." The youth choir presented special music and Agnes French and Betty Butler played organ piano duet.

National Church Architectural Conference meets this week in Los Angeles, California. They will emphasize the importance both of the "site" and the "sight" (appearance) of the new church. "Big or little," says Rev. E. S. Frey, chairman of sponsoring committee, "a church building program is a religious act which deeply affects the whole life of a congregation. **More than 100,000 new churches are** needed in the next 10 years if denominations are to serve the nation's population." With 35,000,000 children between 5-13 predicted for the U. S. by 1962, "**Church schools and community centers** must become parts of the total church plant as never before, if our ministry to youth is to keep pace with this increase," according to Rev. S. T. Ritenour, executive director of the Department of Church Building, National Council of Churches.

Volume 111 Number 7

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Southeast Regional Meeting

February 24-25

Franklinton Center, Bricks, N. C.

The theme of the sessions of the Southeast Convention will be "Our Christian World Mission — Its Challenge and Our Response."

Dr. Ray E. Phillips, Moderator of the General Council of Congregational Christian Churches, and Mrs. Phillips, former missionaries to Africa for more than forty years, will be featured speakers. Dr. Phillips' most important contribution to the welfare of the people of Africa was the Jan H. Hofmeyre School of Social Work at Johannesburg, which he directed from the day of its founding in 1940 until his recent departure from Africa.

One of the most interesting of Dr. Phillips' many social service roles was that of "mayor" of the Moroka Emergency Camp, a shanty community of 75,000 non-whites on the outskirts of Johannesburg.

Mrs. Phillips worked with Bridgman Memorial Hospital, Talitha Home for Delinquent African Girls, the Helping Hand Hostel for Working Women, Girl Guides (Scouts), and Zenzele Y.W.C.A., African branch, as well as Hofmeyre School.

Another speaker will be Rev. John F. McClelland, chairman of the board of directors of our Board of Home Missions, and a members of the general board of the National Council of the Church of Christ in the U.S.A. In 1944, he was asked to establish the first church in the Home Mission Board's high potential program — Silver Springs, Maryland. There was only a building site when Mr. McClelland arrived. Ten years later, the church had an active membership of 1,055 and a church school enrollment of more than 1,000, with three full-time ministers.

The Southeast Regional Meeting includes Congregational Christian Churches of the Southeast Convention (Georgia, Alabama, Tennessee, Florida, South Carolina, Kentucky), the Southern Convention (North Carolina and Virginia), the Convention of the South (Alabama, Mississippi, Georgia, South Carolina, North Carolina, New Jersey, New York, Oklahoma, Texas, Tennessee, Kentucky, and Virginia), and the Florida Conference. Respective Superintendents of these Conferences and Conventions are: Rev. James H. Lightbourne, Jr., Dr. William T. Scott, Rev. J. Taylor Stanley, and Rev. Robbins Ralph.

Delegates are expected from many churches in this area to attend the meeting at Bricks, N. C. Rev. Judson King is Director of Franklinton Center.

HOLY NECK WOMEN SECURE 65 SUBSCRIPTIONS

The Women's Fellowship of the Holy Neck Christian Church met Tuesday, February 3, in the felllowship hall. The president, Mrs. Nancy March, opened the meeting with the poem "Others." Devotionals were conducted by Mrs. R. T. Grissom. The minutes of the December and January meetings were read and approved.

It was announced the fellowship will sponsor a Bible Study to be held each Sunday night for 6 weeks. The first study will be Sunday, February 15, and will be preceeded by a covered dish supper.

Mrs. F. A. Jordan, Christian education chairman, announced that 65 families in Holy Neck Church have subscribed to **The Christian Sun.**

Mrs. Allen Piland, historian, read the history of the fellowship for the past year.

The fellowship voted to contribute $30.00 toward the public address system, which is to be installed in the church. This has been a project of the Intermediate S. S. Class. Final plans were made for serving the Holland Ruritan Club their February dinner.

A dedication service for the Friendly Service Gifts was conducted by Mrs. Emmett Piland. A social hour followed adjournment.

Notes From The Superintendent's Diary

Sunday, January 25, was an eventful day for Dr. J. Earl Danieley, President of Elon College, Dr. John G. Truitt, Superintendent of the Congregational Christian Home for Children, Mr. Martin T. Garren, President of the Convention, and the writer. About 8:00 o'clock in the morning, we left Elon College for Fayetteville, N. C., where at 11:00 A. M. we shared in the Installation Service for Rev. G. Truett High as minister of the Eutaw Community Church, Fayetteville, and the Hope Mills church. Mr. Garren presided at the service, Dr. Danieley preached the sermon, Dr. Truitt gave the installing prayer, and Superintendent Scott gave the charge to the congregation. The church congregations were well represented and gave every indication that Rev. and Mrs. High and their family are ably leading them. Following the service, we shared in a church family dinner in the dining room of the church.

Immediately after dinner, we were on our way to Piney Plain church near Raleigh, where we attended the open house at the new Piney Plain church parsonage, now occupied by their beloved pastor, Rev. G. M. Talley and his family. The Piney Plain church and parsonage are almost on the very edge of Raleigh in a progressive and developing community and this beautiful new parsonage will add substantially to our Christian witness in that area.

Leaving the Piney Plain parsonage, we made our way toward home, traveling by Martha's Chapel Christian Church, near Chapel Hill, which church was organized by James O'Kelly about 1800. This stately church stands at the crossroads to bear continued witness.

Traveling about four miles from Martha's Chapel, we visited O'Kelly's Chapel, also organized by James O'Kelly, about 1794. From O'Kelly's Chapel, we went to the O'Kelly family cemetery and visited the grave of Mr. O'Kelly and others. The O'Kelly cemetery is being better kept under the direction of the Historical Society of the Convention.

Our last stop was in Burlington, where we visited Rev. and Mrs. G. Harold Myers, the new leaders of our new church — a United Church of Christ mission being sponsored by both the Congregational Christian and Evangelical and Reformed Mission Boards.

This was an eventful day for those of us who had the privilege of these visitations and though tired at the end of the day, we were gratified to see the growing witness of the Gospel in our churches to our Lord and Saviour, Jesus Christ.

William T. Scott

Church Reading

Paul's letters to the churches of Asia Minor (the present Near and Middle East) were among the first attempts of the early Church in the field of Christian literature. They had no printing presses. There was no radio or television. But there was need for the message to go to people in far places. Paul had little time for writing until he landed in prison at Rome, and then both his blindness and his chains made writing difficult. But the message burning in his heart flowed through the pen of an amanuensis, perhaps another prisoner, and it went to the young churches to be read to the congregation, and perhaps passed on to another congregation. (See Col. 4:16) Today in the land where his letters went our Congregational Christian editors and printers keep a steady flow of Christian literature going to the people.

The urgency of a message fills great libraries with books, and sends train loads of newspapers and magazines across the nations daily. Those who have curiosity enough to read discover what messages are being emblazoned in print and preserved for posterity. They feel the currents of life as it is being lived in our present world. Here and there are a few who by refusing to read, or by being too busy to read, cut themselves off from these currents of knowledge, and ultimately find themselves bewildered by the progress which was made while they were not watching.

To save our church people from such bewilderment the Southern Convention spends a few thousand dollars annually to produce and distribute **The Christian Sun.** News of what is going on in our bailiwick is important. Not far from where we worship and work in a church other people are learning new things about God and the world in which we live. They discover new ways to bring the message of Christ to people, and new services to humanity. But the Congregational Christian churches have no monopoly on the Christian gospel or program. Multitudes of other people are striving to discover the will of God for our day. The new light which they find may brighten our way, if we know what it is. How can we know unless we read? Of course we do not grab every idea that comes our way and change our philosophy over night just because we have read a paper. Neither do we try every plan that is suggested. But we need to know. We need to know what others are thinking and doing. Otherwise we are tied to the past and are hopelessly left behind the marching army of the Lord.

Making known to our church people what is happening in our world is the business of **The Christian Sun.** This job we try to do faithfully and to the limit of our ability. But a comparison of the subscription list and the church membership totals makes it painfully obvious that the majority of our Southern Convention church people never know what is in this paper. Where do they get their knowledge of our church, or of the Christian world? How do they learn about our missionaries, soldiers of the Cross in our modern age? Must they continue to miss the thrill of people who are building new churches, of young people who pay to work in church-sponsored services during the summer, of laymen who travel hundreds of miles to share ideas and fellowship and work with others of like mind, of women who lay on the altar of their churches thousands of dollars annually and who month by month study the worldwide mission of the Church?

Is your church sending **The Christian Sun** to all the homes of your people? If so, you are expecting your people to be intelligent Christians and efficient churchmen. You may rightfully expect that young people who read the paper each week will, some of them at least, enter the ministry of the church you love.

Lent Is Time For Evangelism

The old English word lencten, from which our word lent derives, meant spring. The Christian idea of Lent seems to have to do with the springtime of the soul. Christians who for forty days try to know Jesus and to follow his example of sacrificial service find that there is new life within the spirit, that growth in right thinking and living are evident, that there is a new sense of vigor, that truth flowers in action. This new life of the spirit brings beauty into daily experience.

It is perfectly natural for those who enjoy music to want to share musical experiences with others, for lovers of flowers to invite their friends through their gardens to enjoy beauty and fragrance, and for Christians to share their knowledge of Christ with those they love. This sharing in the field of religion is called evangelism. Until musicians and florists lose their desire to share their joys with others, those who are Christian should have no hesitancy in saying to all and sundry that in following Christ there is strength for trials, courage when the way is dark, beauty in rugged places, comfort on a cross, life after death, and companionship along life's way — that in the presence of Christ there is joy always. That is evangelism at its best, for it is the message of a witness.

Furthermore, words are not always necessary for evangelism. Life is what counts. During Lent those who do their daily devotions with serious reverence, and make new types of sacrifice, thereby witness to faith in Christ, and they become better people, so much better that those who know them are aware of the sweeter spirit, the greater joy, the more humility and the increasing loyalty of the devotees. The dime-a-day saved for the Easter offering, the extra offering for the new church by one whose income is very limited, the regular and prompt attendance at all church services, a reverent attitude in divine worship, a friendly word to strangers, an unexpected visit to a neighbor, especially if the neighbor is in distress, a song of hope in an hour of trial, a spontaneous expression of faith to one who knows not the joy of faith in Christ, an invitation to attend the Lenten (or regular) services of church — all these things are obvious to those who wonder how Christian we are, and who may secretly wish they knew why Christians are so good and so happy. It is the type of evangelism that is needed in Lent, the springtime of the soul.

Then, of course, there are the church services and the visitation programs that emphasize evangelism by the direct approach. They are very important, but, as any pastor knows, they are almost hopeless unless the other things come first. When Christians themselves are growing, when the dormant life is flowering in the springtime of the soul, then there is a chance for the Church to grow by the addition of those who are blessed by the breath of new life which flows like a breeze freighted with beauty and fragrance across a lovely garden.

Our World In Miniature

A picture of mankind's relative shares of material prosperity.

Henry Smith Leiper

If in imagination we compress the present population of the world, now over two and a half billion, into a group of a thousand persons living in a single town, the following is the picture of contrasts we would then vividly see.

Sixty persons would represent the U. S. population: all others would be represented by 940. The 60 Americans would have half the total income of the entire town; the 940 would share the other half.

Thirty-six of the Americans in the town would be Christian Church members; and 24 would not. In the town as a whole, about 300 would be Christians and 700 would not. At least 80 persons in the whole town would be believing Communists and 370 would be under Communist domination. Possibly 70 in the whole town would be Protestant Christians.

Three hundred and three persons in the whole town would be white; 697 would be non-white. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40.

The Americans would have 15½ times as much per persons as all the rest on an average. They would produce 16% of the town's total food supply, eat up all but 1½% of that total supply and keep most of it for their future use in expensive storage equipment. When it is remembered that most of the 940 non-Americans in the town would always be hungry and never know quite when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast reserves becomes fairly apparent, particularly in view of the fact that the Americans already eat 72% above the optimum food requirements. They could actually save money by giving away excess food because of the cost of storing it: but they think that would be a dangerous "give-away program of soft-headed do gooders."

The 60 Americans would have of the town's total supply, 12 times as much electric power as all the rest; 22 times as much coal; 21 times as much petroleum, 50 times as much steel and 50 times as much in general equipment.

The lowest income groups among the 60 Americans would be better off than the average in much of the rest of the town.

Literally most of the non-American people in the town would be poor, hungry, sick and ignorant. Almost half would not be able to read or write.

More than half would never have heard of Christ or what he stood for. But very soon more than half would be hearing about Karl Marx.

In view of these facts it is interesting to think that the average Christian American family would be spending $850 a year for defense in force, and less than $3.50 a year to share with the rest of the people in the town the knowledge of why there is any Christmas.

This Interested Me

Emily C. Lester

Mrs. Henry McDowell (whose husband wrote the article about Africa found on page 7,) told a true story to the Women's Fellowship at Buck Hill Falls recently which interested me very much.

The McDowells were coming back from village visiting when they saw a woman and baby beside the road. Investigating, they found the woman was very ill. She refused their offer of a ride until her husband came — he would carry her and the baby, put them down and go back and get their bundle of belongings, and then carry his wife and child again. All went to the hospital in the McDowell's car. The mother died, the father had other children to care for at home and was about to be called into forced labor for the government. Mrs. McDowell offered to keep the baby. From her interest in caring for that child a "well-baby clinic" and mother's meeting developed which brought hundreds to the mission each week, where they participated in a religious service, learned something about disease prevention, and had their babies and small children checked and cared for.

Mr. and Mrs. McDowell are on pre-retirement furlough. He first went to Africa in 1919; Mrs. McDowell went in 1947. Part of their time will be spent in Kings Mountain, North Carolina, where Mrs. McDowell's parents live. Any church group wishing a first-hand story of African mission work would find it in the messages of this fine Negro couple.

About ◦ ◦ ◦

A PRICELESS GIFT

"You have just received a priceless gift", said the judge to a group of people, young and old, who had been sworn in as naturalized citizens.

The priceless gift to which the judge referred is citizenship in the United States, for when a person is protected by the Stars and Stripes. . .

He owns a part of the most miraculous country in the world, or in history.

He has protection of officers and courts, who guarantee his rights as a free citizen.

He has the benefit of hospital and medical services and research without parallel anywhere.

He has a part in a public school system of world renown, and a voice in the selection of its teachers.

He has both privilege and right, without interference by individuals or the government, to worship when and where he pleases.

He has a share in thousands of acres of timberlands and parks, mountains and deserts, and in millions of miles of highways — all for his convenience and pleasure.

He has a voice in hiring public servants whose duties are to protect his interests, to give him a fair chance in business or the professions, and to guard his health.

He has a voice in a government not perfect because it is man-planned and managed, but which stands as a world recognized monument to the sacredness of the individual.

These are among the many things that compose a priceless gift to the naturalized as well as the native-born United States citizen who really breathes the soul of his adopted or native land.

C. B. Riddle

Shallow Ford Christian Church was host for the Elon College Community World Day of Prayer service last Friday at 7:30 p.m.

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

Slightly

Series by Henry E. Robinson

This in an intriguing adverb. It speaks of margins — slightly more, slightly less. These margins are all important in life because life's battles are seldom decided by overwhelming odds. They are decided by narrow margins.

A few days ago I attended a track meet held on the field of our local high school. I was there mainly to see my son compete in his first race. He is only a freshman and a beginner in this sport, but it meant a lot to me to see him run his first race in real competition — as it would to any father. The interesting point of concern that I would have you note about track meets is the narrow margins of victory or loss .After each jump a tape is stretched and the measurement down to a half or even a quarter of an inch is recorded. Stop watches are held on the runners and elapsed time down to the 1/100 of a second is likewise recorded. Many of the contests are decided by fractions of seconds. A given meet may be decided by ½ a point. That ½ point may be made by a tie for fourth place. That tie may be achieved because a contestant jumped ¼ of an inch further than a rival. But because he was even so slightly better, his team won the meet and brought home the cup. At the moment ¼ of an inch would seem trivial. In the overall picture it meant victory for the school. The small amount of added effort by that one boy was the difference between first and second place.

I heard a famous ball player asked this question in an interview not long ago: "What is the difference between the major and the minor leagues?" His answer was interesting. He said that the difference in play in a good minor and a major league, was ever so little. Sometimes in spring training a minor league team will defeat a major league team. But the difference, slight though it is, is there. Over the season that difference in excellence of play will always give the percentage of victories to the major league team. What about major league players? Are they so much better? The answer is no. They are slightly better, but that little difference makes all the difference in the world.

A very delicate operation is required to save the sight of an eye The trained hand of the eye surgeon holds the answer between sight and blindness. Margins down to the 1/1000 of an inch are involved in this incision or that suture. There are two surgeons available to perform the operation. You as parent of the patient must make a choice between them. You ask the doctors, you ask your friends, you ask the nurses where these men practice — "Which is the best?" Again and again the answer comes back "They are both good." But you say: "One must be better than the other." Finally some word, some statistic, some feeling prompts your choice. You make your selection. You must have the best — not the second best for this operation. The difference that prompted your decision was ever so small — but it was ever so important. "Slightly" better meant everything. It may even have meant the difference between blindness and sight for your child.

MY SYMPHONY

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my symphony.

William Ellery Channing

(The above hangs on the wall in the office of Rev. Lillian Gregory, executive secretary of our National Women's Fellowship.)

I often wonder if God isn't watching us just as closely when he is about to chose a servant for a most important task. I can imagine that several others came into holy review when he needed a leader to save his people Israel from the oppression of Egypt. God weighed their many acts, thoughts, and traits most carefully. I can imagine that two people were very carefully considered. Finally, God chose Moses, who has become the great law — giver, the great champion of all the oppressed, the character head and shoulders above all others of the Old Testament. What about that other who was almost chosen, who was nearly as great, who was only slightly less qualified. He is never mentioned; we do not even know his name.

This trend of thought brings me to two comments. First, if the act you are about to commit is ever so small, but it is wrong, please do not do it. It could mean the difference in the overall picture of your life between success or failure, between victory or defeat, between low and high character. At this moment it seems trivial and insignificiant. If it is wrong, to God it is ever so important that you discard it and rise above it. You may never have to make a great and mighty decision between good and evil. But I'm sure we are called on every day to make small ones. If we make those small decisions in favor of evil, by eventide, we feel small and mean and most unhappy. If we have made them for righteousness we feel clean and worthy to be called a child of God. Second, if you are contemplating some act of kindness — yes, even so small. Please do it. Again, very few of us ever do a great and mighty act of righteousness. Few of us are that important, or are in that sort of strategic position of influence. But everyone of us can do many small deeds of thoughtful kindness every day. I would even say every hour. A word of encouragement, a letter to a lonely friend, a prayer for a troubled heart, a flower for a shut-in, a tray for a sick and forgotten soul. Small you say. It is not small for that one who feels God's touch through your hand and heart. It is not small for one who thought the world had passed him by, but found it still loved and cared through you. It is not small for one who is tired and ready to fall and receives a hand of help to carry a heavy load. Not small for one who has just read a great promise: "Come unto me all ye who labor and are heavy laden and I will give you rest" and wondered if Christ would keep that promise. To us these daily acts of goodness may seem ever so slight. But in the scales of God they will be the weight that tips the balance toward the day and away from night, that make the world a joy and not a sorrow, that win the field for God and not the Evil One, that show love ever supreme over hate, that break the bonds of fear and establish courage for the issues of life.

An Instance Of God's Continuing Activity

Henry C. McDowell
Missionary of the American Board

Ngulu, in the Umbundu language of Angola, means pig. Sometimes male babies are named Ngulu. The Ngulu of this story was a mere lad when in 1880 the three pioneer missionaries of the American Board reached the Bailundo country, after a hazardous overland trek of 250 miles. He was attracted to the newcomers. Now the Grand Old Man of the Umbudu Church, he remembers how he sat behind a tree and wept when a half-caste slave trader had lied to the Paramount King about the intentions of the newcomers, and the missionaries were driven out, humiliated, and plundered. When King Ekuikui realized that he had been misled, he ordered the return of the missionaries, and little Ngulu was among the volunteers to fetch them from the coast. In the course of years he was among the original twelve converts, he was actually the first Ochimbundu to be baptized, and the original deacon for the newly formed Church of Christ in Angola. Though with meager training and just a jump ahead of paganism, he became the dependable evangelist and councilor of missionaries. He helped missionaries in the establishment of new stations, as recruits arrived from the States and Canada.

Amid the prevailing paganism and hostility, in some quarters, the only plausible procedure seemed to gather interested persons on the mission station. The approach had obvious limitations, and problems on the mission stations soon became acute. The missionaries prayed for recruits to occupy new areas. Ngulu heard their prayers and noted their concern. One day he announced that he felt called of God to go to the populous Epanda country and preach to his people, possibly opening an outpost there. He was discouraged; presumably the situation required that such outposts be in charge of white missionaries. The Africans themselves were sure that it would not work. To Ngulu God had spoken and in spite of serious misgivings on the part of Africans and missionaries he and his young wife set forth. Shortly afterwards Abraham was added to his name. He had gone forth to found a nation.

In this event God definitely broke through. When I reached Angola forty years ago the emerging church was in the midst of one of its truly glorious periods. Ngulu and his wife had touched off a revival. Folk who had begun to look upon the mission stations and the "word of God" as a personal refuge and escape from hazards of paganism, besides many other advantages, went forth, after a period of intensive training, in teams of two families to outlying areas. There were martyrs among them. There were some defections too. But they gave the Church of Christ in Angola direction and laid the broad base for a self-supporting and self-progagating church. Today there are thousands of Christian outposts. There are schools and hospitals. There is a vigorous church with a dedicated leadership.

Ngulu became the first ordained African pastor. Today he is the only surviving member of the original twelve members. Before leaving Angola I went for a parting visit with my Mentor Extraordinary and good personal friend. We reminisced, he over a period of seventy-seven years, and I over a period of thirty nine years. What had God wrought in our day? As he clasped my hand in a final farewell I told him about Aeneas (Virgil) who, after recounting his experiences over a long and turbulent period, concluded "All of that I saw and part of which I was." This we have seen, and part of it we are.

Charles W. Smith, Jr., a member of the Suffolk church, received the **God and Country Award** at the morning worship service of his church on February 8. Members of Troop 5, sponsored by the Baraca Men's Bible Class, attended the service in a group. According to his pastor, Dr. George Alley, Charles has worked faithfully for 12 months on this Award, spending much time with his pastor in the process. He is the only Eagle Scout among those of high school age in his church.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

The Japan Mission

15—**Miss Belle Bogard** has been a missionary of the Reformed Church since 1936 in Japan and Iraq. She is "loaned" to the American Board as teacher of English Literature at Kobe College for 6 years.

16—**Miss Constance Buell** is on pre-retirement furlough after 40 years of service as an educational missionary. She was principal of school in Tientsin, China for many years; interned in Japanese prison camp; returned to China 1946-51 for taste of revolution and communist government; and a final term at Kobe College, "where Japan's beauty and her promising young womanhood have had a healing influence."

17—**Rev. Frank Cary** is the son of Am. Board Japan missionaries, who has served there since 1916 until retirement last year. He taught at Kobe, Shoei, acted as Field Treasurer, served as pastor of Kobe Union Church; worked with pioneer churches.

18—**Mr. and Mrs. Otis Cary** are both third generation missionaries of the American Board. He is professor at Doshisha University. She is medical supervisor for the 400 Interboard missionaries in Japan.

19—**Miss Anne Cobb** went in 1955, immediately after graduation from Rockford College, for three year term as English teacher at Kobe College and has volunteered for additional year.

20—**Miss Angie Crew**, who visited the Southern Convention last fall, is now in West Milton, Ohio, waiting to go back to Kobe College. She was missionary of the Christian church for 7 years, previous to Congregational Christian merger, going to Japan in 1924. "Girls trained under her are rated superior in spoken English to students from any other Japanese schools, either private or government."

21—**Richard Devol**, who graduated from Carleton College in 1957, is serving a 3-year term at Doshisha University's senior high school and supervising activities at Carleton House, a hostel for students which is maintained by Carleton College.

Ministers Write About Lent

Lent — "Springtime Of The Spirit"

On this coming Sunday, February 1, I shall begin my sixth year as your minister. This means, among other things, that we shall soon begin our celebration of the Lenten season, together, for the sixth time. During each of these former years, you have heard me refer to this portion of the Christian Year as "the Springtime of the Spirit". In this season of 1959, I know of no better way to describe what our observance of Lent may mean.

At the beginning of his ministry our Lord spent a period of 40 days and 40 nights in the wilderness. It is believed that this was, for him, a time of spiritual preparation for that tremendous task to which he had been called. It is significant that he also "went apart" on frequent occasions other than this during the brief three-year course of his earthly ministry — his purpose being, of course, to renew the closest possible association with the One who had sent him into the world who was responsible for setting forth the terms of the mission in which he was engaged.

For those of us who are intent upon growing, ourselves; in wisdom, stature, and in favor with God and man; there is often something of this same sense of our having been sent into the world (in our own particular time and place) and that morally and spiritually we, too, are engaged upon a mission about which God, Himself, sets forth the specific terms. In other words, we find it impossible to know God's will for us from day to day unless in frequent times of spiritual preparation we deliberately seek Him and ask Him about it. It is in these same moments that we find the strength, which comes from our closest fellowship with Him, for doing that which we know He would have us do. It behooves every Christian person, therefore, to consider this time which we call Lent as one for repentance, for self-examination, for discipline of both mind and spirit, and for the renewal of that divine inspiration which is so essential if the Christian is to "rise, and act his creed"!

As we move along beyond these first five years we have spent together as pastor and people it will be my fervent prayer, as always, that God may so bless us in all of our life, both within and outside the church, that we may find the wisdom and courage necessary for the living of these days, and that when we hear the call: "Christian, rise, and act thy creed!", we shall ever be eager to obey.

George D. Alley
Suffolk, Virginia

JANUARY AT WARWICK

This month of January has been a full and rewarding month. We have seen the following:

1. The most consistently large attendance for morning worship that we have ever had. (It's certainly good to see the church well-filled each Sunday. Let's keep it up.)
2. The beginning of plans for the second unit of our building.
3. The Women's Fellowship's plan for eight circles.
4. The beginning of a Young People's Choir in addition to the Junior and Adult choirs.
5. The addition of ten new members.
6. The Visitation by 21 of our members on last Sunday, in which over 100 homes were visited.

I am sure that all of us are glad to see the deepening of interest and enthusiasm which is spreading through the church. We seem to be on the threshold of new opportunity for the church to have a more vital place in our own lives and in our witness and mission to the community. I am grateful every day to God for renewed health and strength, and the joy that I feel in my job.

A. Lanson Granger, Jr.
Warwick, Virginia

Union Lenten Services sounds like a good idea from Ohio! Our Snowhill church, Springfield, where Rev. Richard Jackson is pastor, shares in joint mid-week services with other churches of the United Church of Christ in Clark County each Wednesday evening. Snowhill members are also encouraged to share in inspirational luncheons in YMCA each Wednesday noon. Mr. Jackson is to be one of the luncheon speakers.

The Identity of God's People is the theme for Dr. W. J. Andes' sermons during Lent at the Elon College Community church. Last Sunday Rev. Harold Myers, pastor of the new United Church of Christ, Burlington, assisted Mr. Andes in the morning service.

We Observe Lent

The celebration of Lent goes far back into the history of the church. It began as a prolonged fast in preparation for Easter and was originally 40 hours in length — commemorating the 40 hours between Jesus' death on the cross and his resurrection on Easter Sunday.

Gradually the increased prestige and growth of the church resulted in the lengthening of the period of self-denial from 40 hours to 40 days. Lent was early observed as a time for penitential prayer, generosity and deeds of kindness to others. It is this three-fold emphasis that we are seeking to regain for our own spiritual growth during the period of Lent — 1959.

At this particular season there seems to be a close correlation between what is happening in nature and what happens to the human spirit. The word "Lent" means spring. At this time, when life is stirring in plants, trees and shrubs, there also seems to be a stirring of life in the human Heart. As our eyes behold the glory of the springtime, there also comes within our cold hearts a wistfulness, a desire to live on a higher level than we have known, a longing to know and to be known by our Creator.

Members and friends of Snowhill Church are encouraged to observe Lent this year in one or all of the following ways:

1. Regular attendance at the morning worship services.
2. Participation in the Union Mid-Week Lenten Services.
3. Individual Daily Devotions, using the Fellowship of Prayer.
4. Bible Study — a group sponsored by the Women's Fellowship will meet each Tuesday at 9:15 a.m.
5. Lenten Offering — set aside a little each day for the Easter offering for missions.

Richard L. Jackson
Springfield, Ohio

The Challenge Before Us

ASH WEDNESDAY, the first day of Lent, falls on February 11. What does "Ash Wednesday" mean? In the olden days people used to come into the temple court and sit in ashes that had been placed there and pour them over their heads as a sign of penitence — sorrow for their sins. So, Ash Wednesday is the gate to the Lenten Season which is a time of spiritual preparation for the joys of the resurrection on Easter Day. The whole forty day period (not counting Sundays) is a time for repentance; of self-searching, of Spiritual Cleansing. The proper observance of Lent will bring enrichment of heart and soul, and we call you to its **full Spiritual Possibilities.**

A CENT-A-MEAL TO MAKE A CHRISTIAN WORLD is a part of our Lenten Challenge. For many years our church has offered to each family one of these little boxes to keep on the eating table, and with every meal we remember that there are millions that have no food, and many millions more who do not know Christ. The putting of a coin into this box should be an act of worship, an offering unto God. Our Women's Fellowship sponsors this project each year. They will try to have your box in your home by Ash Wednesday. Please let the children know what that box means, and give them the opportunity — encourage them — to put some of their coins in. Give them a sense of sharing. Make your daily offering for Missions a Spiritual Blessing.

THE PASTOR'S CLASS is another great Spiritual Pilgrimage across the weeks of the Lenten Season. The first session will be held the first Sunday in Lent, which is February 15. The pastor will take over the Junior Department for six weeks. They will meet in their department for worship, and will come to the Chapel at ten o'clock for the studies. Those in the Junior High Department who have not already become members of the church will join us for study. We like for the children to be in the Pastor's Class for two years before joining the church, but this is not a rule. Adults looking forward to church membership may also attend.

WE HAVE A BIRTHDAY! February 15 will mark the day when the congregation of this church marched across Roanoke Avenue, from the old church building, which is now the "Baker Apartments", into what is now our Sanctuary, which was just being finished. That event took place 29 years ago. Through all these years we have made it an occasion of joy, and of giving special offerings to our Building Fund. We hope you may make it an occasion this year that will be expressive of your love for your church.

OUR CHURCH ATTENDANCE CRUSADE is really coming into its own. Each Sunday we see some of our members beginning a new interest by their presence in Church. Last Sunday, 282 people were present. Records are kept each week, and when Easter is over we will be able to measure accurately how many of our members 1. Attend church regularly. 2. How many come just occasionally, and 3. How many do not come at all. If you are not in group "1", let's move up a notch! Our total concern is for your Spiritual welfare. Help your church help you. Come next Sunday.

Jesse H. Dollar
Newport News, Virginia

THE LEGEND OF THE DOGWOOD TREE

At the time of the Crucifixion, the dogwood tree was as large and strong as the oak, and was chosen as the timber for the Cross.

To be used for this purpose distressed the tree, and Jesus, in His pity, promised: "Never again shall you grow large enough to be used for a cross. Henceforth the dogwood tree shall be slender and twisted; its blossoms in the form of a cross . . . two long and two short petals. At the edge of each petal there shall be nail prints; in the center of the flower, a Crown of Thorns. And this tree shall be cherished as a reminder of My Cross."

So it has been, and the springtime flowering of the dogwood has remained a symbol of Divine Sacrifice and the triumph of Eternal Life.

How Jesus Dealt With Men is the theme for Lenten Thursday evening services at Eutaw Community, Fayetteville. Theme for Lenten Sunday morning services is **Portraits of Jesus.** Rev. G. Truett High is the pastor.

Asheboro church Stewardship Committee, of which Street Morgan is chairman, will award a Bible at Easter to the junior, young person, or adult who submit the best poster, hymn, poem, essay or plan on the theme, "Time, Talent, and Treasure."

A guest minister each Sunday evening during Lent is the plan for the Asheboro (N. C.) church, of which Rev. Clyde Fields is pastor. Western North Carolina Conference ministers who will preach are: Rev. Garland Bennett, Rev. William T. Joyner, Rev. Avery Brown, Rev. Robert Bennett, Rev. Robert Hultman and Rev. Lynwood Hubbard.

In observance of **National Brotherhood Week** the filmstrip **Judaism,** which is one of a series on the Worlds Great Religions prepared by **Life** magazine, will be shown Sunday morning, February 22, at 9:45 in our Newport News church fellowship hall. This filmstrip will also enable the group to see, at the beginning of the Lenten season, the spiritual background from which our Christian faith came.

People Who Shared His Passion is the Lenten sermon theme at our Newport News church. Dr. Jesse H. Dollar will tell on succeeding Sundays of Peter, James and John, Martha and Mary, Mary Magdalene, and Thomas; during Holy Week of the Multitude, Cleopas of Emmaus, Philip, Simon of Cyrene, Caiphas. Communion topic will be "Jesus Shared His Passion," while the Good Friday one will be "Pilate Shared His Passion." The series will come to a climax on Easter Sunday with services at 8:30 and 11:00 centered around the topic, "We Share His Passion."

A Page for Young People Edited by R. L. Milteer

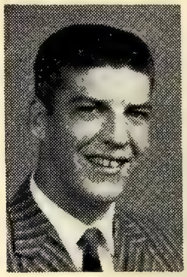
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Dick Apperson

Youth Through The Years

One of the most gratifying jobs I have ever done is that of working with young people.

As a youth I worked in the young people's group of the Methodist Church known as Epworth League at that time, now Methodist Youth Fellowship. When I grew older, I became a leader of this group. Later, I became one of the leaders of the Suffolk district.

When I married and became a Congregational Christian, I began working with their young people, known then as the Young People's Missionary Society, or Christian Endeavor. I worked in the local groups and as the superintendent of the Eastern Virginia Young People. I was working in this capacity when the young people in our conference changed to Pilgrim Fellowship. At this time, I am serving as an advisor of the Southern Convention from Virginia. I served once before about ten years ago. I have worked with Convention leaders such as Miss Betty Chicoine, Miss Patty Lee Coghill, Rev. John Graves, and Rev. Robert Knowles.

It is rewarding to me to see our youth at work in their local groups, conferences, and the Convention, and to see them as they go out into the world as ministers, missionaries, youth leaders, Sunday school teachers and superintendents.

We have a most capable group at work in our Convention at this time. With Rev. Robert Knowles to direct us, we are looking forward to a great year's work in Pilgrim Fellowship.

Listen, Local Groups! No matter how small you are, the Convention Officers can not do their best without your support. They are ready to help you, only for the asking, with worship materials, program materials, films, visits, or any other suggestions.

I am grateful that I have had a part in the accomplishments of the young people.

Mrs. R. E. Brittle, Counselor
So. Conv. Pilgrim Fellowship

NO TITLE YET

David Andes

On Friday, February 6, our committee met to decide upon the proper title for our new youth page. We felt that we should have a name that would really benefit the page and express its true meaning to young people. I'm very sorry to say that only four suggested titles were received in the contest. We would like to thank the following churches for their suggestions: Ingram Christian, Elon College Community, Burlington First, and Damascus.

All of these were good titles and we appreciate them, but none of them impressed us as being more appropriate than the tentative title which we now have. Therefore, we decided to leave the contest open indefinitely until a more suitable name is submitted. This may be brought up at your spring rallies if it is still open then. We appreciate all cooperation in getting the right name for our youth page.

Is Your Church Listed Below?

Out of the 209 churches in the Southern Convention, 48 of them sent articles to **The Sun** in '58 regarding the young people. 21 articles came from conferences and 6 from the Southern Convention P. F. If your church is not listed and you submitted an article, please do not feel left out, but consider it an error of the editor.

IS YOUR CHURCH LISTED? IF NOT, WHY NOT?

Lets make it one hundred per cent for 1959.

Union Ridge
Eastern Virginia
Valley
First, Richmond
Wake Chapel
Southern Convention
Liberty
Antioch
First, Portsmouth
Reidsville
Union Church
Amelia
First, Burlington
Winchester
Shallow Well
South Norfolk
Hampton Roads Union
Apple's Chapel
High Point
Bethlehem (Nansemond)
Timber Ridge
Haw River
Third Avenue, Danville
Chapel Hill
Asheboro
Winchester, Va.
Danville
Lebanon
Hebron
Rosemont
Pleasant Ridge
St. Johns E & R
Greensboro, First
Suffolk
Lee's Chapel
Liberty Spring
Beulah
New Hope
Mt. Carmel
Raleigh
Warwick
Sanford
Western N. C.
N. C. & Va.
Bethlehem, Altamahaw
Franklin
Cypress Chapel
United Church of Christ
Oakland
Union Ridge
Report on the National Council

A Profitable Summer

Dick Apperson
Treasurer, Southern Convention
Pilgrim Fellowship

This past summer gave me more enjoyable and profitable experiences than I ever expected to have. These experiences were obtained by attending one of our work camps in Brookfield, Vermont, a typical New England village.

The work camp was in the last two weeks of June. For the work campers, however, the whole summer was filled with activity. The work camp's objective was to repair the house and grounds for a mentally retarded children's camp, Camp Silver Towers, which had only retarded girls in July and retarded boys in August. During July the girl work campers became junior counselors at Silver Towers, while the boy work campers worked on Vermont dairy farms, until they returned to the camp as junior counselors in August.

In the camp there were thirteen teen-agers and two co-leaders from all parts of the United States. Although we had not known each other before, it did not take us long to become one happy working family. I had never seen such an enthusiastic group of teen-agers.

One of the main reasons our work camp was so successful was that it was so democratic. We made our own daily schedules, and the co-leaders worked just as diligently as any work camper. We had three major projects: painting parts of the three-storied mansion, putting a new roof on the barn so that it could be used for conducting craft periods in Silver Towers, and repairing the barbed-wire fence around the four acres of land. Besides this, there were minor projects such as cutting the lawn, repairing the mail box, and cooking for ourselves. Believe it or not, the cooking was excellent!

Besides working on our projects, we grew spiritually through our daily morning watches, worship services, and interesting Bible studies. Never was there any trouble in starting a good discussion. Also we had a number of psychologists to lecture to us on retarded children; consequently, we were better prepared to work with the children as junior counselors. We attended many of our near-by churches and their Pilgrim Fellowship meetings, and invited the P. F.'ers to see all our projects finished at the end of the camp. To add to our busy schedule, we took two pleasure trips to beautiful Lake Dunmore and Mt. Mansfield, Vermon't highest mountain. At the end of the work camp, the boys moved to their respective dairy farms, and the girls prepared to meet their campers.

Each of us boys ran into more new and wonderful experiences in July. After a few days on the Martin Farm in East Brookfield, I soon became accustomed to the long working day from five-thirty to about seven o'clock. The day consisted of milking cows, cleaning the barns, mowing hay, raking hay, chopping hay, driving tractors and trucks, and performing many minor duties. Although this was hard work, I enjoyed it, for I had never done it before and had always wanted to. In the second week of July at the request of the Martins, I helped in their Bible School. In addition to this, I was assistant organist at a church in Barre, a near-by city famous for its granite. While having these exciting responsibilities, I met many new and interesting friends. At the end of July, we boys returned to Silver Towers with many experiences to tell each other as we began looking forward to becoming junior counselors.

In August we faced a completely new type of work and service. Because we never had more than seventeen campers a week, each camper received the individual attention he needed. They were from seven to seventeen years of age. The main objective of the counselor was to remember that these campers were human just as he was. Since they were used to being in the background of activities around normal children, it was hard to put them into the spotlight and make them feel a sense of accomplishment. After they once realized they could be leaders among themselves, however, it was a real joy to see them smiling as they never had before. Each counselor was in charge of two campers a week. Because of this, it didn't take long for the campers to begin feeling at home. From both the July and August camps, there were only two campers to become homesick. There were so many incidents during August it is impossible to relate all of them. They certainly were very valuable and made the counselors, themselves, feel a sense of accomplishment.

What a summer this was! The great sense of self-satisfaction and achievement I felt when returning home at the end of the summer is inexplicable. These profitable experiences were made possible by applying for a work camp, sponsored by our Congregational Christian Service Committee. The unique thing about work camps is that you pay to work. For instance, the Brookfield camp cost twenty-five dollars plus traveling expenses. The average month-work camp, however, which is usually not followed by any other activity, costs fifty dollars plus traveling expenses. Although this may seem somewhat unreasonable in some aspects, it actually is a tremendous bargain. In many cases the church will pay part of the camper's expenses. For those who are particularly interested in the Brookfield camp, there will definitely be one again this summer.

This article was written in the hope that more teen-agers from the Southern Convention will begin attending work camps. The teen-ager today must be realistic; he must realize the more experiences he obtains before finishing high school the better off he will be as a college freshman or as a beginner of a vocation. Any work camp offers a wealth of new experiences. It is up to each individual teen-ager as to whether he wants to spend his summer vacation wisely, or whether he wants to waste it by doing nothing. Although there are a few months before summer, it is never too early to select a work camp. Your minister now has a list of the ones in the United States and abroad. This is your opportunity; do not neglect it. By attending any work camp, you, too, can return home with that inexplicable feeling of self-satisfaction from a well-spent and profitable summer.

FROM THE EDITORS NOTEBOOK:

Some of our Southern Convention young people wrote devotionals for the Rev. Bill Joyner, to be published at a later date.

For the first time, these devotionals will be a part of our page at intervals.

I feel that these inspirational thoughts and ideas will be indeed a big asset to our page.

Be sure to watch for these program tips.

REMEMBER. . . . We are the first.

The Editor

Elon College Reports

CONTRIBUTIONS TO CAROLINA HALL
1958

Apple's Chapel	$ 75.00
Auburn	75.00
Bethel	120.00
Bethlehem	58.80
Beulah Church	100.00
Burlington	28.00
Church of Wide Fellowship, Southern Pines, N. C.	400.00
Damascus	100.00
Elon College Community Church	400.00
Greensboro, First	1,117.00
Greensboro, Palm Street	240.00
Haw River	225.00
Hayes Chapel	72.45
Lebanon Christian	100.00
Liberty, Vance	300.00
Liberty (WNC)	78.75
Monticello	164.52
Moore Union	67.56
Mt. Pleasant	21.88
Mt. Zion	387.25
New Hope	100.00
Oak Level	242.26
Piney Plain	44.62
Pleasant Ridge	130.00
Pope's Chapel	94.71
Ramseur (Pilgrim Fellowship)	10.00
Salem	148.00
Sanford	200.00
Shallow Ford	100.00
The United Church (Raleigh)	330.00
Union Christian (N. C.)	400.00
Wake Chapel	500.00
Winston-Salem	30.00
Youngsville	104.00
TOTAL	$6,564.80

CONTRIBUTIONS TO VIRGINIA HALL
1958

Antioch United	$ 100.00
Berea	300.00
Bethlehem	75.00
Burton's Grove	3.00
Church of Covenant, Lynchburg	23.00
Franklin	1,000.00
Great Bridge	200.00
Ingram	220.00
Isle of Wight	50.00
Leaksville	85.50
Liberty Springs	300.00
Newport	120.00
Newport News	1,000.00
Oakland	500.00
Rosemont (Norfolk)	100.00
Suffolk	1,250.00
The Christian Temple	1,000.00
Union Christian (Va.)	150.00
Windsor	375.00
Winchester (Congregational)	100.00
TOTAL	$6,951.50

The First Congregational Church, Winter Park, Florida, is celebrating its 75th anniversary this week. Special events include "An Afternoon of Reminiscences" for the Women's Fellowship; an Ash Wednesday service at which Dr. Louis Schulz (pastor 1945-57) will speak; sermons by Dr. Victor Chicoine (pastor 1934-45) on February 15; an historical presentation with tableau and narration, "We Remember," directed by Mrs. C. K. Huang that evening; and an anniversary dinner February 17 at which Rev. Robbins Ralph, Florida superintendent, will speak. The pastor is Rev. Joseph Parkman.

BURLINGTON Y. P. CONDUCT PRAYER MEETING

Prayer meetings in the First Christian Church, Burlington, have been under the leadership of the laymen and individual groups since the church has been without a full-time pastor. The Senior High Pilgrim Fellowship had the privilege of being responsible for the service Wednesday, February 4.

Clyde Gordon, Jr., president of the group, led the service. The scripture was read by John Kernodle, and the responsive reading was directed by Glenda Sutton. The theme of the service was centered around "Ourselves, Just for Today." Queenie Mulland and Gene Swift gave several helpful suggestions on how to prepare ourselves to do the work needed of us. Music for the service was by Frances Foster, Mollie Wrenn, Queenie Mull, Glenda Sutton, Vickie Swift and Phyllis Fitch. The service was closed with individual prayers from the congregation and the Mizpah benediction.

Today, We Borrow

W. J. Andes

February 11. 1959, the Elon College Community Church begins the process of borrowing money with which to continue the construction of the new church building. On this date we have bills totalling approximately $23,000 and we have cash on hand with which to meet these bills totalling approximately $18,000. The offering for the Building Fund last Sunday at the Elon College Community Church was $575.00, with several dollars having come in since then. So today we borrow the difference and pay the contractors.

The new building continues to rise. The roof should go on this week or next, depending upon the weather. The walls separating the classrooms in the basement are almost complete. Most of the water pipes have been installed. The Building Committee hopes to have prices on pews, chancel furniture and other equipment within a few weeks.

This minister would like to take his hat off to the members and friends of the Elon College Community Church. They have given generously and will continue to do so. We have been able to pay construction costs ever since October when the first bills rolled in. They have not murmured nor repined that they are having to carry an unusual load for the other churches of the Convention. Children from the Children's Home attend both Sunday School and Church services of worship. Space must be provided for them and for the college students who attend. The church building is much larger because of having to provide all of this extra space. We are delighted to have these people in our congregation from time to time. The church is happy to provide facilities for them.

Many thanks to the Women's Fellowship of the Southern Convention for their Thank Offering gift and to other individuals who have given to help share in the construction costs of the building which is to be used by so many other than the immediate congregation. The Mission Board of the Convention is sharing a little in the costs. Friends from nearby churches, from Mississippi, from New York, send gifts now and then. The Church Building Society will help later with gift and loan. For all gifts and givers we are grateful.

Jesus Teaches About The End Of The Age

Background Scripture: Mark 13:1-37

Devotional Reading: I Peter 4:12-19

Memory Selection: **Take ye heed, watch and pray; for ye know not when the time is.** Mark 13:33.

This is not an easy lesson to teach. It concerns predictions concerning the destruction of the Temple in Jerusalem, and the "end of the age." The former event is a matter of history and does not concern or interest us as a matter of fact. The latter event is a matter of wide and often wild speculation which in the words of Jesus himself cannot be foretold by any one but God himself. But there are helpful lessons embedded in both themes.

MAGNIFICENT BUILDINGS, BUT WHAT OF IT?

The disciples were "country boys" and they were amazed and awed by the magnificence of the Temple. They might well be, for it was a magnificent building both in size and in appointments. Built on the top of a high hill which had been leveled off, it was a huge building covering what was the equivalent of a large city block. Built of the best available material, it was embellished with gold and silver and marble and alabaster. It was a monument of the builder's art and a symbol of the religious life of the nation. In amazement and awe the disciples exclaimed "Master, see what manner of stones and what buildings are here!"

The Master's reply seemed unsympathetic and unsupported. "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." While he probably shared the admiration of the disciples for the material splendor of the Temple, he was more interested in the quality of the religious life which it nourished and expressed than in the quantity of material and its arrangement in it. The disciples were impressed by the abundance of the things in the Temple; Jesus was saddened by the lack of true, honest religion within it.

All of this brings to mind a story which a visiting minister told at Massanetta Springs Bible Conference several years ago. He told about a party which was being shown through historic Westminister Abbey by a guide. He was discoursing at great length and in extravagant language about the glory and the grandeur of the place. When he stopped for questions an elderly woman quietly asked "Young man, how many people have been saved here?"

It is all right to have beautiful churches and lovely chapels. But the true test is not how they look or how much they cost, but what goes on in them. Do they foster true religion? Are they designed to put people at ease, or to send them out to serve their fellowmen? Furthermore it should be remembered that temples and churches may be destroyed, but religious faith and hope and life endure. The words of Jesus found tragic fulfilment — only a few years after he spoke the words in today's lesson, the Temple was laid waste. But God and Christ and the Church remain. It is the spirit that quickeneth. Better a plain, inexpensive building in which there is the spirit of the living God, than the most magnificent and costly church which is dead spiritually.

SOMETHING ABOUT WHICH WE KNOW NOTHING

"Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?" The disciples wanted to know when the "end of the age" would come, when the things Jesus had told them would come to pass. They can hardly be blamed for that. And they were not different from countless men and women since that day. Many individuals and many sects have tried to work out their own schedule for the end, in some cases even to the exact day and hour. For instance there was a group of people called the Millerites who set the date for the end of the age and Christ's coming somewhere between March 21, 1843 and March 21, 1844. Indeed they were so certain about the matter, that they sold their goods and property, paid all their debts, and waited patiently and expectantly for the fateful day to come. When it did not come as they expected, they decided they had made a mistake in their figuring — they used Daniel 8 and 9 in making their calculations — and they did another sum in arithmetic and set October 22, 1844, as they new date for the end of the age. Profiting by their mistake, many sects which now believe in the end of the age refuse to set a specific date, although some of them see in contemporary events signs of his coming, and feel the event is imminent. The fact is that Jesus himself said that no man, nor the angels in heaven, and believe it or not, not even he himself knew — only God knows, and he has not told any man!

SOMETHING WE CAN DO ABOUT IT

Although we cannot know anything about the end of the age, we can do something about it. We can stop speculating about it, and begin to serve and to get ready for it. We can live today as if the end of the age were coming tomorrow. We can be wide awake and ready for it when it does come, or if it does come. We can adopt the policy of Lincoln. He said that he knew a great day of crisis and peril would come to him, and when great things would be expected of him, and he said "I'll prepare myself and get ready for it." We can prepare ourselves by faith and devotion and sacrifice and service. Jesus said we could do two things — WATCH and PRAY. Watching means a steadfast and resolute maintenance of our loyalty to Christ, expressing our courage of heart in troubled times, and praying means giving more concern for seeking first the Kingdom of God than of thinking about the second coming of Christ. And both watching and praying involve working. Abraham Davenport the good old Yankee had this rare combination, when in connection with the famous "Dark Day" he got up in the Legislature and said "If it is not the end of the world, we need not adjourn. If it is the end of the world, I would rather be here doing my duty when God finds me. I move that candles be brought and that we go on with the business of the Commonwealth."

SUNDAY SCHOOL LESSON

FEBRUARY 22, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

Matron Still Needed

John G. Truitt, Superintendent

Dear Friends:

Again may I remind you that we are carrying on here under the handicap of a vacancy in our staff — a dietician, or kitchen matron is needed. We are using Mrs. Wilson, our sewing matron, as a supply, and she is a very good one but her work of mending and sewing is getting far behind. Therefore, if anyone reading this report knows a person whom he or she would like to recommend, please send me her name and address. The position offers board and room, a satisfactory salary, a weekend off every month, a day off every week, two week's vacation. And to anyone definitely interested in rearing and training children and young people as an intimate friend it is a thrilling, exacting, job. It should be avoided by the unprepared. It is more than rightly planning, and properly serving meals, for around 75 growing children and some of the staff members, for it is also having a hand in training children and in helping to maintain a homelike atmosphere for all on the campus.

Our newest child is Thelma Byrd, nearly six years old, from Portsmouth, Virginia. She has been deprived of so much, and everything is so strange and different here, that it takes being a brave little girl for her to make it; but she is doing fine and we are all helping her and gladly. One of our many fine pastors found her in her need and in due time and due process brought her to us. What a good thing it is to have such a Home for such a needy little girl!

The past weekend I came down with something that gave me a fever and a physician's advice to say in bed and take it easy. So a Sunday date had to be cancelled, and a date with the ministers conference of the Western N. C. Conference would have had to be cancelled today (Monday) but for the fact that John Biggerstaff could go for me, and I dare say the ministers will tell me when they see me that I had better send him again the next time. When he has "gone to bat" for the Home on occasion before he has done a fine job. I am feeling much better and hope to be out if the weather is better by tomorrow.

Let us all be looking forward to our campaign for $150,000.00 to help bring this Home up to at least a minimum of what it ought to be. It is a thrill to so many of us to think that we are going to be given a united opportunity to rise up and do something worthwhile for this arm of our Church. As you are called upon in some capacity to give of your time and your leadership please be ready to help. Thank you for the funds this week, and for all your concern and help and prayers.

THE PRELUDE

The Prelude is a pathway from everyday life to the nearer presence of God. Be silent, be reverent, be thoughtful. Within thy spirit lift a prayer for thyself, for those who worship here, and for the work of Christ in the world.

—Shelton Memorial, Portsmouth, Bulletin

During the coming year, CARE plans to distribute enough U. S. milk powder to make 648,200,048 quarts — or more than the equivalent of a 7-ounce glass for every man, woman and child on earth. Contributions to the CARE Food Crusade, New York 16, N. Y., helps deliver this milk to needy children and adults overseas.

REPORT FOR FEBRUARY 9, 1959

MONTHLY OFFERINGS

Amount brought forward		$13,381.92

NO REPORT THIS WEEK

Grand Total		$13,381.92

SPECIAL OFFERINGS

Amount brought forward		$20,986.89
Shelton Memorial Church, Portsmouth, Va.	$ 10.00	
Curry E. Bryan, Jr., Burlington, N. C.	25.00	
S. C. Donnelly, Burlington, N. C.	10.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Women's Fellowship, Cong. Church, Sutton, Mass., Friendly Service Gift	8.00	
Pilgrim Bible Class, First Cong. Christian Church, Greensboro, N. C.	50.00	
In Memory of Emmett P. Spivey	1.00	
In Memory of Richard Thomas Duke, Sr.	10.00	
Special Gifts	418.85	
Total		$ 542.85
Grand Total		$21,529.74
Total for the Week		$ 542.85
Total for the Year		$34,911.66

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.............................. as a memorial gift to the Christian Orphanage in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Overseas Relief & Reconstruction Films

EXILES IN THE HOLY LAND, film-strip in color for young people and adults, 16½ minutes. This film-strip interprets the situation in the Middle East with special reference to the Arab refugees, how they came to be refugees, what is happening to them and who is helping them.

TRAVELIN' MAN, film-strip in color for children, 15 minutes. Travel with Sammy as he goes all over the world extending a helping hand to the destitute and homeless.

CLOSE UP, black and white film-strip for young people and adults. 15 minutes. See the work of the churches in war-torn countries as they minister to the needs of destitute peoples, who have been victims of fires, floods and earthquakes.

A MATTER OF FACT, color film-strip for young people and adults, 16 minutes. Meet the Fact Family as they give you the facts about Share Our Surplus Program. They tell of the surplus of food in the world and how it is used for the hungry people of the world.

TO SING AGAIN, color film-strip for young people and adults, 17 minutes. This is the story of Our Congregational Christian Service Committee at work as it ministers to the needs of humanity wherever the need arises.

The above film-strips are available from the Southern Convention Office and can be secured by writing to Miss Ruth Dunn, Box 336, Elon College, N. C.

ADVICE FOR LENT

Fast from criticism, and feast on praise.

Fast from self-pity, and feast on joy.

Fast from ill-temper, and feast on peace.

Fast from jealousy, and feast on love.

Fast from pride, and feast on humility.

Fast from selfishness, and feast on service.

Fast from fear, and feast on faith.

—Emma Gerhardt
in **Newport News Letter**

LIVING GIFTS

Arithmetic teachers say you can't add cows, sheep, pigs and goats. But **Heifer Project, Inc.** does. Together they represented 38,663 "living gifts" sent to refugees, schools, orphanages, hospitals and rural families around the world in 1958.

"A living gift has a unique quality," according to Thurl Metzger who reported on last year's distribution. "First it has value in itself and then it increases this value through its offspring."

In one shipment alone 6 cattle, 16 goats, 35 chickens, 8 sheep, 23 pigs, 1 horse and 24 rabbits were all successfully loaded into one freighter plane in a "flying ark" bound for Bolivia. It took three years to find the proper combination of weather, ship, goats and caretaker to get 6 goats to a mission hospital in Angola, Africa, but last year this was accomplished.

One of the most difficult shipments, according to Mr. Metzger, was getting 20 calves, 56 sheep and 5 pigs from farms in Ohio to Nepal. The animals traveled safely 11,000 miles by truck and plane, the longest trip in Heifer Project records.

The animals are the gifts of U. S. farmers, church groups and private sources. Much of the agency's work is carried on with the cooperation of Church World Service.

WESTERN NORTH CAROLINA CONFERENCE
of
Congregational Christian Churches

Mid-Year Session

March 6, 1959

ASHEBORO CONGREGATIONAL CHRISTIAN CHURCH

PROGRAM

10:00	Called to order by President Clyde Fields	
	Hymn and Prayer	
	Registration and Recognition of Visitors	
10:15	Our Churches and Recruitment	
	"The Need"	Dr. W. T. Scott
	"The Program"	Rev. Robert Knowles
	"Evangelistic Concern"	Rev. Melvin Dollar
10:45	Our Christian Home for Children	
	"Improvement Is Urgent"	Dr. John Truitt
11:15	Workshops	
	"Christian Education"	Rev. Robert Knowles
	"Social Action"	Rev. Robert Bennett — Dr. W. T. Scott
	"Missions"	Rev. Collie Seymour — Rev. Carl Wallace
	"Evangelism"	Rev. Robert Hultman — Rev. Melvin Dollar
	"Ministry"	Dr. F. C. Lester
12:15	"Our Christian Sun"	Dr. F. C. Lester
12:30	Intermission for Lunch	
1:30	"Our Mission Program in the Southern Convention"	Rev. Carl Wallace, Southern Pines, N. C.
2:00	"Our Report From Overseas"	A Missionary of the American Board
2:30	Communion Service	
	Meditation	Dr. J. Earl Danieley President Elon College
	Music	Elon College Music Dept.
	Ministers	Rev. Lawrence Leonard First E. & R. Church, Asheboro, N. C. Rev. Clyde Fields
	Benediction	

BROTHERHOOD

At length there dawns the glorious day
By prophets long foretold;
At length the chorus clearer grows
That shepherds heard of old.
The day of dawning Brotherhood
Breaks on our eager eyes,
And human hatreds flee before
The radiant eastern skies.

For what are sundering strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together, brothermen,
We pledge the Lord anew
Our loyal love, our stalwart faith,
Our service strong and true.

One common faith unites us all,
We seek one common goal,
One tender comfort broods upon
The struggling human soul.
To this clear call of Brotherhood
Our hearts responsive ring;
We joint the glorious new crusade
Of our great Lord and king.

—Ozora S. Davis, 1866-1931
Congregational Minister

Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 FEBRUARY 24, 1959 NUMBER 8

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted and yet undenied.

Shall not we thus Thy sorrows
share,
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with thee to suffer pain?

Keep, O keep us, Savior dear,
Ever constant by thy side;
That with thee we may appear
At the eternal Eastertide.

—George Smyttan

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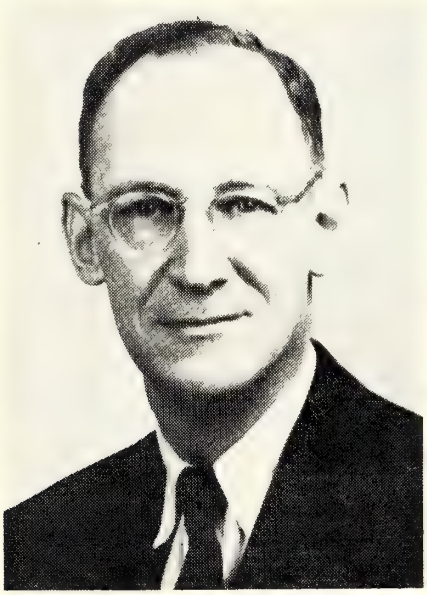

MISSIONARY VISITOR

Rev. Emmons White has devoted a lifetime of service to the people of South India, going there in 1917 to engage in village work where he supervised churches and schools.

Mr. White is an authority on Indian music, being particularly interested in a musical form known as the "singing sermon" in which songs and preaching are used alternately to tell a Bible story.

During his last term of service Mr. White has been teaching at Union Theological Seminary, Pasumalai, Madura, where he taught theology, the life of Christ, the letters of St. Paul and Indian music. Mrs. White taught religious education, Christian home life and audio-visual techniques. Classes were taught in Tamil.

See page eight for the schedule of Mr. White's visit to the Southern Convention next week and plan to attend the one nearest you.

Here And There Among The Churches

Christian Sun Day was observed at Great Bridge church, Norfolk, February 22. The goal for this church is 75 subscriptions. Good luck!

We Believe, the Women's Fellowship Bible study course, is being led by Rev. Bill Simmons each Sunday evening at Great Bridge church, Norfolk. An evening circle of the Women's Fellowship is being organized under the leadership of the minister's wife.

Community visitation is on the schedule for **Warwick** church for March 1. This church expects rough draft of plans for next unit of building from architect soon and has voted to ask the building committee to study needs for a new parsonage.

Boy Scout Sunday was observed February 8 at **Haw River church** with members of Cub Scout Pack 20, which the church sponsors, and Boy Scout Troop 20, which the Kiwanis Club sponsors, as guests. Speaker was Mr. Ken Davis, local scout executive. The pastor, Rev. Henry Harman, was in Maryland preaching in his home association.

Those Who Walked With Jesus is the theme for Lenten sermons by Rev. Olin B. Pendleton at First, Norfolk. The same theme will be used until Pentecost, with one of the disciples as the subject for each sermon. Maundy Thursday service will include communion, reception of new members and rededication of all church members, with the meditation being entitled **I Will Not Deny You.** The Easter message is entitled **I Will Go Before You.** This church is enjoying using its new building.

An anonymous donor has presented the Eutaw Community church, Fayetteville, with a new mimeograph machine, which is much appreciated.

Rev. Melvin Dollar, associate superintendent of the Southern Convention, will preach at Wake Chapel, Fuquay Springs, North Carolina, each evening for a week, beginning with Easter Sunday.

Laymen's Fellowship of Happy Home church entertained their wives at a supper meeting on Washington's birthday at the Belvedere Hotel, Reidsville. Julian Turner was in charge of arrangements.

Seventy-five members and friends of Holy Neck church, near Holland, Virginia, met Sunday evening, February 15, in their fellowship hall for a covered dish supper. The pastor, Rev. R. T. Grissom, began a six-weeks Bible study on **We Believe** following the supper.

Sermon topics during Lent at Union, Virgilina, where Rev. W. W. Hall is pastor, are based on the Women's Fellowship study **We Believe.** This church was host to our Hebron church and Florence Avenue Baptist church for the World Day of Prayer service February 13.

Community survey was conducted February 8 by the new **St. Peter's** United Church of Christ in Greensboro, assisted by Palm Street Christian and First E. and R. members. A **community party** sponsored by the adult class of the church was held February 20 in the Bessemer Elementary School. The **young people** have organized with Barbara Kruger as president.

Jimmie Caviness, pre-ministerial student from Pleasant Grove church, near Bennett, North Carolina, was the speaker at the World Day of Prayer service at his home church. Women's Fellowship groups from that church and Union Grove church shared in the service. Forty-nine were present.

A Christian Education Workshop is to be held at Church of Wide Fellowship, Southern Pines, Sunday, March 22, from 3:00-8:30. Leaders include Rev. Robert Knowles and Miss Ruth Dunn of the Southern Convention staff, Rev. Max Vestal of Shallow Well, and the pastor, Rev. Carl Wallace. This church now has a very attractive printed bulletin, replacing the former mimeographed one.

A good way to get subscriptions: Recently a news item appeared in **The Christian Sun** concerning W. F. Lawrence of Shelton, Memorial, Portsmouth, along with a picture. The next week the church bulletin told of this and stated, "Following worship this morning Mrs. Harry W. Shafer will be in the west vestibule to show the picture to those who wish to see it, and to receive subscriptions to **The Christian Sun.**"

The Voice of the Temple, monthly news bulletin of **The Christian Temple,** Norfolk, is issued in "the interest of a growing church family." The last issue, attractively mimeographed with different colors of paper for each section, lists the calendar for February, givers of memorial flowers for the year, the financial outlook for 1959, a list of church and church school officers and teachers, and a complete list of the 351 church families.

Volume 111 Number 8

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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News Notes From The Superintendent

William T. Scott

While in Portsmouth recently, I read the **Portsmouth Star** and **Norfolk Ledger-Dispatch** under date of February 7 and found the following under the caption, "Looking Backward — Forty Years Ago — 1919", with the following quotation which will be of interest to the readers of the Southern Convention:

"The Rev. Leon E. Smith was to be installed formally as pastor of the Third Christian Church, Norfolk. He was to be welcomed by the Rev. J. O. Atkinson, of Elon College, N. C., on behalf of the Southern Christian Convention, of which Dr. J. O. Atkinson was Secretary of Missions. The Rev. J. M. Rowland, pastor of Park Place Methodist Church, was to speak a welcome on behalf of the Norfolk clergy. The Rev. W. Elkin was to deliver a charge to the new pastor."

* * *

SERVICE OF COMMEMORATION IN HONOR OF REV. OLIVE D. POYTHRESS, SUNDAY, FEB. 8, 1959

A lovely service of commemoration in honor of Rev. Olive D. Poythress and Mrs. Poythress was rendered by the South Norfolk Congregational Christian Church and their friends on Sunday afternoon, February 8. The program included invocation by Rev. A. D. Beacham, pastor of the South Norfolk Pentecostal Holiness Church, and Mr. E. E. Henley, Vice Chairman of the Board of Deacons of the Church, presided at a service which included the following:

Words of greeting and honor were given by: Dr. H. S. Hardcastle, Chuckatuck, Va.; Mayor L. L. Briggs, Jr., City of South Norfolk; Rev. Frank Hughes, Jr., minister of the South Norfolk Baptist Church; Mr. W. J. Story, Jr., Superintendent of South Norfolk Public Schools; Rev. P. Rowland Wagner, minister of Central Baptist Church, Norfolk; Superintendent William T. Scott, Elon College, N. C., and Dr. L. E. Smith, President Emeritus of Elon College, and supply pastor of the South Norfolk Church. Concluding his remarks, Dr. Smith presented, on behalf of the South Norfolk Church, a plaque to Mr. and Mrs. Poythress. The Benediction was given by Mr. Poythress.

The quartet of the First Presbyterian Church, Norfolk, rendered beautiful musical selections.

Following the service in the church sanctuary, which was attended by friends and members of the South Norfolk Church, a reception was held in the social hall of the church.

* * *

Dr. L. E. Smith has been obtained to serve as supply pastor of the South Norfolk Congregational Christian Church while the church is in the process of securing a permanent minister.

* * *

Rev. R. E. Tally, presently minister of the Beulah and New Hope churches of the Eastern North Carolina Conference, has accepted a call to the Third Avenue Christian Church, Danville, Va., and will begin his services there in April.

LONG'S CHAPEL NEWS

Mrs. H. Chandler

An ordination service for deacons was held at Long's Chapel, near Haw River, North Carolina, January 25. Those ordained were: Dace A. Lewis, William J. Fonville, and T. C. Isley.

Mrs. W. W. Sloan of Elon College was the guest speaker for the Women's Fellowship February 3. World mission study was her subject. Having traveled the world over and knowing her subject at firsthand, Mrs. Sloan brought an inspiring and unforgetable message. A covered dish supper was served and a social hour was enjoyed by all.

Plans are being studied and considered by the building committee for the new church. Actual work will begin on the new construction in the near future.

FELLOWSHIP DINNER OF RALEIGH CHURCHES

One hundred and fifty members of the four Congregational Christian churches of Raleigh met in a fellowship dinner on Race Relations Sunday, February 8. Three of the churches are from the Convention of the South (Negro); one, United Church, is of the Southern Convention. Speakers at the dinner discussed techniques of Christian social action. It was the first gathering of this size ever to be held which brought together members of all four Congregational Christian churches of Raleigh.

UNITED SERVICE AT SOPHIA

Pearl Hayes, Reporter

The Sophia Congregational Christian Church played host to the community churches, which included the South Plainfield Friends, Marlboro Friends and Old Union Methodist, Friday, February 13, for a service in observance of the World Day of Prayer.

Our pastor, the Reverend Robert Bennett, welcomed all visitors. The Reverend John Pipkin led in a prayer for a united world and the Reverend Howard Ward presented the sermon.

The solemness of the occasion was felt by all and the whole congregation was in complete union.

S. S. PINS AWARDED AT SOPHIA

Sunday morning, February 8, Sunday school pins for perfect attendance were awarded to the following members at Sophia:

First year: Lynn Kennedy, Barbara Farlow, Larry Rich.

Second year: Loyd Rich, Boyd Rich, Norman Hall, R. E. Brown.

Third year: Jimmy Hayes, Beth Hollingsworth.

Fourth year: Robert Staley.

Fifth year: Donald Staley, Ruth Hayes.

Eighth year: Ken Hollingsworth.

Tenth year: Forest Lee Hall.

S. S. AWARDS AT HAPPY HOME

Eunice Lipford

J. Leonard Powell, superintendent of the Happy Home Congregational Christian church Sunday school, awarded pins Sunday. February 15. for perfect attendance.

One year: Mrs. Marie Stroud, Mrs. Irene Evans, Mrs. Frances Turner, Gail Madren, Janet Evans, Mary Frances Turner, Brenda Evans, Rodney Pryor, Dale Madren, Jackie Stephens, Gary Evans, Amos Madren, Julian Turner, Ray Ellington.

Two years: Mrs. Alfred Strader, Donna Strader, Keith Powell, Woodrow Ellington.

Three years: Robert Page, Mrs. Ivie Page, Gail Page, Robert Lee Page, Hunter Page, James Page, Terry Powell, Dennis Strader, Leonard Powell.

Four years: Wanda Jones.

Six years: Mrs. Frances Stephens.

Two families deserve special mention — The Julian Turners who all received one year pins, and the Robert Page family of six members who have had perfect attendance for three years.

EDITORIALS

"Follow Me"

When the long night of the temptations ended, Jesus emerged from the wilderness with the Good News that the Kingdom of God could be entered at once by anyone who wished to do so. In the synagogue at home he told the story to the people of his village who first heard him gladly and then rushed him out to the hillside to push him headlong to his death. In other villages, towns, and market-places he told all who would listen that God was visiting the earth with a new revelation of his love.

Then, while walking with steady tread by the shores of beautiful Galilee, he saw young fishermen busy about the business of catching fish and marketing them. To Simon and Andrew, and then to James and John, he said: "Follow me, and I wlil make you to become fishers of men." And they left their nets and their families, and followed Jesus.

And still he walks by the places where we dwell, looks straight at us, and issues the same challenge — "Follow me." Men now grown to maturity say that God has called them to the ministry. They didn't follow soon enough. Surely young people are hearing his call in the days of their youth, before evil days accumulate, and habits are too hard to break. A living and loving God could not leave a world like ours without challenging young people to make known his love for the millions being crowded into communes in China, the hungry people of India, the struggling multitudes in Africa, the rich and the poor in the U. S. A., and all people everywhere who will be really happy only when they come into submissive contact with the divine Father.

During Lent we study again what it means to follow Jesus in the daily experiences — in family, in church, in school, at work, among friends, in missionary activity. Happy are those who hear clearly the ringing challenge deep in their hearts, "Follow me," and who arise, leave the old haunts whatever they may be, and honestly try to follow in the footsteps of Jesus.

Leaders Must Work

One of my favorite recollections from youth concerns the man in our community who was elected to the state legislature. In telling me about his experiences in Raleigh he said: "Of course it cost me more than I was paid. But it was quite a little honor, quite a little honor!"

That is the way some people feel about being elected to office in the church whether locally or in denominational offices. "It is quite a little honor!" Yes, indeed it is. But unless the person works at the job he will likely finish his term in dishonor. That idea may frighten deacons, secretaries, Sunday school teachers, members of committees, and even a few ministers. The election was fine; but the work is necessary. Fail on the work, and disgrace is your portion.

But this is a sidetrack. The idea was to tell a few things about the leaders of our denomination who meet at Buck Hill Falls, Pennsylvania, in mid-winter to think together concerning the work of our churches. They gather from Maine to Hawaii, and for a week or so all phases of our work come under careful scrutiny, and plans evolve that, if given support by the churches, will bring fine fruitage in new churches, better education, finer music, more excellent worship, and a growing church around the world.

In the dining room of the fine old Inn clinging to the side of a ridge in the Poconos when five hundred people try to out talk each other, one could believe that a group of socialites were on holiday. But over the tables may be conversations that will mean a new church in an area where there is none in a fast-growing American suburb, or a new missionary to take the place of one who because of age must retire, or a million dollars invested in colleges that will hold high standards of scholarship and religion both in America and around the world, or tons of food and clothing shipped to refugees who have almost lost hope that anyone cares, or it may be nothing more than a budding friendship that will last through the years and give courage to struggling leadership in places large and small.

It is a thrill to see the peope who join in the mid-winter meetings. Dr. Henry Smith Leiper, a world-renowned leader, is about to lay down his responsibilities as Minister of the Missions Council. Miss Lucy Siedler, an office secretary one might say, quietly moves among the people, all of whom she seems to know, but in New York where the Missions Council is located, she efficiently supervises offices galore, and across her desk and with her signature go annually checks amounting to two million dollars. Efficient, that is the word for her. There is the handsome youngish man who seems to have time to talk with all his friends. His name is Howard Spragg. He is treasurer for a multitude of organizations that cooperate under the title of The Board of Home Missions of Congregational Christian Churches. Twelve to fifteen million dollars pass through his treasuries annually, and invested funds which must be husbanded profitably amount to $110,000,000.00. Of course members of the American Board of Commissioners are in the meetings. They must find a continuing stream of young people to fill vacancies made by age and infirmity for the far-flung battle line of love begun when seven Williams College boys prayed under a haystack until they were firmly convinced that something should be done to win the heathen world to faith in Christ. And money must be received to undergird this exciting and urgent program in our revolutionary world. Dr. Alford Carleton, executive vice-president of that board, should be a familiar name in every household of our churches across America as it is among statesmen, educators, and missionaries around the world.

The leaders of our Church work. They help us to know what needs to be done; they use our missionary money with intelligent devotion; they give themselves with honor to the cause to which they have been elected. That is why the blessing of the chaplain, Dr. Wm. F. Frazier, long-time treasurer of the Board of Home Missions and retired as of January 1, was so eagerly sought and so meaningfully accepted by all who shared the Mid-Winter Meetings this year. When this grand man of many years and rich experience of service to his Church lifted his hands in benediction, it was good to be there. Busy men and women, ministers and laymen, from Wall Street in New York, Beacon Hill in Boston, the plains and prairies of the middle west, the towns and hamlets of the southland, the lonely farms and the crowded cities of the west, and the sunny shores of Hawaii, from all parts of our world the people came to plan for our church, and they stopped to pray.

About * * *

THE LAUREATE OF SONG

That millions of people pay tribute to the memory of Henry Wadsworth Longfellow on his birthday, February 27, is a reminder that this myth-maker born in Portland, Maine in 1807 was one of this country's most popular writers of verse.

Although Longfellow was graduated at Bowdoin College and later became professor of modern languages in Harvard University, and otherwise added many laurels to his scholarly attainments, he is best known for "The Village Blacksmith", "The Wreck of the Hesperus," "Evangeline" and "Song of Hiawatha".

Full of imagination, his soul attuned to a rhythm that few poets ever knew, Longfellow left an impression that the Falls of Minnehaha "flash and gleam among the oak trees," when scarcely they do. He spoke of "the murmuring pines and the hemlocks, bearded with moss, and in garments green, indistinct in the twilight," standing like Druids of old in Canadian Acadia. But such is not the case.

Yet because these and hundreds of other expressions found their way into the literature and hearts of the American people, they are so appreciated as to be accepted as real. While many of the millions who repeat Longfellow's words know much of what he said was fancy, they cherish the sentiments so beautifully expressed.

So great was Longfellow's ability to mystify geography that many people today who are more familiar with poetry than travel, refer to certain parts of the country as pictured by the poet. His Evangeline zone, for instance, stretches from the Canadian village of Grand Pre southward along the Mississippi to the Bayou region of Louisiana. High spots along the way are the Ozark Mountains, Lake Atchafalaya, where the separated lovers just missed each other's boats, and Philadelphia, where Evangeline finally found Gabriel and died.

Longfellow watched and wrote his way through all the principal countries of Europe. In effigy he is still in Europe, for in that form Longfellow is in Poet's Corner of Westminster Abbey. But his travels, as did his expressions of the feelings of millions, ended at Mount Auburn Cemetery in Cambridge, Massachusetts, on the final Hiawatha-like journey "To the regions of the home-wind . . . and to the land of the "Hereafter".

C. B. Riddle

ATTENTION, RURAL MINISTERS!

The First Town and Country Convocation of the United Church of Christ will be held at Oberlin College, Oberlin, Ohio, September 1-3, 1959. The theme will be "The Christian Witness in the Rural Revolution."

Delegates invited to attend are town and country pastors, laymen, laywomen, seminary students, conference superintendents and synod presidents.

The Town and Country Departments of the United Church of Christ are cooperating with conferences and synods to provide scholarships for attendance. Quotas have been assigned to these areas. The cost for registration, room, and meals will be $16.00. Persons interested in attending should write Rev. W. T. Madren, Route 2, Ruffin, North Carolina.

Planners of the Convocation hold that the changes in agriculture and the urbanization of America are creating a cultural crisis in rural life. The Church must analyze and understand the creative and the destructive elements in this crisis. Only in this way can rural people and their institutions find redemption in the revolutionary days ahead. The hope is, that minds will be stretched and hearts stirred in this Convocation. Renewal must come to the Rural Church if it is to be relevant to the next half century.

GEORGE WASHINGTON

Mrs. Edna Bresko

We are celebrating George Washington's birthday this week. What characteristic did Washington possess which has given him such lasting honor? He was rigidly honest. There was much about him to admire for he had many good qualities. However, his greatest virtue was his integrity. Integrity is priceless in any civilization, yet the mass manipulation of truth, the misrepresentation of facts and the unethical practices scream the truth that honesty is not a "fordomatic" possessed virtue in today's society.

There are many who prosper only as they appease, bamboozle, bribe or maneuver the demanding and threatening forces about them.

To sell out to pressure and popularity is the temptation of men in many situations too numerous to mention.

But George Washington was honest — rigidly honest. He maintained a high code of ethics.

In our present day society we need men like Washington who can command the respect and honor of people who are anxiously searching for the real values of life.

In an interdependent civilization such as ours is today, we need honest citizens like Washington who will hold this world together.

CREED OF A GOOD NEIGHBOR

I believe that good will is the divinest activity of the spirit of man, the wisest method, the secret of cooperative living, the most powerful force in the realm of human affairs.

I believe in the sacred sovereignty of my neighbor over his own life. Therefore I will not trespass on his domain, or seek domination over his ideas or conduct in any way.

I believe in the good will of my neighbor; I believe that he is trying, according to his lights, as I am trying according to mine, to do what is right and good, even when we do not agree.

I believe that I see some truth which my neighbor may not see, and to which I must be true. I believe equally that my neighbor sees some truth which I may not see, so I must be not only open-minded but sympathetic — because I want to know his truth too.

I believe that I have more defects in manner, speech, disposition, and temperament than I can detect or am willing to admit. Therefore it ill becomes me to be too sharp a critic of my fellows.

I believe that humor is one of the major gifts of God. I hope for my sake that my neighbor possesses it; I pray for his sake that I may have enough of it to laugh at myself.

I believe that the happiness and success of my neighbor are as important as my own. Therefore I will seek in behalf of others the same things that I seek and ask for myself.

I believe in the Eternal Good Will; that there is a Spirit in this universe which prompts, inspires, and sustains men who make life an adventure in brotherhood; and I trust that Spirit.

—Joseph Fort Newton
in Newsletter,
Asheville Church

Where Do Our Churches Secure Their Ministers?

Wm. T. Scott, Superintendent

At the meeting of the Commission on Recruitment for full time Christian Service, held at Elon College on January 20, the following information was presented to the Commission, and upon request, it is given to the readers of **The Christian Sun.**

We have 127 ordained ministers in the Southern Convention, with 81 of these serving as pastors. There are 8 in business, 17 retired, 10 in educational work, 5 in Denominational and Interdenominational capacities, 3 chaplains, 2 in social work and 1 is a pastor in another denomination.

Of the 81 fully ordained pastors — 60 came from Congregational Christian sources, 36 from the Southern Convention, and 24 from Congregational Christian sources outside the Convention. The 36 from the Southern Convention came from the following Conferences and churches: 3 from the Valley of Virginia Conference — (Antioch 2, Bethel 1); 4 from the Eastern Virginia Conference (1 each from The Christian Temple, Norfolk First, Union (Surry), Waverly); 3 came from the Eastern North Carolina Conference (Liberty Vance 2. Damascus 1); 10 came from the Western North Carolina Conference (1 each from Albemarle, Asheboro, Hank's Chapel, 2 each from Grace's Chapel and Pleasant Ridge, and 3 from Pleasant Grove); 16 came from the North Carolina & Virginia Conference (1 each from Reidsville, Greensboro Calvary, Lynchburg, Greensboro Palm Street, Bethel, and Mt. Bethel; 2 each from Graham and Pleasant Ridge, and 3 each from Apple's Chapel and Bethlehem).

The 24 recruited from other Congregational Christian sources are as follows: Alabama 8, Georgia 1, Delaware 1, Middle Atlantic Conference 1, Massachusetts 2, South Carolina 1, 2 from sources unknown, and 8 are sons of ministers and cannot be properly placed in any one church.

Twenty-one of our ordained pastors come from sources other than Congregational Christian as follows: Presbyterian 2, Evangelical and Reformed 2, Baptist 5, Methodist 5, and 1 each from the Missionary Alliance, Salvation Army, Friends, Brethren, Disciples, Nazarene, and Episcopal.

As to the educational qualifications and standing of the 81 ordained pastors, the following was of interest to me: 46 are graduates of college and seminary, 11 are college graduates and have had some seminary training, 10 are graduates of college and have no seminary training, and 14 are not college graduates.

We have 21 ministers ordained with local or Conference ordination, and of these, 19 are serving as pastors, and 2 are in business. Of the 19 serving as pastors, 13 came from Congregational Christian sources as follows: Eastern Virginia 2 (1 each from Bayview and Rosemont); Eastern North Carolina 2 (Pleasant Hill and Turner's Chapel, 1 each); Western North Carolina 5 (1 each from Pleasant Grove, Antioch (R), Ramseur, Pleasant Hill, Asheboro); North Carolina & Virginia 3, (Greensboro Palm Street, 2, Howard's Chapel, 1); and 1 came from a source which we do not know, while 2 came from the Methodists, 1 from the Baptists, 1 from the Friends, and 1 from the Disciples.

Of the educational standards or qualifications of ministers holding Conference ordination, 5 are college graduates and are now in seminary, 4 are in college, and 10 are not college graduates and are not now students in college.

We have 17 Licentiates, including 1 woman. Of these, 8 are serving as pastors. The 17 Licentiates were recruited as follows: Valley of Virginia — Timber Ridge 1, Leaksville 1; Eastern Virginia — Holland, Rosemont, Hunterdale, Hopewell, 1 each; Eastern North Carolina — Garner 1, Moore Union 1, Piney Plains 1, and Sanford 2; Western North Carolina Conference — none; North Carolina & Virginia Conference — 1 each from Liberty (Va.), and Durham.

Of the 17 Licentiates, 7 are college students, 3 are taking Conference study courses, 1 is a seminary student, 2 are in business, and 3 are engaged in educational pursuits.

There are 22 members of the Biblical Class, including 2 young ladies who are majoring in Religious Education. The sources from which these members of the Biblical Class have come are: Eastern Virginia — Warwick, Norfolk First, and Rosemont, Liberty Spring, 1 each, and three from Bethlehem (Nans.); Eastern North Carolina — 1 each from Amelia, Fayetteville, and Shallow Well; Western North Carolina — 1 each from Flint Hill (M), Pleasant Grove, Pleasant Hill, Needham's Grove, Albemarle, Hank's Chapel; North Carolina & Virginia — 1 each from Mt. Zion, Tryon, Durham.

There are 13 members of the Biblical Class who are students in college, 2 in seminary, 1 in high school, and 1 in the army, while 5 are engaged in business.

Of the Ordained Pastors, Conference Ordained pastors, Licentiates, and members of the Biblical Class, a total of 139 have been recruited by 43 churches in the Southern Convention as follows:

Virginia Valley — 4 (2 from Antioch, and 1 each from Bethel, Timber Ridge & Leaksville).

Eastern Virginia — 9 (1 each from The Christian Temple, Norfolk First, Union Surry, Waverly, Bay View, Holland, Hunterdale, Hopewell, and 3 from Rosemont.

Eastern North Carolina — 8 (Damascus 1, Liberty Vance 2, Pleasant Hill 1, Turner's Chapel 1, Garner 1, Moore Union 1, Piney Plain 1, Sanford 2.

Western North Carolina — 9 (1 each from Albemarle, Hank's Chapel, Antioch R. Ramseur, Pleasant Hill, 2 each from Asheboro, Grace's Chapel and Pleasant Ridge, while 3 came from Pleasant Grove.

North Carolina & Virginia — 13 (1 each from Reidsville, Greensboro Calvary, Lynchburg, Bethel, Mt. Bethel, Pleasant Ridge, Howard's Chapel, Liberty (Va.), Durham, 2 from Graham, 3 each from Greensboro Palm Street and Apple's Chapel and 4 from Bethlehem.

I think our churches ought to face the responsibility of laying the claims of the Christian ministry on some of our finest young men. We ought to recruit each year at least 15 candidates for the pastoral ministry alone, to say nothing of our need for workers in Religious Education. We ought to have graduating each year from Elon College 10 ministerial students, and there ought to be graduating from seminaries at least 5 young men to take care of our needs each year for replacement.

It is our earnest hope that the Recruitment Commission may lay upon the hearts of the parents, pastors, and other leaders, the claims and the needs of the Christian ministry. Few claims are greater upon us today than a Christian world. The only

A Retired Minister Who Served Congregational Christian Churches For Many Years Shares

A Few Thoughts About The Office Of Deacon And Deaconess

Roy C. Helfenstein, D. D.
Ormond Beach, Florida

To be elected to the office of deacon or deaconess is the highest honor any church can bestow upon its members. Either one of these high offices makes the individual a special assistant to the pastor and a special servant of the church which confers this honor.

Many churches now practice the plan of making the term of office for deacons and deaconesses the same as that of the other church officials. Time was when many churches elected deacons "for life" or on the basis of "good behavior," but more and more churches today use the rotation plan making the term of office for deacons the same as that of the trustees — a period of three years, except in cases of filling an unexpired term. At the end of serving a three year term, one year should elapse before the individual is eligible for reelection.

A person is not qualified to serve as deacon or deaconess unless he or she can whole-heartedly and unconditionally **stand back** of the pastor in promoting the pastor's program of progress for the church — but not so far back as to be out of hearing distance. In other words a man has no right to be a deacon if he is not willing "to deac."

Deacons and deaconesses should be committed to progress all along the line for their church, praying, cooperating and working at all times that their church may grow and glow and go in all its departments. I have heard of deacons who seemed to assume that they were ordained of God to "maintain the Status Quo" and with Petrine consistency opposing anything new that the pastor might introduce.

Saint Paul, in the third chapter of his first letter to Timothy states that "A deacon should be serious minded, exercise self-control, be temperate, blameless, live a life above reproach, be hospitable, concilliatory, never greedy." Many pastors would add, "never play the role of a boss or a dictator."

Age is not a prime requisite for a deacon. Young men, middle aged and older men are equally desirable for the high office of deacon. More and more the churches are seeking to have a full quota of young men on their board of deacons and the nominating committee of every church should see to it that the names of young men as well as middle aged and older men are presented at the Annual Meeting when new officials are elected.

Never should a board of deacons be self-perpetuating or "a closed circle" as to speak. A church should **elect** its deacons.

Many churches have their board of deacons and their board of deaconesses jointly to serve as the Prudential Committee or The Pastor's Council.

The communion service is greatly dignified and enriched in churches where the pastor and deacons meet for rehearsal the night before each communion service. The deacons and deaconesses may well serve as "The Welcoming Committee" in their church. They will welcome visitors as visitors but never as strangers.

The greatest opportunity deacons and deaconesses have for worthwhile service is in calling with good cheer, hope and faith upon the sick, the sorrowing and shut-ins of the congregation and to make their calls with the conviction that God suffers with those who suffer and that He never sends sickness, pain, misfortune, sorrow or burdens to any life or any home. As a loving heavenly father He shares our suffering, our disappointments and our sorrows.

Where Do Our Churches Secure Their Ministers

hope for our world is in the proper placing of God's plan before men and women.

Ministers are needed to fill the vacancies of full time pastorates as follows: (subject to change without notice!)

Valley of Virginia — Winchester.

Eastern Virginia — South Norfolk, Portsmouth First, Portsmouth United, Bethlehem (Disp.), Hunterdale.

Eastern N. Carolina — Chapel Hill, Henderson, Beulah-New Hope.

Western N. Carolina — Randleman, Ether-Shady Grove-Biscoe.

N. C. & Virginia — Burlington First, Hines' Chapel.

A DOUBLE DECALOGUE FOR MINISTERS

1. Thou shalt remember the words of the Bishop, "Go where thou art sent, and stay away from where thou hast been."
2. Thou shalt confess thine own sins first.
3. Thou shalt not say that thou art busy.
4. Thou shalt have a rest or change one day in seven.
5. Thou shalt not choose the translation which suits thy purposes best.
6. Thou shalt not make conscious compromise with intellectual dishonesty.
7. Thou shalt not twist the meaning of a text to fit preconceived notions.
8. Thou shalt give due credit for thoughts borrowed from other men.
9. Thou shalt proclaim positive solutions and leave destructive criticism and meticulous analysis to those who have no answer.
10. Thou shalt not ride homiletic hobbies.
11. Thou shalt respect the opinions of the layment whose servant thou art.
12. Thou shalt not be subservient to individuals at the expense of the general welfare.
13. Thou shalt not bear false witness in annual reports.
14. Thou shalt not steal members from other communions.
15. Thou shalt never discredit the achievements, motives or reputations of fellow ministers.
16. Thou shalt not make excuse for not being in a large pastorate.
17. Thou shalt not exaggerate the greenness of other fields, nor the infertility of thine own.
18. Thou shalt not covet thy neighbor's salary.
19. Thou shalt not hesitate to pray or speak in difficult situations.

Thou shalt seek to be "more skilled to raise the writched than to rise." (Goldsmith, "The Deserted Village")

Anonymous.

"Get the library habit, and let libraries fill a need in your life which can be satisfied only thru the use of books. This acquaintance can develop as a friendship which will grow in value, and which you can use to make life more interesting, more profitable, and more worthwhile."

Allied Enlistment Workshops

March 9-13

Melvin Dollar,
Associate Superintendent

It was been necessary to make a few changes in the schedule of our Allied Enlistment Workshops for March. The schedule will be as follows:

Monday, March 9, — 7:00 P. M., Bethlehem — Nansemond— Suffolk

Tuesday, March 10, — 7:30 P. M. Newport — Valley of Virginia

Wednesday, March 11 — 7:00 P. M., Beverly Hills — Burlington

Thursday, March 12 — 7:00 P. M., Asheboro First — Asheboro

Friday, March 13, 7:00 P. M., Hanks Chapel — Pittsboro

The meeting at Bethlehem will be a dinner meeting. It is suggested that the participating churches bear the expenses for the delegates from their church for the meal. The other workshops of the convention will not be dinner meetings and we will proceed with the program immediately at the scheduled hour. The only expense involved in these workshops for the local churches (other than the meal for the workshop at Bethlehem) will be for materials the churches may wish to use in the promoting of their local program.

The schedule for our Allied Enlistment Program has not been set up on the conference arrangement, but geographically. The churches should attend the workshop closest to them, regardless of what conference it may be in.

It is suggested that the pastor and four key laymen from each church be in attendance regardless of the size of the church; however, if this is impossible, the churches may adjust their local program in proportion to the number of men representing them at these workshops.

This program has been set up by our Missions Council and much money and time have been spent in preparation. Any church participating will be greatly helped. Don't pass up this opportunity if it is at all possible to attend.

Mr. and Mrs. Carl Compton have retired after 45 years of service to Greece as missionaries of our American Board. Mr. Compton is the recipient of the gold cross of the order of King George, the highest award presented by the Greek government to a non-Greek, and is an honorary citizen of the city of Thessaloniki (ancient city visited by St. Paul) by vote of its city council. Most of the Compton's career was spent in connection with Anatolia College — first in Turkey and then less than 100 miles from the Iron Curtain in Greece. For the last eight years he has been president of the college.

A total of 38,700 Americans were killed in 1957 traffic accidents.

Meetings In The Valley Of Virginia

Rosser L. Clapp, Secretary

Sunday School Superintendents of the Valley Conference meet Friday, February 27, at Bethlehem for a dinner meeting at 7:00 p.m. This joint meeting for our churches and the E. and R. churches will be addressed by Rev. Robert A. Knowles on **The Seven P's in the Superintendent's Pod.** A panel discussion moderated by Clarence A. Phillips will include representatives of six churches. Kermit Kibler, president of the Sunday School Convention, will preside.

* * *

Valley Pilgrim Fellowship Rally will be held at **Newport church** Sunday afternoon, March 1, beginning at three o'clock. Rev. Robert Knowles will share in the meeting. Young people are asked to bring sandwiches.

* * *

Rev. and Mrs. Emmons White, missionaries from India, will speak at the Leaksville church, Route 1, Luray, Virginia, Monday evening, March 2, at 7:30. The Valley churches are invited to share in this service. The Whites have been missionaries in South India since 1917, and will have much information to give.

* * *

Allied Enlistment Program for pastors and four key laymen from each church will be held at **Newport** church March 10 at 7:30 and will not be a dinner meeting. Please note the change in place from the one first announced.

* * *

Valley Ministerium of the United Church of Christ met February 9 at the home of Rev. and Mrs. Rosser L. Clapp from 10:30 to 3:30. There were 26 ministers and families present. Rev. Robert Aldrich, chaplain of the Massanutten Academy, Woodstock, Virginia, presented an interesting lecture on **The Resurrection.**

The Valley Ministerium consists of the ministers and families of the Evangelical and Reformed and the Congregational Christian churches. Monthly meetings are held in various minister's homes. The next session will be held March 9 at the home of Rev. and Mrs. Clyde O. Koon.

Missionary Visiting Our Area

Our Easter offering for Missions has been designated this year for foreign missions, since the 1958 offering was for home missions. It is true that "when we know, we care; and when we care, we share." A rich opportunity for **knowing** about our overseas mission work is available to the people of the Southern Convention next week when Rev. Emmons White visits our area.

Men, women, and young people are urged to attend the meeting nearest them and take advantage of the opportunity to hear one whose experience in foreign missions has been so long and so rich (see page one).

The following churches are serving as hosts and invite neighboring church people to join them in hearing Mr. White:

Sunday — March 1 — 11:00 a.m. — Bethlehem, Nans.
Sunday — March 1 — 7:45 p.m. — Rosemont, South Norfolk.
Monday — March 2 — 7:45 p.m. — Leaksville, Valley
Tuesday — March 3 — 7:45 p.m. — Reidsville.
Wednesday — March 4 — 7:45 p.m. — Palm St., Greensboro.
Thursday — March 5 — 7:45 p.m. — Shallow Well, Sanford.
Friday — March 6 — W.N.C. Conference, Asheboro.
Sunday — March 8 — 11:00 a.m. — Newport News.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February **Japan**

22—**Rev. and Mrs. Darley Downs** have served in Japan for 40 years. He is recognized as "the pre-eminent authority on the interdenominational aspects of the Christian movement in Japan." He has served since its founding as executive secretary of the Council of Cooperation, which is the connecting link between Church of Christ in Japan and mission boards in U. S.

23—**Mr. and Mrs. John Fairfield** went to China in 1948 (where he was born of American Board parents) and transferred to Japan in 1951. He is Field Treasurer of the Inter-Board Committee for Christian Work in Japan. Both are Oberlin College graduates.

24—**Rev. and Mrs. Clarence Gillett** did evangelistic, young people's and pioneer educational camp work in Sendai 1929-35; 1936-41 he taught in Doshisha University; 1941-46 worked with Japanese evacuees in U. S.; 1947-49 on island of Truk in Micronesia; since 1949 worked with Shinonome School for Girls in Matsuyama, which was destroyed by American bombers and had to be rebuilt.

25—**Mr. and Mrs. Robert Grant** were the first missionary appointees of any denomination to arrive in Japan after the war (1947). He teaches at Doshisha University.

26—**Rev. and Mrs. Leeds Gulick** are teachers at Doshisha University — he supervises theological students and she teaches at Girls' High School. He attended 100th anniversary of American Board work in Marshall Islands in 1957 at Ebon where his grandparents served and where his father was born 97 years ago.

27—**Miss Alice Gwinn** served in Japan 1922-33; in U. S. caring for her parents and working in Japanese Relocation Camp 1933-45; 1945 to Anatolia, Greece; since 1947 back in Japan where she teaches at Doshisha Jr. High School.

28—**Miss Esther Hibbard** went to Japan for three-year term after graduation from Mt. Holyoke and stayed for 25 years! She taught Japanese to U. S. Army during war and got her Ph.D. from Univ. of Michigan. She was appointed dean of Doshisha Woman's College after war for its transition from junior college to liberal arts senior college. Now she teaches literature there.

March

1—**Miss Lyda Houston** was born in China, the daughter of Presbyterian missionaries. She was appointed by American Board in 1924 as a teacher in China and stayed until interned by Japanese for a year; then supervised church kindergartens until forced by Communists to withdraw in 1950; she then went to Japan where she taught at Baika Junior College, a school founded and supported by Japanese Christians.

2—**Miss Edith Husted** graduated Phi Beta Kappa from Oberlin and went to Japan as a teacher at Kobe 1917-41. Because of war she went to India until 1945. Home obligations brought her to the U.S. but she returned to Japan in 1954 and is teaching at Shinonome Girls' School, Matsuyama.

3—**Rev. and Mrs. Forrest Johnson** sailed in 1958 for Japan where they are studying language preparing to be evangelistic missionaries of the United Church of Christ.

4—**Mr. and Mrs. David Larson** went to Kobe in 1954, where he is professor of music and she, in addition to caring for two small children, teaches English in the high school. Mrs. Larson's parents were Presbyterian missionaries to China. He was chairman of the music department at Wilmington College in Ohio where she graduated.

5—**Rev. and Mrs. Alden Matthews** went to China as missionaries in 1947 (he was born there, son of American Board missionaries). In 1953 they transferred to Japan. He is on the staff of National Christian Rural Service and Training Center.

6—**Mr. and Mrs. Robert Meyer** went to Japan in 1957 and are finishing their two years of language study prior to being assigned a place as evangelistic missionaries.

7—**Mr. and Mrs. Douglas Merrill** represent the American Board at the Canadian Academy, a school for missionary children in Kobe. He is financial administrator and she teaches there.

Introducing Our National President

Mrs. W. T. M. Cook of Santa Ana, California, succeeds Mrs. W. B. Williams as president of our National Women's Fellowship for two years.

Mrs. Cook was the first woman moderator of the Southern California and Southwest Conference and now serves on its board of directors. She is a director of our national Board of Home Missions and of the same group in the United Church of Christ. She has just completed a three-year term as chairman of the Christian World Relations department of United Church Women of Southern California. She has also worked in connection with the United Nations, Y.W.C.A., and American Association of University Women. She is a graduate of Pomona College magna cum laude with membership in Phi Beta Kappa.

It is hoped that Mrs. Cook, in her travels about the country in her new position, will be able to visit the Southern Convention, from whence her predescessor came.

Emily C. Lester

"OUR" CHURCH IN CHARLOTTE

In cities where there is no Congregational Christian church we need to get acquainted with Evangelical and Reformed churches, and vice versa.

One such city is Charlotte, North Carolina. According to Rev. Thomas Hamilton, E. and R. minister there:

The E. and R. Church has for long been a prominent part of religious influence in North Carolina, especially in the Piedmont area. Some forty years ago Dr. Shuford Peeler ventured forth with our first church in the Charlotte area. This church was first located on East Trade Street and has since moved to the Plaza area, being located at 1375 Anderson Street. The present pastor is Dr. Joseph B. Hennessey.

Ten years ago the second church of our denomination was founded in Charlotte. This church was called St. Matthew's Community Chapel. Dr. Shuford Peeler also played an important role in the life of this church. As an expression of thanks and confidence the congregation recently elected him as Pastor Emeritus. The church is located at 2230 Bancroft Street, near the Hutchinson Shopping Center. Its pastor is Rev. Mr. Hamilton.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Martha R. Whitten

Lent — A Time To Examine Ourselves

Perhaps the most important of all the seasons of the Christian year is Lent. The Christian Faith Commission plays a very important role at this time of year. It is up to this commission to see that all the P. F. members understand their Christian faith, the principles of the church, the trinity, and the printed word of God. Even more important than these things, though, is our own personal faith.

We need to examine ourselves and look at our faith to see how deep it really goes. When we take a close look at our lives and at the work of our Pilgrim Fellowship, we are able to see how strong and alive the Christian faith is in us.

There are several program suggestions for the Lenten season that are especially appropriate. They are taken from the series of books published by the Pilgrim Press called **Youth Fellowship Programs.** All of your youth groups should own a set of these books and have them in constant use. Here are a few suggestions:

"Lent" in book No. 4, "This Is Prayer" in book No. 4, "Through Jesus Christ Our Lord" in book No. 2, "It's Our Church Too" in book No. 2, "Holy Communion" in book No. 3, "Easter Plans" in book No. 4, "Beyond the Horizon" in book No. 2.

There are many helpful programs for the Lenten season and each group can decide which programs would be most beneficial to them. Be sure that your group studies the meaning of church membership, prayer, and the Bible at some time of the year even if you don't include it in part of your Lenten services.

I hope that all of our Southern Convention P. F.er's are now using the "Lenten Devotions For Young People." If you are not using this booklet, it would be a good idea for the Faith Commission to see that the members of their group are having personal devotions each day.

Let's each one of us take a close look at ourselves to see that we are "strong in the faith." Lent is the perfect season for us to strengthen our faith and rededicate our lives to the divine will. It is my prayer that all P. F.er's will take this Lenten period and use it to carry out God's perfect plan.

Rosemont Observes Youth Week

The young people of Rosemont Congregational Christian Church observed Youth Week, January 25, thru February 1. It was the 25th anniversary of Youth Fellowship and the theme used by us was, "Dare We Live in the Household of God."

On Sunday morning, January 25, the junior high and the senior high fellowships led the worship service, with the Rev. W. W. Snyder giving the message. Billy Morrison led the service; Mason Cannon read the Scripture; Jo Anne Stinnett offered the prayer. The ushers were Doug Weaver, Bert Hewitt, Kerry Nothnagle, and Bill Kimmons. The young people did an excellent job with their anthem, "Mighty Army of the Young," under the direction of Mrs. R. K. Gallup. The youth week statement was given by Judy Morrison, and it was well said.

Mayor L. L. Briggs, Jr., of South Norfolk, Virginia, issued a proclamation for Youth Week in the city. A group picture of the senior high fellowship appeared in the **Virginian Pilot,** and the one of the junior high was in the **Ledger Dispatch.** These pictures were made with the mayor signing the proclamation.

The senior high fellowship had daily devotions and spot announcements concerning Youth Week every morning in the Oscar F. Smith High School. It was a great way of witnessing.

Monday night, January 26, the senior high group went to the Mercury Roller Skating Rink for recreation, and on Friday night, January 30, the junior high group did the same.

The highlight of the week's activity was a banquet given to all the young people of the Sunday school and church on Wednesday night, Jan. 28. The social hall was decorated in a winter scene, with garlands and large snow balls hanging from the ceiling. The centerpiece was a large snow lady made with cotton, dressed with a cape and a bonnet. Snow men favors and program booklets with cotton snow men helped to make up the very attractive tables.

The guest speaker was Mr. J. W. Etheridge, a Smith High School English teacher, who gave the young people a very wonderful message using as his theme, "Dare We Live in the Household of God". The remainder of the program was made up of winter songs and a speech contest between our two Scout leaders, Mr. Bill Nothnagle, and Mr. Mac Miller. Billy Morrison acted as master of ceremonies. A delicious turkey supper was served by the Philathea Class for the religious education board. About 75 attended.

On Sunday morning, Feb. 1, all the young people of the church communed together, bringing a climax to a most successful Youth Week celebration.

Mrs. Evelyn Morrison and
Mrs. Norma Morrison
Senior High Sponsors

Windsor Observes Youth Week

Carol Ann Wilson, Reporter

The young people of the Windsor Christian Church observed Youth Week with several special activities. On Sunday, January 26, they had charge of the entire morning worship service. Eighteen of the senior group participated in the service. Carolyn Griffin presided, and Pat Garrison was organist. Toni Young, president of the group, gave the morning message, using as her topic the theme of Youth Week "Dare We Live in the Household of God?" This theme was well carried out through the Scripture, the selection of hymns, special music, and the entire program. The service was well attended.

On Friday evening the group enjoyed a four-course progressive dinner. This was provided by four different ladies of the church, Mrs. W. E. Garrison, Jr., Mrs. H. E. Robinson, Mrs. J. C. Griffin, Mrs. F. I. Steele. As a recreational activity, the junior youth group went to Norfolk on an ice skating party.

To conclude Youth Week, the young people sponsored a special Sunday evening service on February 1. Toni Young presided over the worship service, and both the junior and senior groups participated. The Senior Youth Fellowship presented to the church a screen to be used with the movie projector, which was presented by the Women's Fellowship at the same service. These were then used in showing the film "The Split-Level Family," which concluded the program. This was a public service, and was attended by the youth groups of surrounding churches. Following the program all the young people enjoyed a social hour, with refreshments provided by one of the circles of the Women's Fellowship.

These activities were an enlightening experience for the youth of the church, and one of the highlights of the year.

YOUNG PEOPLE LEAD SERVICE AT WINCHESTER

The Winchester (Virginia) Pilgrim Fellowship conducted the morning worship service February 1, with Martha Rose Whitten presiding. Organist was Diane Dunlap. The Youth Choir furnished special music, with a solo by Christine Ploss.

Messages on three phases of "Life in the Household of Faith" were given by Donna Ploss, Martha Rose Whitten, and Diane Dunlap.

Acolyte was Ronald Strosnider and young men served as ushers. Benediction was given by the pastor, Rev. R. A. Whitten.

The Loyal Service circle of the Women's Fellowship entertained the Pilgrim Fellowship at supper at six that evening.

DAMASCUS HOLDS YOUTH WEEK

The young people of Damascus Congregational Christian Church held a youth service on Sunday, January 25. Those in the service were Jim Hofler, Carole Carter, Mac Savage, Bobby Hollowell, Dorothy Lassiter, and Judy Lassiter. Jim Hofler was the leader. Other boys received the offering. Dorothy Lassiter gave the interpretive statement on Youth Week and the U. C. Y. M.

Sunday night, February 1, young people of our church participated in the county U. C. Y. M. observance of Youth Week. Our church is proud that two of our youth group are county U. C. Y. M. officers. Carole Carter is president, and Jim Hofler is the Citizenship Chairman.

This service was an ideal meeting of breaking denominational barriers; Baptist, Methodist, Episcopal, and Congregational Christian youth were present.

Pat Hurdle.

Highlights Of The Message

Toni Young

It is high time that we give thought to the place of young people today in the Church of tomorrow. Through the emphasis of Youth Week this year it is hoped that young people all over the world will rethink their place of responsibility in the Church and the greater interest of the Kingdom of God. Of course most of us go to Church occasionally and engage in the activities of the Church when other interests don't take us elsewhere. We have grown up in the Church, and so we take the Church as a matter of course. This morning we are asked to look at the theme; and find in it the very surprising word **dare.** Most of us, young or old, have not thought of the Church as presenting a great challenge or a dare. At least the kind of allegiance most of us have to the Church does not dare us very much." . . . .

At the very beginning of His ministry Jesus said, "Any man who will come after me let him deny himself and take up his cross and follow me." He might well have said in reference to our theme today, "If you would live in the household of God, it will mean following me, and self-denial, and discipline". The rich young ruler, who was well fixed for life with wealth, fame, and power, had Jesus say to him — nothing can stand between you and God if you will live in His household. Jesus likewise said to those who would follow Him — you belong to God, and so does your time, and so does your ability, and so does your money.

Today we shrink from the word sacrifice, we don't like too well the word discipline, and we don't care at all for the word self-denial. To the young people of our generation, and older people as well, these are all foreign words and terms. We would much prefer to seek more pleasant ways of our own personal desires. But in so doing we lose the challenge and the dare in the household of God.

There are so many needs to be filled in our world by Christian people. There are so many workers needed in the household of God. In our own denomination there is a pressing need for many ministers to fill the pulpits of our Churches. There are many others needed in the field of Christian education, in the mission field at home and abroad. These vacancies will never be filled by any strange kind of magic. The gap can only be filled by dedicated young people who are willing to accept the challenge as their own — normal Christian young people such as we. Wouldn't it be wonderful if one of our own group would accept this dare to give his or her life to full-time service in the household of God.

Youth Week At Elon College Community Church

Youth Week at Elon College Community Church opened with the worship service on Sunday morning, January 25. Dr. Wm. J. Andes was assisted in the service by Al Noah, president of the senior high P. F., who led in the responsive reading and prayer, and Lonnie Smith, president of the junior high P. F., who read the Scripture. Miss Beverly Ward, a student at Elon College and assistant to the pastor, explained the Youth Week poster and gave some of her reasons for choosing Christian education as her life work. George Chapman, a senior at Elon College, told of his reasons for choosing the ministry as a life work and his plans for entering seminary this fall. Sidney Johnson, Mike Wise, George Morningstar and David Andes served as ushers. A quartet, composed of Angelee and Ella Jean Haith, Frances Coggins and Billy Burgess, sang "How Great Thou Art," accompanied by Marlene Privette at the piano. The junior choir sang an anthem.

On Sunday evening, members of the Student Christian Association of Elon College presented the program. Phyllis Hopkins and Jim Humphrey led the devotional and Tommy Liverman spoke on the subject, "Help Others to Help Yourself". Zion church young people and members of the SCA were guests for the evening.

A banquet was given on Thursday evening with 63 in attendance. Circles 2 and 6 of the Women's Fellowship served a delicious meal. The table decorations used "A Highway For Our God" as the theme with a highway down the middle of the tables with roads off to each side with signs along the way using some of the guideposts of Christian living. John Biggerstaff, assistant to the superintendent of the Congregational Christian Home for Children, gave an inspiring address using the Youth Week theme, "Dare We Live in the Household of God". Al Noah served as Toastmaster and Nancy Dixon and Eleanor Smith led the group in singing.

Basketball was the recreation of the week with Elon winning both the girls' and boys' games on Friday night.

On Sunday evening, February 1, Jo McAdams and Richard Milteer, students at the college, led the group in recreation. Joann Schmidt led the devotional. The evening closed with refreshments and a friendship circle. Counselors for the senior high P. F. are Mr. and Mrs. Charles Griffin, Miss Melva Foster and Miss Beverly Ward. The junior high counselors are Misses Edith Brannock and Ruth Dunn.

Ruth H. Dunn

DeSOUSA IS GUEST AT ELON

Rev. John DeSousa, Minister of Men and Missions of the Connecticut Conference of Congregational Christian Churches, spent the week-end on the Elon College campus in connection with the Laymen's Rally of the Southern Convention on Sunday, February 15. On Friday morning he spoke in chapel, followed by a luncheon with Convention leaders in the college dining hall. Friday evening he met with a group of ministers and laymen from churches near Elon and Burlington. Saturday was spent at Catawba College, but Sunday he was back on campus at Elon. At the morning service of the Elon College Community Church he read the scripture and led in prayer. He had lunch with pastor Andes and just had time to catch his breath before the Laymen's Rally at 3:00, when he made the main address. He spoke again at the banquet in McEwen Dining Hall at the college to a group of about 270 laymen from churches of the Convention. Mr. DeSousa was a very interesting, entertaining, and inspiring speaker, and made a valuable contribution in his visit to our Convention.

Dr. George Bullard of Mebane, North Carolina, received that community's first Distinguished Service Award given by the Junior Chamber of Commerce. Both Dr. Bullard and his wife (Margaret Rawls) are graduates of Elon College. **Dr. J. Earl Danieley** was the guest speaker for the occasion January 22, speaking on **Democracy, Sputniks and One World.**

Young people of Great Bridge church had charge of the morning worship February 22, with Alice Barefoot and Staley Powell bringing the message. Others participating in the service were: Thomas Brantley, Clark Nichols, Danny Barefoot, Pat Barefoot, Phyllis Dozier, Allen Hall, Joyce Powell and Chuck Sawyer.

COMMUNITY YOUTH SERVICE AT CHRISTIAN TEMPLE

Sunday February 1, was Community Youth Sunday at the Christian Temple in Norfolk.

The service was led by Kitty Canady; the hymn sing by the Rev. Jack Akin; the scripture by Eddie Lilly, a guest in the service from the Park Place Methodist Church; Linda Harris, a guest from the Knox Presbyterian Church rendered the solo; the Lord's Prayer was led by the Rev. R. D. Kidd, associate minister of the Park Place Methodist Church; The offertory solo was sung by Gloria Bryum, a guest from the Park Place Methodist Church; the statement of Youth Week and U.C.Y.M. was given by Jerry Cummings, of the Temple. A litany was led by Kitty Canady.

At the conclusion of the service, a reception was held in the social hall of the church. Mrs. Jack Akin was in charge of the program; Mr. Jack Akin led the group in games and singing. The Jr. Hi. sponsors, Mrs. Marvin Clements Jr., and Mr. and Mrs. Bruce Ferguson were in charge of the refreshments. In this group Christian fellowship presented itself in its truest character. An enjoyable time was experienced by all.

On Sunday, February 8, the youth of the Temple led the Youth Sunday Service. Those participating in the service were: Everett Milteer, Sandra Cummings, Dail Edmonds, Martha Rottler, Joy Ann Akin, Carol Gibbs, and Letcher Cummings. The offertory response was sung by the junior choir, and the ushers were senior high boys. A certificate of appreciation was presented to Mr. Floyd Butler, a veteran Sunday school teacher for his continued interest in the young people.

It would be a blessing if more of our churches presented worship to God of this kind. These programs influence participation; cause action; action aids faith. More faith in God is needed throughout the world.

Rev. F. Ervin Hyde represented Elon College at the inauguration of Dr. Howard Schomer as president of Chicago Theological Seminary January 26. Mr. Hyde, who graduated from Elon College in 1934, served several churches in the Southern Convention. He is now pastor of Roger's Park Congregational Church, Chicago, Illinois.

The Parable Of Jesus' Rejection

Background Scripture: Matthew 21:33-46.

Devotional Reading: Isaiah 53:1-6.

Memory Selection: **He is despised and rejected of men.** Isaiah 53:3.

As was so often the case, when Jesus wanted to impart a spiritual truth, and impress it upon the minds and hearts of his hearers, **he told a story.** Take for instance today's lesson, which is a story Jesus told. He wanted to make clear to the chief priests and the Pharisees the fearful penalty they, and their nation would have to pay, by their rejection of him and his teachings. He did not mention them by name. But he told it with such skill and adroitness, that when he had finished "they perceived that he was talking about them." It is good preaching and teaching, when folks see the relationship between what the person is saying, and their own personal lives.

THE STORY

It was a simple story — the story of a man who laid out a vineyard, built a thorny hedge about it to keep out marauders, planted his vines, and built a watch tower so that watchmen could keep guard over the vineyard. Then, he leased the vineyard to "tenants" and took a trip. When the time of harvest came, he sent servants to collect his share of the income from the vineyard. These "share croppers" were tough guys, and they beat up the servants, and even killed one. The thing happened more than once. Finally the owner sent his son, thinking that the tenants would at least respect him. But the crowd of gangsters thought they saw a chance to get the vineyard for themselves by killing the heir, and they slew him. (That they ever thought they could get the vineyard that way shows how dumb they were, how blind their greed had made them!) Jesus brought the story to a climax by asking what they thought the owner of the vineyard would do in a case like that. The answer was easy, of course — he would invoke judgment upon the murderers of his son, and rent the vineyard to folks who could be trusted to pay the lawful rent, to be faithful stewards of their trust.

THE IMMEDIATE MORAL OF THE STORY

In answering the question of Jesus, the scribes and Pharisees pronounced judgment upon themselves, and announced the doom that was to descend on the nation. Israel was a favored nation on which God had bestowed loving care, and to which he had shown long-suffering. He had sent his prophets and messengers again and again, and they had been shamefully treated and abused and even killed. He had every right to expect the fruits of righteousness from a nation so favored and nurtured. And when, as a last resort, God had sent his Son to the nation, he was to be rejected and to be killed by the heedless and heartless leaders and the people. Only doom could follow such bigotry and blindness. If God could not fulfil his purposes thru the Jewish people, he would turn to the Gentiles through whom he could make known his saving ways and his redemptive work. Israel might have done great things; Israel merely crumbled into the dust, and other nations rose to take over the vineyard.

THE WIDER MORAL IMPLICATIONS OF THE STORY

But there is a wider implication or application to the story. Here is the truth, written that even he who runs may read, of the **tragic price of forfeited privilege, both in the life of individuals and of nations or groups.** God gives to both privileges and opportunities. He surrounds them with the conditions that ought to make for fruitfulness in righteousness. And man as steward of that which God entrusts to him, which he does not own in fee simple, must give an account of his stewardship. Unfaithfulness, even when it is not accompanied by violence, exacts a penalty. He who does not use what he has eventually loses it. And nations which do not produce the fruits of righteousness forfeit their place in God's plan. To whomsoever much is given of him is much required. And of course, all this does not happen because God is vindictive; it happens because of the inexorable law of moral retribution, because of the fruits of unfaithfulness.

THE REJECTED STONE BECOMES THE CORNERSTONE

"Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner." Here are masons erecting a magnificent edifice. They are looking for a stone to serve as a corner-stone — an important stone in the building. They look here and there, carefully inspecting the large pile of stones assembled for building purposes, but they find nothing to suit their purpose. Then they look in the "scrap pile" and there is just the stone they need. The very stone which had been rejected by the builders becomes the corner stone! ! Well, the scribes and Pharisees and the Jewish people rejected Christ. But he became the chief corner stone, the foundation of Christianity, and other foundation can no man lay than that which is laid, Jesus Christ. Without him the whole structure of the world threatens to come down on our heads and destroy us. And without him character lacks the essential quality of strength and beauty. His spirit of love, his love, his principles, so often rejected in the past, and still rejected in large measure in the present, are the foundation of society, and the hope of the world.

And the rejection of Christ often comes, not through violence, but through indifference, and neglect. There are many folks who would never think of killing their Lord — they would stand aghast at the very thought, but they crucify him just the same by neglect and indifference and callousness and carelessness. They tip their hats to him with one hand and give him a wave of unconcern with the other. They do not bother him very much and they do not want him to bother them. And one suspects that our Lord is grieved as much by neglect as by opposition.

There remains space for a brief illustration pertient to the lesson. A man in a dream saw Christ tied to a whipping post and a brutal soldier scourging him with a heavily studded whip. He shuddered as he saw the cruel hand of the soldier flaying the back of the victim until heavy painful welts appeared and the blood flowed. He could stand it no longer, and rushed forward to stop the agony. But when the soldier turned to face him, the dreamer recognized his own face in the face of the brutal executioner! It was he himself who had crucified his Lord! !

SUNDAY SCHOOL LESSON

MARCH 1, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

We Do Our Best For Children In Need

John G. Truitt, Superintendent

Dear Friends:

Thank you very much for the good report this week. So many churches are glad to have a share in providing a home for little children who have no home. This week those churches have sent us $887.05. Many people laid a gift in the offering plates which made up that total amount. And I belivee everyone who contributed to the care of a little, innocent, homeless child will receive a blessing for having done so.

This report shows, also, a gift of $5,265.31 from the Duke Endowment. This was our share, along with 38 other institutions, of a total sum in the amount of $304,994.42. The need for the care of homeless children grows every year across the country. The funds of the Duke Endowment assist only "orphans and half-orphans." There are almost as many little children destitute and homeless who are neither orphans nor half-orphans. It is a sorry comment on our society, but they are the facts.

Not all the needy, homeless children are recommended for group child care such as is offered by the ordinary church home such as ours. But many boys and girls are best cared for in such group care, that is, I mean, if they have no parents and home of their own. The church institution providing care for such children as come under the category of children who need group care in a church home is doing a really fine Christian job. Some of the homeless need just this type of care. Our Home for Children is doing an excellent job for the boys and girls under its care.

We need better facilities, better financial support, better staffing. But with what we have our children are doing well, and are turning out well. It is easy to come on our campus and see the lack of funds. It is easy to say you should have this or that, and that you should do this or that. But if the funds for same are not available it is not easy to do it. The burden of begging lies too heavily on the shoulders of the good people who desire to do the best they can for the homeless, helpless child.

Because we cannot do all we would like to do, or all some would think we should do, is that any good reason for doing nothing? There are so many good people amongst us who think like thousands in our sister denominations, and who are therefore glad to have a share in saving a child for good citizenship and usefulness rather than letting him suffer the unfortunate tragedies which have set his little feet toward delinquency and debauchery. Let the Church be the Church. Let its hands be the nail-scarred hands of the Christ. Where are we if we can shut our eyes to such tragic circumstances as surround a little innocent child in our neighborhood, and not do something for it? There is enough somewhere. Let us share it. And may God have mercy upon us if and when we cease to be humble and desirous of sharing with such needy homeless children.

REPORT FOR FEBRUARY 16, 1959

MONTHLY OFFERINGS

Amount brought forward			$13,381.92
Eastern North Carolina Conference			
Ebenezer	$50.00		
Hope Mills	2.00		
Pleasant Union	25.00		
Southern Pines	14.42	$ 91.42	
Eastern Virginia Conference			
Berea (Nans)	31.00		
Berea (Norfolk)	15.00		
Bethlehem (Nans), S.S.	55.25		
Mt. Zion	2.00		
Newport News	91.00		
Christian Temple	20.00		
Norfolk, Little Creek	4.55		
Oakland — Thanksgiving	42.00		
Waverly	38.00		
Windsor, S.S.	10.00	308.80	
North Carolina and Virginia Conference			
Burlington, First — Special	50.00		
Burlington, First	48.36		
Graham, Prov. Mem.	78.00		
Greensboro, First	61.50		
Happy Home	40.40		
Union (Va.), S. S.	5.00		
Hendersonville	5.00		
Greensboro, St. Peter's	4.00	292.26	
Western North Carolina Conference			
Big Oak, S.S.	2.50		
Big Oak	10.00		
Pleasant Union	84.76		
Randleman	7.31		
Zion	50.00	154.57	
Virginia Valley Conference			
Winchester	40.00	40.00	
Total			$ 887.05
Grand Total			$14,268.97

SPECIAL OFFERING

Amount brought forward		$21,529.74
Wachovia Bank & Trust Co. (dividend)	$ 54.00	
Ladies' Aid, Cong. Church, Silver Lake, Minn. — Friendly Service	18.00	
The Duke Endowment, Charlotte, N. C.	5,265.31	
Woman's Fellowship, Cong. Church, Robinson, Ill.	5.00	
Leon A. Familant, Suffolk, Va.	5.00	
I. H. Vickery, Jr., Henderson, N. C.	10.00	
Protestant Services, Fort Gordon, Fort Gordon, Ga.	116.21	
In Memory of Mrs. Mary Thompson Sanders	5.00	
Special Gifts	150.00	
Total		$ 5,628.52
Grand Total		$27,158.26
Total for the Week		$ 6,515.57
Total for the Year		$41,427.23

AT SOUTH NORFOLK

Dr. Smith Interim Pastor

Beatrice George

Dr. Leon E. Smith, president emeritus of Elon College, is serving as supply pastor for South Norfolk church. We feel that we are highly privileged in having him with us in the work of our church.

Last week Dr. Smith was at the church from 3:00-9:00 Tuesday and Wednesday to meet with any who wished to visit with him.

He has outlined the following program for our church during Lent:

February 22 — MEMBERSHIP DAY — reconsecration and rededication of members to pair up in twos and visit inactive members and get acquainted.

March 1 — COMMUNION DAY

March 8 — Continue Christian visitation and survey of non-church members.

March 15 — LOYALTY SUNDAY. Volunteers will visit prospective members. 7:30 P. M. Conference and commissioning service.

March 22 — PALM SUNDAY and Decision Day.

March 29 — EASTER SUNDAY and Victory Day.

Any and all of Dr. Smith's friends in this area are invited to come and hear him and participate in our worship services. Dr. Smith is well known in the Tidewater area and South Norfolk church is very fortunate to have him serve as interim pastor at this time.

NEW PASTOR AT CONCORD

Mrs. W. R. Simmons

Rev. J. C. Loy, an ordained minister of the Methodist Church and student at Duke University from Burlington, served Concord and Bethel churches of Caswell County, North Carolina, as supply pastor from May 24, 1958 until January 25, 1959.

Mr. Loy is an inspiring preacher and teacher — a fine person to work with. We enjoyed having Mr. and Mrs. Loy and son, Jamie, among us.

We had a large congregation at his closing service when communion was observed. The choir rendered special music. A picnic lunch for the church members and visitors was held in the church basement following the morning service.

We were happy to have with us our new pastor and family, Rev. Bill Traylor from Alabama. He began serving Bethel and Concord churches February 1.

The two churches have recently redecorated the parsonage, put in a new heating system, and had everything in order for the new pastor and his family. We are looking forward to a great time of Christian service with Mr. Traylor as our leader.

Results of T-R-P-M Program In Valley

Melvin Dollar,
Associate Superintendent

The ministers and laymen of the Valley of Virginia had a wonderful experience, January 23-30, working with the E. & R. churches in our Teaching - Reaching - Preaching Mission. This was a combination of organized lay visitation and evangelistic service. Fifteen churches cooperated in witnessing for Christ during these days of special services.

Results of the combined efforts for the week were encouraging. 465 people gathered at our E. & R. church at Woodstock on Sunday night, January 25, for a mass worship service; 715 calls were made by laymen during the week; 1602 individuals were interviewed in the interest of Christ; 49 people united with the church of their community; 217 prospective members were discovered; 14 children were christened and 99 children were enrolled for Sunday school. The total attendance for the services during the week was 4,703, the total offering amounting to $1,163.11.

One of the richest experiences of the week was the opportunity for our ministers and laymen from the two church backgrounds to know each other better. The study session for the ministers each morning was especially inspirational and informative. The ministers and laymen from both fellowships of the Valley are looking forward to many more such experiences in the future.

Rev. Mack Welch of Reidsville will conduct a week of revival services at Liberty, North Carolina, just preceeding Easter — March 22-27.

SOCIAL ACTION PROGRAM AT ALBEMARLE

Mrs. M. H. Troutman

The women of the Albemarle church met Tuesday, February 3, for their program on Social Action. Mrs. Tharon Barringer gave the devotional, with Mrs. Mickey Thompson rendering a solo.

Mrs. Lena Sells arranged the program, and she introduced speakers from several agencies, including the Welfare Department, Senior Citizens Club, and the Stanly Rest Home. Each told of the work and activities of the agency she represented and what the church women could do to help carry on the work. Everyone received a better understanding of what social action means.

After the benediction a social hour was enjoyed with refreshments being served.

TEACHING-REACHING-PREACHING MISSION

Mrs. George Harding

Bethel Congregational Christian Church (Valley Conference) observed a Teaching-Reaching-Preaching Mission January 23 to 30, along with twenty one other E. & R. and C. C. churches of the area.

Rev. Avery Brown of Bennett was the missioner at Bethel. The program included training sessions on Friday, Saturday and Sunday in preparation for lay visitation. Preaching services were conducted each evening at 7:30 with a training session of officers and leaders following the service.

Mr. Brown did an excellent job in the training sessions as well as for the hour of preaching. The people enjoyed having him for the week. The total results of the meeting will be better known at Easter. For the services rendered by Mr. Brown we are indeed grateful.

Dr. James Dexter Taylor, for 50 years a missionary of the American Board in South Africa, died February 11 at the age of 83. Dr. Taylor was instrumental in the founding of the South African Christian Council, the Bridgman Memorial Hospital and the Alexandria Health Center. One of his most notable achievements was that of translating the entire Bible into the Zulu language. Since retirement in 1948 he has translated a volume of hymns into Zulu.

Our 1958 Record

William T. Scott, Superintendent

The **Annual** and **Year Book** materials are printed and ready for distribution. We are always eager to see what progress has been made over any previous year and a summary is given for your consideration.

As for new churches, we are gratified. Five new churches have been added: Greensboro, St. Peter's United Church of Christ, and Richmond, St. Andrew's United Church of Christ, joint projects being supported by both our C. C. and E. & R. Boards; Sanford, Northview, Portsmouth United, and Prince George. Another United Church of Christ is now in the process of being organized in Burlington. The United Church of Christ mission projects are members both of our Convention and the Southern Synod with one half the membership reported to each body. The ministers of these new churches hold dual standing also. We now have 207 churches on our roll, 5 of which are inactive — EVA — Johnson's Grove; ENC — Bethel, O'Kelly's Chapel, and Six Forks; WNC — Center Grove. Five of our churches do not cooperate with our Conference or Convention and have unauhorized pastors. There are 20 other vacant churches.

The size of membership of our churches is of some concern. There are 75 churches with a membership of less than 100, 84 with a membership from 100-249, 37 with a membership from 250-499, and 9 with a membership of over 500.

The number of members received into our churches during the year calls for concern, especially the matter of the net gain over the previous year. A total of 2,381 members were received during 1957-58 Conference year, with 1,276 received on confession of faith. The church's record of members received by confession of faith has been used as a criteria in the past for appraising the vitality of the church; however, with the great mobility of Americans today, members received by letter of transfer is also an important factor. However, it should be of concern to us to know that 19 of our churches made no report whatsoever as to members received on confession of faith. 49 churches reported having received none on confession of faith, 96 reported having received 9 or fewer, 34 reported having received 10-24, and 9 reported having received 25-49. This is not so bad, though the record is nothing to brag about. However, we lost 2,154 members, making a net gain of 227. 2,154 names were removed from our church rolls — 338 by death, 771 by letter, and 1,045 by revision of rolls! We have now in the Convention a membership of 36,666, with 3,904 of these reported as non resident. The average attendance at the principal Sunday service as reported by 81 churches is 109. 181 churches reported a total Sunday school enrollment of 29,173. 137 churches reported having conducted Vacation Bible School during the year, with a total enrollment of 10,819, which is an encouraging figure. However, 104 churches reported having only 3,170 youth enrolled in various church organizations! We are certain that this is incorrect reporting and does not reveal a true picture of our youth participation. If there are no more young people than that in our Sunday schools, Youth Organizations, Boy Scouts, etc., then we are in a bad way! This is another illustration of the importance of accurate reporting by our churches for the **Annual**.

Financially, particularly having to do with local finances, we have some cause for continued optimism. 189 churches reported $994,059.00 raised for local home expenses, 60 churches reported $65,067.00 for improvement on present property, 58 reported $119,006.00 for new church buildings, 5 reported new parsonages totaling $91,000, 67 reported $183,433.00 as having been paid on principal of building debts. There is a total valuation of church properties of $11,150,868, with 64 churches reporting an indebtedness of $727,810. There are 91 parsonages in the Convention, which record has shown a steady increase in recent years.

The average salary for full time service of pastors totaled $4,399, which is far below the average salary received by Congregational Christian pastors in other areas of our church.

Benevolent contributions were as follows: Total paid on Convention and Conference apportionment, $177,764, but when the C.M.A. and Church Builders Club receipts are added, together with the special gifts to the Congregational Christian Home for Children, amount raised by the Women's Fellowship, and other benevolences, we have a total contribution for missions and other benevolences of $258,775, as reported in The **Annual**. Several important items of the apportionment did not receive their full apportionment share, which means that their work is hampered. For instance, Elon College has an apportionment of $35,000, but received only $30,921. The Board of Christian Education received $7,159 of an $8,000 apportionment. The Convention Fund received $28,041 of a $31,000 apportionment, the Ministerial Scholarship Fund received $2,722 of a $3,000 apportionment, the **Christian Sun** received $5,259 of a $6,000 apportionment; Per Capita received $6,246 of a $7,000 apportionment, and the National Board of Home Missions — including Ministerial Relief, received $9,986 of a $11,000 apportionment. Each item of the apportionment is important, and it is earnestly hoped that our churches will seek to contribute in full the minimum total apportionment.

Our contributions to the Board of Home Missions, the Service Committee, and the American Board total $52,736, which is little enough for a people concerned for helping to make America a Christian nation and carrying the Gospel of Jesus Christ unto the ends of the earth.

We hope that when the **Annual** reaches you, you will study the record of your church and will endeavor to help it measure its profession of faith by a more adequate giving of time, talents, and substance.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

VOLUME 111 MARC[illegible]959 NUMBER 9

Elon College Library X

MOTTO:

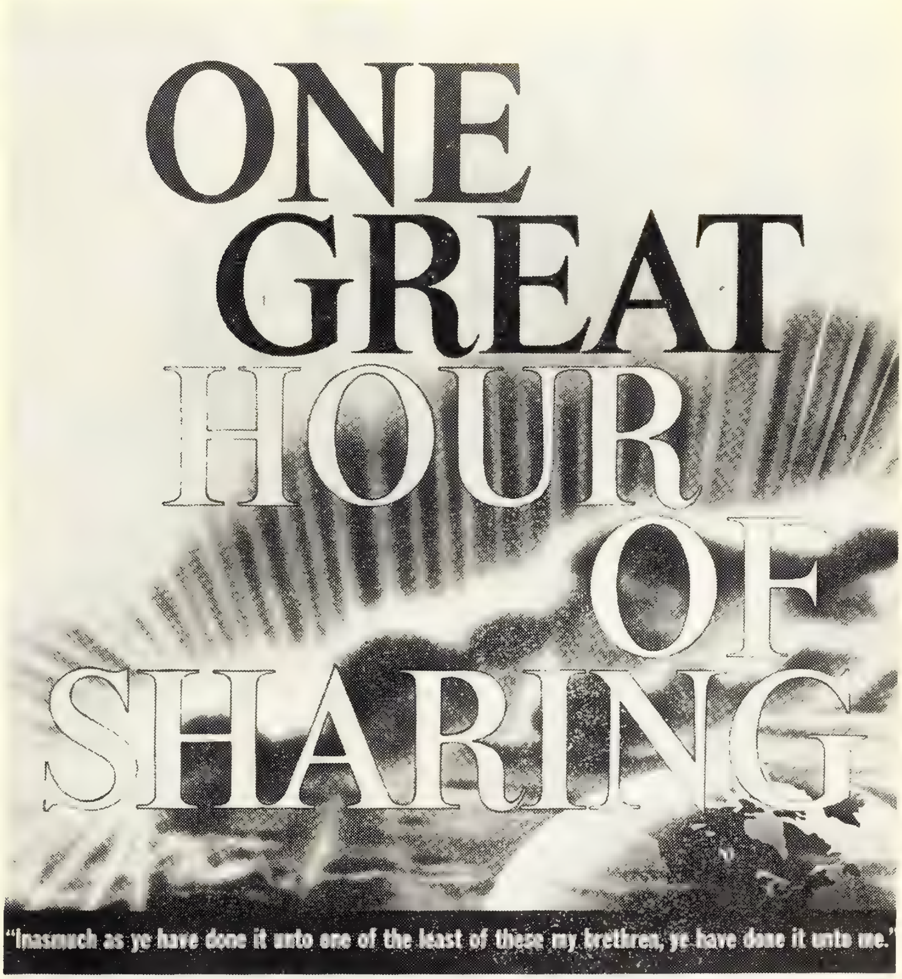
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ONE GREAT HOUR

OF SHARING

MARCH 8, 1959

"God loves a generous giver"


ONE GREAT HOUR OF SHARING
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CONGREGATIONAL CHRISTIAN SERVICE COMMITTEE

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

Rev. David Shepherd is preaching each evening this week at Apple's Chapel church, where Rev. Bland Leebrick is pastor.

Pastoral Assistance Committee of Liberty church, Nathalie, Virginia, is composed of Edward Tuck, Ruth Wilkins, Ruth Fisher and Grace McCraw.

Open House honoring Rev. and Mrs. Harold Myers was held in the new parsonage of the United Church of Christ, Burlington, Sunday afternoon, February 22.

Rev. Richard Jackson will be the leader for Lenten evangelistic services at **First Christian, Burlington**, March 8-12. Cottage prayer meetings are being held this week in preparation. The Senior Choir, under the leadership of Thomas Woodson, led the prayer service February 18.

Knighton Stanley of Greensboro, North Carolina, son of Superintendent and Mrs. J. T. Stanley of the Convention of the South, is one of six Talladega College seniors who have received acceptances from graduate schools. A psychology major, Knighton has been accepted by Yale Divinity School.

Superintendent William T. Scott was in St. Louis, Missouri, February 18-20 attending the meeting of the Committee on the Mission of the Church in Town and Country of the Congregational Christian Churches, of which he is chairman. The Congregational Christian Committee held a joint session there also with the Town and Country Committee of the Evangelical and Reformed Church.

Spiritual Millionaires or Paupers was the sermon topic for Rev. Joe A. French at Hunterdale last Sunday. Next Sunday his topic will be **Jesus Set His Face Steadfastly.**

America's Geographical Frontiers, the home mission study book for this year, was reviewed by Dr. W. W. Sloan for the Haw River Women's Fellowship February 26.

The Southeast Regional Meeting's biennial session at Franklinton Center last week included 6 representatives from Florida, 11 from the Southeast Convention, 13 from the Convention of the South and 23 from the Southern Convention.

President Gus Turbeville of Northland College, Ashland, Wisconsin, one of our Congregational Christian church related colleges, was chosen as one of the ten outstanding young men of the nation for 1958 by the United States Junior Chamber of Commerce.

Suffolk District Leadership Training School is being held this week at the Suffolk church. Guest teacher is Miss Almeda Vickery of our Division of Christian Education, Boston. Other instructors are Rev. W. A. Grissom, Rev. R. E. Brittle, Rev. G. D. Alley and Rev. H. S. Hardcastle.

Best wishes to Mrs. B. B. Johnson of Wake Chapel, Fuquay Springs, N. C., who is hospitalized in Florida following an automobile accident February 20 when she was thrown clear of the car. Mr. Johnson was also injured. Mrs. Johnson is stewardship chairman of the North Carolina Women's Fellowship.

A committee on memorials has set up a list of items which might be given as memorials at Beverly Hills church, Burlington.

Thomas Terrell was the worship leader and **Sam Riley** of Beverly Hills, Burlington, the guest speaker at Haw River church last Sunday.

Hunterdale laymen offer transportation to church services for anyone who does not have a way to ride. Requests may be phoned to the church by 9:30 Sunday mornings.

A Period of Discovery is the theme for Lenten sermons by Rev. Carl Wallace at Church of Wide Fellowship, Southern Pines. Thirteen are enrolled in the church membership class which is meeting each Saturday morning during Lent. Members will be received March 22.

Rev. Thomas Madren, pastor of Lee's Chapel, Plymouth, and Damascus churches, will be the visiting preacher for Holy Week services at Shallow Well, Sanford, North Carolina, March 22-25. This will be followed by observance of Holy Communion March 26.

Rev. Frederic Fox, a Congregational Christian minister, who as special assistant to President Eisenhower is the first clergyman on the White House staff since the days of President Lincoln, will speak at the opening luncheon of the 30th anniversary convention of the National Religious Publicity Council in Washington, D. C., April 9-10. Other speakers include layman leader of our denomination, **Dr. Ronald Bridges**, whose topic is "Religion in the U. S. Information Program."

Volume 111 Number 9

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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An installation service for Rev. C. Carl Dollar as pastor of our Holland, Virginia, church will be held next Sunday evening at 7:30.

Women's Fellowship Rally for the Valley Conference will be held Sunday, March 15, at Mt. Olivet (R) church, beginning at 2:30 in the afternoon. There will be afternoon and evening sessions, with picnic supper, according to announcement by Mrs. Tom Good, president.

Dr. Bryant Drake, secretary of Campus Christian Life for our Board of Home Missions, will be in the Southern Convention March 14-16 visiting the campuses of Elon College, the University of North Carolina, and other colleges in the area. He will preach Sunday, March 15, at 11:00 a.m. at our Chapel Hill church.

Next session of the Southern Convention will be held in First Christian church, Burlington, N. C., April 26-28, 1960, according to announcement from Superintendent W. T. Scott. The Southern Synod of the Evangelical and Reformed Church will meet at the same time at the First E. and R. church, Burlington. There will be a joint program which will give opportunity for fellowship and some sessions together as a part of the United Church of Christ.

NOTE THIS, MINISTERS

There will be a Post-Easter Minister's Retreat at Moonelon on Saturday, April 11, 1959, from 10:00 a.m. to 4:00 p.m. This retreat will be sponsored by the United Church of Christ churches in the Piedmont area. The cost will be $2.50 per person for the day. If there should be ministers outside this particular area who may wish to attend this meeting, they will be welcome. The program will have a theme of vital interest. A guest resource leader will lead the discussion periods. Some of our own men will conduct the worship services. There will be periods for group discussions where two to three persons to each group will take time out for some real thinking. You will be hearing more about this retreat when both program and leadership will be announced.

Kenneth Register,
Member of Retreat
Planning Committee

The Annual Preaching Mission began in Norfolk last Sunday. Our churches cooperate in this united program of evangelism.

N. C. & Va. Sunday School Superintendents meeting is being held Thursday, March 5, at the Elon College Parish House with supper being served by ladies of the Elon College Community Church.

The Board of Publications is scheduled to meet at Elon College March 12 to consider further what changes, if any, should be made in **The Sun** and how to get it into the homes of all our people. Any ideas readers may want considered should be sent to the editor or to Superintendent Scott.

The Western N. C. Conference will hold its Spring session Friday of this week in the Asheboro church. Rev. Emmons White missionary of the American Board to India for 42 years, will be a guest speaker. The program begins at ten o'clock in the morning.

GOD does not always punish a nation by sending it adversity. More often he gives the oppressors their hearts' desire, and sends leanness withal into their soul.

— William R. Inge

YOUNGSVILLE HONORS AGED

E. M. Carter

The Sunday school of the Youngsville Christian church gave a Valentine Service in honor of those who are seventy years and older, Sunday, February 15. There were six of them.

The service began with a song and prayer. Then a poem suitable for the occasion was read. Next, one of the younger people read a poem arranged especially for one of those being honored, giving the name, the devotion and service rendered in behalf of the church and school. Then, by another member a valentine was presented. This continued until every one of the older folks had received their valentines. The service was very impressive and enjoyed by all. Those being honored did not know anything about the service whatever.

The Youngsville church has installed new Art Glass windows to replace the old ones. This adds very much to the beauty of the church, both inside and out.

One Great Hour Of Sharing

". . . now abideth faith, hope, love, these three: . . . and the greatest of these is Love."

TODAY, as we observe One Great Hour of Sharing, we extend the hand of Christian love and mercy to thousands upon thousands of our needy brethren overseas who live in the shadow of poverty, disease and starvation.

Our offerings and those of other churches all over America — made in witness of the brotherhood of all men under God — help give our overseas neighbors:

FAITH — Through our sharing, we provide food, clothing, medical care, tools and training for hungry and destitute people, bringing them new health, new courage and new skills to help them help themselves and renewed faith in the providence of God.

HOPE — Aided by our churches, widows, orphans, refugees, victims of earthquakes, fires and floods find in our friendship new sources of strength as they struggle for lives of dignity and self-respect.

LOVE — the greatest gift of all. As we share in his name to help the destitute and the despairing, we also share of God's love for all the world, given by him through Christ. Each of **our gifts** is active testimony that the need of "even the least of these my brethren" is known to him and heeded.

NEW BURLINGTON CHURCH MOVES FORWARD

Harold Myers, Minister

The West Side Burlington United Church of Christ Mission will begin holding worship services on Sunday mornings at 11 a.m. beginning on March 1 in the Everett Knight home on Oakland Drive. This group has been meeting on Sunday evenings since November and now make this forward step in their work. The Church School classes for all ages will also begin the first Sunday in April under the leadership of Mr. Claude Ward who is superintendent.

Mr. Vernon Lewis of Burlington is being secured immediately as architect to help the group formulate plans for their first unit which the group hopes to have underway by summer. This is essential since they have no public meeting places in the entire area.

Southeast Regional Meeting

For many years a group of leaders from our churches in the southeast have been meeting annually to consider common problems. Last week the group met at Franklinton Center at Bricks, North Carolina. The Center itself is interesting, since it is a combination of a former college of the Christian Church and a college of the Congregational Church. But the meeting absorbs our interest for the present.

Representatives were there from the Southern Convention under the leadership of Superintendent W. T. Scott, the Convention of the South with their Superintendent J. T. Stanley, the Southeast Convention with Rev. J. H. Lightbourne, Jr., superintendent, and Florida State Conference under the leadership of Superintendent Robbins Ralph.

This year the group considered "Our Christian World Mission" rather than the problems of the area which have consumed much of the time in previous sessions. Moderator and Mrs. Ray E. Phillips, who have spent a long and fruitful lifetime in South Africa, were there to represent the overseas phase of our united work. Rev. John McClelland of Silver Springs, Maryland, who is an important member of the Board of Home Missions, told of our work across America. There was general agreement that the mission is one; that we begin at home and reach out to the uttermost parts of the earth; that education, evangelism, stewardship, church building, and all the rest are problems everywhere. Social unrest in South Africa and China are found in America and everywhere else. The mission is one, and all of us share responsibility for it.

It was good to meet again friends of yesteryear and to recall companionship along the way. Friends from Florida brought bushels of oranges for friends in the Carolinas, Virginia, and other states of the Southeast, oranges which disappeared like the mists of the morning. Worship, study and fellowship were mixed in such proportion as to make the time short and the meeting both happy and fruitful. The problems seemed solvable when all the people have a mind to work and the blessings of God brood over his whole creation. Together the world can move forward; and so can the Church. In such meetings as this, progress in the attempt to win the world for Christ seems to be possible. It is no easy task that lies before us. But who would want that? Jesus didn't; and we are his companions, his fellow-soldiers, his friends — when we do what he tells us. The Southeast Regional Meeting is intended to strengthen faith and friendships. In this it is succeeding.

An Hour Of Sharing

In thousands of churches across the United States millions of people will place on the altar next Sunday money for the relief of suffering around our world. It is called the One Great Hour of Sharing. This is a true designation for many reasons.

It is great because many people will share in the giving and in the receipt of gifts. The eleven million dollars expected will buy many times that many dollars worth of food, and will give it to needy people in all parts of the world. For a moment, at least, rich Americans will think of their fellows of other nations and races whose floors may be only of dirt, whose food is less than we would call a subsistence diet, and whose clothes may not be as good as those we cast off as unworthy of use. To share that which we have is a Christian virtue inadequately practiced by most of us.

Suppose for a moment that you were on the receiving line. You might have been a doctor, a college professor, a scientist, or an artist before war and hatreds drove you from home and landed you and your family in a refugee camp. The children are growing to maturity without ever having any home but that crowded, hopeless place where there is no work, no school, no culture, no anything save such as may be given by people you have never seen, and who have never seen you. The Voice of America radio might describe for you American homes, schools, churches, stores, and pleasure resorts while you and your thousands of companions listen for some word of hope. It might describe millions of cars parked by beautiful churches, crowds of richly robed people entering to sing hymns you knew in the old home and to hear sermons that may both soothe and inspire. "This is the One Great Hour of Sharing," says the eager radio announcer, "when the 170,000,000 people are expected to give $11,000,000 for relief and reconstruction as a gift to aid the needy in all the earth." What would you think? How would you feel? Think of that when you reach for the offering. Then it may be more than the tip offered to a waitress for serving a delicious meal, or the price of an airmail stamp, which is the average expected if all Americans are counted.

The Burning Cross

Moses is reported to have seen a burning bush, and was minded to take off his shoes, for he stood on holy ground. That story is part of the ancient lore of both Jews and Christians, and it leads to the belief that God comes near to human beings in such a fashion as to attract their attention, and to make them feel that life has something sacred about it.

But a burning cross has no such meaning. For years this cross-burning business has disturbed the thinking of one who now must edit a religious paper. The cross has become for Christians a sacred emblem reminding them of the sufferings and death of Jesus, God's Son, our Savior. Why people should burn a cross has caused much wonderment, uneasiness, and revulsion.

The answer was found in a book by a brilliant Jew whose childhood was in Eastside New York and who now is a prominent citizen of Charlotte, North Carolina. It may be that some of the readers of this paper have been as puzzled as the editor about this matter, and for that reason the article is reproduced on the following page, and by the gracious permission of its author. With this new knowledge we shall cherish even more a pocket-cross that mingles with money and encourages sacrifice; we shall look with love to the cross in the church; and we shall pity those who in our enlightened land seem to wish not only to crucify but to burn the blessed Christ who gave himself that all people might have life, and have it abundantly.

A Friend

It really rests me just to hear
Him laugh and talk of neighbors dear;
The way he points their virtues up,
Feeds my soul, and fills my cup.

He will not drop his voice and say
One ugly word in jest, or play,
About a neighbor, or a friend,
As if some fault he'd like to mend.

His laughter and his lilting fun
Leave me as fresh when it is done
As morning dew on grasses green,
Because his heart, and hands, are clean.

Before he'd stoop to criticize,
Or pose as great, or good, or wise,
He'd just be still, or seek to find
What things you had upon your mind.

A friend like that is good to know,
To cherish as through life you go;
And quite as good, it seems to me,
A friend like that to try to be!

—John G. Truitt

The Burning Of The Cross

Harry Golden

Recently there have been a dozen or more cross-burnings in the Carolinas and Georgia. Now let us analyze this for a moment. Here are five or six men who hold various positions in the community — clerk, salesman, truck driver. Average guys. Nice fellows. If you met any of them in the smoking car, you would discuss the usual things — politics, your home town, your grandchildren. Then at night these same five or six men put on white robes, go into some field or to the street where a Negro lives, or to the lawn of a high school principal, and they light up a cross and run away.

Now, what is it all about? The principle, of course, is intimidation. You'd better watch your step on that Supreme Court decision, the burning cross seems to say to the white school principal, or you'd better stop your agitating, it seems to say to the Negro on whose street the cross has been fired. But why the cross? Why the burning cross?

This goes back thousands of years, long before the dawn of Christianity. The burning of the wheel or an effigy before Christianity was an attempt to express hate, and is known to historians as "fire-hate." Usually the fire was lit up during a plague or some disaster. The burning of an effigy was in effect the burning of the witch, the evil spirits. The burning of the cross in our times has been known as the "needfire."

The use of a religious symbol for a burning was roundly condemned by all Christian authorities, since it was recognized that the burning of the cross was the same "needfire" of pre-Christian days. The burning of the cross is really a symbol of the burning of Jesus. Jesus spoke for brotherhood and the revolt against this idea would be to burn Him. Thus the clerk or the white-collar worker sitting in the smoking car and who will burn a cross later that night is motivated by instincts which go far back into his origins — the "needfire," the burning of God. The man has become ill at ease under the moral restraints imposed upon him by the Father, and so — he burns Him.

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About ◦ ◦ ◦

HOW LOVE FOR BIRDS REGENERATED A LIFE

She is a woman of 40, was a pain-racked cripple and seemingly a useless shut-in. Aside from a series of physical misfortunes that placed her in a wheelchair, she had a heavy heart over the loss of her two little girls within a year.

It was a bleak December morning in 1956 and the snow was swirling. The future seemed bleak for this physically weakened and grief stricken mother who sat in her wheelchair by a window.

Then something happened that was soon to change her life from the dreadful to the enjoyable. A small bird, a chickadee, alighted on one of the diningroom window sills. Pushing her wheelchair to the table where some scraps of bread from breakfast had been left, the window was opened slightly and the feathery visitor offered its morning meal. The little bird flew away before eating all that had been given it, but returned within minutes with other birds. Apparently the chickadee had rounded up all its associates and told them where they could get a free lunch.

Feeding all comers was the beginning of an ever-increasing number of birds of all types to visit the house where they had discovered free food. Nearby trees soon became the roosting place for hundreds of hungry birds, and as spring approached, bird houses were constructed by a teenage son. Every morning chirps and songs came from tree tops announcing a readiness for breakfast.

It was also the beginning of a final and successful battle against physical misfortune and grief by a woman who, on a cold snowy December morning, offered a little chickadee a few crumbs from her table. She began to forget her troubles in being helpful to the members of the feathery tribe.

Yes, a new day came to the woman who found relief from her troubles in feeding hungry birds. Her pain ceased and the wheelchair was no longer needed. But most important of all, the woman's faith in God, which had dimmed by trouble, had been restored.

This is a true story, vital, human and interesting, of a woman's physical and spiritual regeneration brought about by her hospitality to birds.

C. B. Riddle

The Ministry Of Christian Education

(Presentation by Rev. Robert A. Knowles at the meeting of the Commission on Recruitment for Full-time Church-Related Vocations, held at Elon College, January 20, 1959.)

The Ministry of Christian Education is the ministry of the Church. In its broadest and most significant interpretation, Christian education is the means by which persons are initiated into the fellowship of the Church and nurtured in its heritage and mission, involving the attempt to bring forth a positive response to the challenge of the Gospel, providing the means by which people are helped to mature as Christian persons; and supplying the guidance needed for full and responsible participation in the fellowship and in bearing witness to the faith in one's life.

As the ministry of Christian education comes to a focus in the local church, several important elements must be considered: 1. There must be a unified and cooperative educational program; 2. Attention must be given to the use of sound educational principles and methods; 3. There should be group opportunities, using group-graded materials; 4. It is necessary that there be opportunities for fellowship which aid growth in Christian faith and experience; 5. There must be a comprehensive leadership recruitment and training program.

All of this should be thought of as part of the total ministry of the Church. There is one total task and one basic purpose with no sharp line of distinction between the work of the minister and that of the person responsible for Christian education. In many small churches, the minister actually does the total job; a Director of Christian Education is needed when the demands of visiting, preaching, counseling, administering, coordinating activities, guiding teachers and leaders, etc., become more than one person can effectively handle.

HISTORICAL BACKGROUND OF THE CHRISTIAN EDUCATION MOVEMENT

Protestant churchmen traditionally have thought in terms of one minister for each church; but, as the rise of the Christian education movement gave emphasis to the teaching work of the church, it often became impossible for one person to handle the multiplicity of demands and duties in a large church. Further, the development of sound educational techniques and methods and the evolution of a philosophy of Christian education, made necessary extensive, careful, and specialized preparation. Thus, there came into being a core of Christian education specialists.

The growing movement of Christian education personnel was halted in the '30's by the great Depression. As it became necessary for local churches to pare their budgets, they reluctantly began to dismiss directors of Christian education. Then World War II cut into the ranks of persons eligible for full-time church-related occupations as the demands of the military chaplaincy called forth seminary trained personnel.

During recent years the Christian education profession has been gaining in strength. Many churches now need and can provide for professional staff in addition to the minister. Seminaries are placing increasing emphasis upon the importance of Christian education as such. Certain basic courses are required for all ministerial students; departments of Christian education are being widely established, and more and more graduate degrees are being awarded each year.

THE NEED

Because of the growing emphasis in the field of Christian education, the demand for qualified leaders far exceeds the available supply. Many new churches are being built; established churches are growing in membership; there are greatly increasing numbers of children and youth flooding our churches, making it imperative that they receive competent professional attention. One major Protestant denomination recently disclosed that its fellowship seeks thirteen directors of Christian education for every one now available. Little wonder that the National Council of Churches has published a leaflet entitled: "If You Want To Be Wanted, Become A Director Of Christian Education!"

In our entire Congregational Christian fellowship, there are only 402 full-time directors of Christian education (1957 Yearbook figures). This is an average of one for every 13.7 churches. However, only three of our Southern Convention churches presently have directors of Christian education: Greensboro First, Suffolk First, and Newport News. This is an average of one for every 69.6 churches — only one-fifth as good as the national average.

John Oliver Nelson of Yale Divinity School suggests that "no church with a total budget of less than $12,000.00 can usually consider employing a religious education leader." According to the 1957 Annual, there are forty-eight churches in the Southern Convention with total budgets exceeding $12,000. Only fifteen churches have current expenses exceeding $12,000. Thus it would seem that the potential need for directors of Christian education in our Convention might be between ten and fifteen. Only a few are presently in training at Elon College where there ought to be at least a dozen or more of our finest youth enrolled each year with the goal of a church-related vocation in mind.

QUALIFICATIONS NECESSARY

The importance of the task of Christian education demands that high standards be used in the recruiting of leadership. We need young people with a vital, growing, Christian faith and character to respond to the call to service. It is necessary that they have a love for people and have demonstrated skill in working with persons of various ages. Emotional and intellectual maturity accompanied by a capacity and eagerness for growth are other desirable attributes.

Those considering the ministry of Christian education as a full time vocation must give serious attention to educational standards. While it is true that there are many persons across the country giving competent and consecrated service without having had adequate formal training, the increasing demands make it almost imperative for an individual to think in terms of four years of college and one or more years of graduate study. Those meeting these standards will be worthy of professional status and should be granted such recognition in terms of salary and other considerations.

THE CHALLENGE

If the need for an adequate ministry of Christian education is to be met during the coming years, then present leaders in local churches must now call forth their most promising young people to meet the challenge. Parents must give prayerful consideration to the encouragement of sons and daughters who feel drawn to church-related vocations. The leadership for the Church must be brought forth from the Church.

Christian Brotherhood

Ellis N. Clark

TEXT: "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?" Malachi 2:10

Let me say in the beginning this is not supposed to be a sermon, for I am not preaching to you, but rather let us have a heart to heart talk. In these confused and confusing days, we ought each to search his heart and be sure that it is right with God, and to be right with God we must be right with our brothers. Christians everywhere claim the Fatherhood of God. It was not an easy thing for the prophet Malachi to say: "Have we not all one father? Hath not one God created us?" There had been a break in the relationship of the Jews — the Northern Kingdom and the Southern Kingdom were not on friendly terms, there was hatred, malice and prejudices between them. Malachi knew that God did not want it to be so. He knew that God had created all men, and that God was the Father of all mankind.

Let us look to Jesus this morning and see what he has to say about brotherhood. Nowhere in his teachings do we get a clearer insight in to this matter than in the familiar parable of the Prodigal Son and the Elder Brother.

Let us begin by seeing the teaching of this famous parable concerning human rights and duties. These are implicit in the father-son and brother-brother relationships which Jesus describes. The younger son came to his father and demanded: "Give me the portion of goods that falleth to me." He was young, head-strong and foolish, but as a son and brother he had a right to share in the family wealth. He was a member of the household. So the father "divided his living between them." He could not rightfully give to one son without giving to the other. (God is like that.) He recognized both of his sons. God gives to every child of his a birthright. What is the birthright of every human being? Isn't that an interesting question? Is it to be born well physically? Is it to be reared in a good home? Is it to have the opportunity for an education? IT IS TO HAVE THE PRIVILEGE OF SHARING IN THE TREASURY OF CHRISTIAN FAITH AND LIFE! It IS TO HAVE THE OPPORTUNITY TO EXPRESS THE HIGHEST AND BEST IN ONE'S SELF. THESE ARE THE THINGS WE ASK FOR OURSELVES. DOES OUR BROTHER HAVE THE SAME BIRTHRIGHT?

I can not believe that God has favorites! Peter said in Acts: "Of a truth I perceive that God is no respector of person: but in every nation, he that feareth him, and worketh righteousness, is accepted with him. He is Lord of all."

Jesus said that "he divided his living between them." But the son who desired to leave home was not planning wisely for the use to which he would put his inheritance. Why didn't his father refuse to let him have it, and thus keep him from playing the fool. The father knew the nature of the son, he knew he was young and inexperienced, but he did not say, "Wait until you are older and more experienced." He gave it to him to decide what he would do with it. This is an old and basic question. Why did God give us freedom when he must have known the evil and tragic mistakes we would make? The only possible answer would be, or seem to be, that there was no other way by which he could let us be his sons. The divine stamp is upon us. Freedom of choice is part of our inheritance. And we are held responsible for what we do! We may go into a far country and squander our substance in loose living but very soon the money is gone. Sooner or later we must face reality. This is what we are doing now. We must face reality.

This brings us to the teaching of the parable concerning fundamental human duties. IF WE ARE TO RECEIVE THE INHERITANCE OF SONS, WE ALSO ARE EXPECTED TO ACT LIKE SONS. The father allowed his son freedom of choice but he wasn't happy about his conduct. He could not prevent the consequences of sinning, but as his father he kept on loving him. And when the prodigal "Came to himself" he discovered the father waiting anxiously for his return. The prodigal planned what he would say to the Father when he arrived home. "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." But before he could finish his speech, the Father had called for shoes, a robe, and a fatted calf. God is like that. He wants a son not a servant. The father restored him to the family. He wanted him to be worthy of the great possessions he still had for him.

Then there is another part of this parable, or some class it as a second parable. This part we so often overlook. And perhaps it is the most important of all the lessons Jesus tried to teach while here on earth. Not only are we to be called sons: we are also to be called **brothers.** The elder son and brother received at the hands of Jesus greater condemnation for his unloving, unforgiving spirit than did the prodigal son for all his grosser sins. HIS FATHER ENTREATED HIM TO COME INTO THE HOUSE AND TO ACT BROTHERLY, BUT THE PARABLE ENDS WITH THE ELDER BROTHER SHUTTING HIMSELF OUT OF THE HOUSEHOLD BY HIS OWN SELF-RIGHTEOUS PRIDE. A very basic aspect of every man's duty is to remember that he is a brother and must act like one. We, as Christians, must have this brotherly love toward all mankind. We must see that our brothers get opportunities to grow in knowledge and in stature and in favor with God and man. As Christians, we cannot hold prejudices and malice toward any person. WE MUST NOT ALLOW OUR SELF-RIGHTEOUSNESS AND PRIDE TO KEEP US OUT OF THE HOUSEHOLD OF GOD, THE KINGDOM OF HEAVEN! In this day of confusion and turmoil, when we can't say just what is the best to do, let us remember that God loves the prodigal son, and that he claimes him as his own. Let us not shut ourselves out of the kingdom of God by our narrowness of mind, and self-righteous pride. Let us recall today that the man whom we call Lord and Master is Lord of all mankind. We need to act first as sons of God and then as brothers of mankind. How strong and deep are our own convictions about the rights and duties of Christian brotherhood? I know that the law of the land cannot make Christians of people, that righteousness is not legislated! But when we come to Jesus, he can point us to the way, the way he would want us to go.

I must use this illustration: At a

—Continued on Page 15

It Is Busy Season For The Riggs

Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India
February 7, 1959

Dear Friends,

Things keep happening so fast around here that I have a hard time keeping up with events. Our latest and most dramatic crisis came when our kerosene supply was suddenly cut off. It's just about the same as trying to run a house in America without electricity. Our lights, stoves, and refrigerator all run on kerosene. I had only a tin and a half in the house, so we are rationing ourselves very strictly. At present we are cooking on little mud stoves in the back yard with village fuel, and are "going to bed with the chickens" to have lights. We use kerosene only for the refrigerator and emergency hospital lights, hoping we can make it last a month. Perhaps by that time the situation will be better. The Indian Government had restricted the import of kerosene somewhat, so the dealers immediately tried to raise the price. The Government refused to let them, and when they persisted, stepped in and locked up all the kerosene and closed the dealers' shops. At present very dirty kerosene is being sold on the black market for twice the authorized price. We can't see how the quarrel will end, but we hope they will settle it before we run out.

Besides the kerosene crisis I have been very busy trying to fill in for Ed's lab technician who was on vacation during January. You can imagine after three or four clinics a week how much time I had left for teaching the children. We got to the middle of January with only three lessons covered. We were able to press on and accomplish more by the end of the month by using every spare moment at home for teaching. But things seemed to be working against progress.

Louis, just to make sure we kept busy, came down with chickenpox. Luckily he had a light case, but it means that both his sisters and two other boys who live in our house were well exposed.

Then just to make doubly sure we couldn't collect our wits, all the difficult O. B. cases that were missing in December showed up in January. December was the calm before the storm, and it is still raging! I thought our maternity ward, which is twice the size of our hospital, was much too big for Kilanjunai. But our nurse announced the other day, with a proud beam on her face, that it was full up.

It looks as if our year has started with a bang. We are grateful for the support and help that folks at home are giving us. Christmas letters are still coming in.

Cordially,
Fran Riggs

* * *

Dear Friends,

The busy patient load that Fran mentioned was not limited to the maternity ward. All past records in all departments are being broken. I know because I am still trying to prepare the required statistical reports on numbers of in-patients, general out-patients, OB patients, and, of course, the leprosy patients. The latter are well over eight hundred so far this year, as compared to 360 at the same time last year. It all adds up to a perpetual mad rush!

Oh yes, the exception to the above statement on increased numbers of patients: There are no more TB patients now than last year at this time, and definitely fewer than six months ago. The reason is not, of course, that there is less TB around. Unfortunately, at the beginning of the rainy season, when the load was so heavy with the other work that I could no longer crowd in the time for home visiting, I notified all my TB patients that I would no longer be able to come to them once a month, but that they would have to send regularly for their medicine and try to come here by bullock cart at intervals whenever they had any special problem. Most of the patients on my list reacted by dropping out altogether. Their families apparently figured that if I didn't think it important enough to struggle through the mud to visit them every month, it probably also wasn't important enough for them to struggle through the mud every week to come for the medicines.

But we unexpectedly get another chance to do something new about the TB problem. The Government is staging a national drive to give BCG vaccination thruout the country, with aid from the United Nations (WHO and Childrens Fund). This month their teams have invaded Ramnad District, with the announced intention of covering every village, no

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

Japan

8—**Mrs. Floyd Roberts** went to Japan in 1929 with her husband. They worked in the large industrial city of Nagoya. They began a social service center known as "House of Neighborly Love." They returned to U. S. in 1940. After Mr. Roberts' death, Mrs. Roberts returned to Japan (1952), where she teaches English at Kobe College.

9—**Miss Grace Robertson,** who went to Japan in 1950, first served at Shoei Junior College, Kobe, but now is training kindergarten teachers in Kanazawa.

10—**Miss Elizabeth Schultz** graduated from Wellesely in 1958 and went to Japan where she teaches English at Baika Junior College, Osaka. While in college she taught English to an Armenian family and several Hungarian refugee students.

11—**Miss Gaynl Stouffer** (1958) is a teacher of home economics at Kobe College. She is also interested in dramatics and music.

12—**Douglas Williams** (1958) is serving a one-year term as Amherst representative at Doshisha University, interrupting his seminary training at Virginia Theological Seminary in order to do so.

13—**Miss Nancy Wintsch** was chosen and sent by the students at Carleton College to teach at Doshisha University for two years. She teaches English in Girls' Jr. and Sr. high school.

14—**Rev. and Mrs. Robert Wood** graduated from U. of Calif. and he has B.D. from Union and she M.S. from N. Y. School of Social Work. They worked in Honolulu a year before going to Japan in 1949. He teaches in theology department at Doshisha and supervises work of seminary students in 64 churches. She teaches sociology and supervises field work.

matter how remote. Each team consists of a doctor and six injectors, and they set up stations every day in six village centers to give everybody tuberculin tests. Three days later they come back and read the tests, and give BCG to the negative reactors.

Of course the vaccination is not compulsory, and the people are timid about such things, and deeply suspicious of the Government. So, as with the polio shots in America, it is not just a matter of making the vaccine available and sitting back. I visited one team in action last week in villages five miles south of here, and studied their propaganda techniques as well as the technical details of their testing and vaccinating, and found it all very interesting. The "spiel" they give from the loudspeaker in the van which moves slowly through the streets of village after village is designed to offset the anti-BCG propoganda of the popular elder statesman, C. R. Rajagopalachariar. But most of the villagers have never heard of him or his campaign. They were influenced by such silly rumors as the one that the Government was giving it to sterilize everybody in a gigantic birth control campaign. My assistants and I moved around the villagers with the team and their van, especially contacting the TB patients we knew about and their relatives, to try to allay their distrust.

We were hoping to do the same things with the team that visited the villages close to Kilanjunai this week. Unfortunately this team did not happen to have the zeal and crusading spirit that the other one did. They did no propagandizing, and only visited and set up stations in a few of the larger villages, contending that all the others were "hamlets" and not true villages according to the Government definition of the term, so the people from them would have to walk to the nearest station if they wanted to be vaccinated. Even Kilanjunai is only a hamlet, it seems, and would have been left out except as a special concession to me. But they did set up a station here; and we got a turnout of 284, which is quite an achievement for a village of this size, considering the number of our citizens who were away at work or in Boarding School.

The teams were also quite pleased with the turnout of Salaigramam, the largest village near us. But to show how shallow this was as a manifestation of progressive and "preventive-minded" spirit, I heard belatedly that over fifty babies and small children in Salaigramam had died last month in a dysentery epidemic, more lives lost in a single stroke than would have been saved by the BCG campaign. It seems that the dysentery came after an outbreak of chickenpox or measles, which the people confuse with smallpox. And whenever any suspicion of "pox" appear, they are absolutely forbidden by their tradition and superstition to show the case to a doctor or accept treatment, for fear of offending the vengeful smallpox goddess.

That same day it seemed as if I had a whole series of discouraging cases in the clinic, people who had gotten into bad trouble by disregarding everything we had been preaching about early treatment and preventive measures. But sometimes it is not as easy for them to avoid these mistakes as it might seem to an outsider. Yesterday Fran and I were called to a village to cope with a complicated delivery of a young mother whose trouble could very easily have been prevented if she had attended pre-natal clinic. But she didn't: and we lost the bady. On further inquiring, we found that she was alone because her husband had gone off a few weeks before to Tanjore District to look for work. They are outcastes, and have no land of their own; and when the rains are disappointing and the crops skimpy, there is not enough field work to pass around to everybody, and the outcastes tend to get left out. With this grim struggle for bare survival on their minds, you can see how they would think pre-natal care for the sake of an unborn baby was a rather trivial matter. Like my defaulting TB patients, they need some more tangible sign that we care about them than just the general invitation to come to clinic.

We, and the patients through us, have been overwhelmed recently at the very tangible evidence from you that you **care**, in the flood of Christmas letters and gifts we have been receiving. We are humbly grateful for them all.

Best regards,
Ed Riggs

CONGREGATIONAL
CHRISTIAN
CHURCH
Welcome

ALBEMARLE ADVERTISES

The Men's Bible Class of our Albemarle (N. C.) church has erected two signs like the above to point the way to the church. They are planning to erect more later, if these seem to be effective. The committee in charge of this project is Carl Doby, G. F. Russell and J. F. Hill.

P.O. Vadala Mission, Dist. Ahmednagar, B.S., India
February 3, 1959

Dear Friends,

April 28th the three Towles sail from Bombay on the STRATHNAVER up to Marsailles (France). From there we cross to West Germany for 10 days Volkswagon motoring thru Europe. (With Rev. R. A. Hivale bound for graduate study at Princeton Theol. School as Gifford's roommate.) We sail again from Rotterdam May 23 on the RYNDAM reaching N.Y.C. June 1. If you haven't seen your daughters for five years, you know how glad we shall be, after medicals, to go on to Earlham College for eldest daughter Jean's graduation June 7 and reunion with 2nd daughter Alice, an Earlham sophomore. Until we find a place to live (Walker Home, Auburndale is full-up) you can reach us at the home address: 164 Reservoir St., Holden, Mass., OR at the Board address: c/o 14 Beacon Street, Boston 8, Mass. Hope to see you soon.

Sincerely,
Gifford, Marjorie, Nancy Towle

A Page for Young People Edited by R. L. Milteer

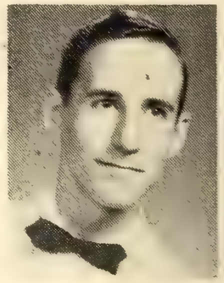
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

The President's Message

Charles Garren

I am sure that I speak for all the P. F. members in the Southern Convention when I say that we are proud of the Youth Page in **The Christian Sun**. It is good to see the P. F. emblem at the top of a page in each issue of **The Sun**. All of us are anxious to have the news of the activities of the various youth groups in the convention.

We all appreciate the fine work being done by Richard Milteer as editor of the page for young people. Some of us know how much time and effort he is putting into his job and are all the more grateful for his interest and devotion. We hope that everyone connected with youth work in the convention, members of youth groups, officers, adult advisors, and pastors will support Richard in his work and will see that he gets all available news and information.

We congratulate the persons who have already contributed to the Youth Page. All of us have learned much of the work of the P. F. Commissions about which the commission chairmen have written. We hope that these articles will not only give an idea of the P. F. work on the convention level but will also aid the local youth groups in developing their programs. The news of local P. F. and other youth groups has been most informative and interesting. We sincerely hope that news of this kind will be sent in regularly. News of this type will help to overcome some items we see today criticizing many of the young people.

I had the privilege of seeing the young people of the Hunterdale, Virginia, church in action on February 1. They had complete charge of the Sunday school activities that day. It was inspiring to see the young people directing the program of the Sunday school and teaching all the classes, even the adult groups. The Hunterdale people, youth and adults alike, certainly gave me a good reception and made me feel at home. I visited all the classes in the Sunday school and got a good picture of what the young people of a local church can do when they plan and work hard. We are grateful that the adults of the Hunterdale church have so much interest and confidence in their young people. I also appreciate the fact that they invited me to have a part in their church service that day. When the adults recognize us in such a way, all of us have more confidence and know that the young people of the convention are making great progress in their efforts to have a good religious program.

I know that all the young people in the convention are busy with school and other activities. A lot of us are concerned about finishing high school this year and going to college next year. We all have a great many things to do and to think about. I hope, however, that we won't forget the important P. F. events coming up. I should like to remind you of the Virginia P. F. rally at Richmond on April 5 and the North Carolina rally at Greensboro on April 12. I hope that all of you in the ninth grade and above are making plans to attend one of these rallies if you can do so. I hope, too, that many of you are making plans to attend the Vocations Conference at Moonelon April 17-19. The convention's Commission on Recruitment is emphasizing full time Christian service, and we hope that many of the young people are considering church-related vocations.

Members of the Pilgrim Fellowship Council should be giving attention to the meeting of the Council in Greensboro on April 10-11 and should be making plans to attend that meeting. There will be much important business to transact and many plans to consider.

I should like again to express my appreciation for all the fine cooperation I am receiving and for all the fine work that is being done by and for the young people of the Southern Convention.

LIBERTY SPRING REPORTS

Linda Butler

The Youth Fellowship of Liberty Spring Christian Church taught Sunday school classes on January 25, from the cradle roll through the adult classes.

Also on February 1, the P. F. conducted the entire church service. We used for our theme, "We Live In The Household of God."

On February 2 the Women's Fellowship gave the P. F. a party. Many games, refreshments, and dances were enjoyed by everyone. The leader for the games was Mrs. Walter Graham. A good time was enjoyed by everyone.

YOUTH WEEK AT BETHEL

Mrs. George Harding

The young people of Bethel were very active in church during Youth Week. Four young people, Phillip Secrist, Sandra Bear, William Herring and Barbara Harding, did a religious survey of the community prior to Youth Week in preparation for the Teaching-Reaching-Preaching Mission. Young people sang in the choir each evening of the week.

The first Sunday evening in February eight young people conducted a worship service on the topic "Dare We Live In the Household of God". Phillip Secrist read the Scripture, Wanda and Richard Monger led in prayers, Sandra Bear, Roselyn Bloxom, Barbara Harding, Linda Monger and Elaine Frazier had speaking parts on the program. A youth choir sang for the service.

Eastern Va. Pilgrim Fellowship Meeting

Joy Ann Akin, Secretary

Preceding the quarterly meeting at 3 p.m. at the Franklin church the Executive Committee of the E. Va. P. F. met at 2:30 on Sunday afternoon Feb. 8. The president, Nancy Rountree, called the meeting to order and plans for the Spring Rally, April 5 in Richmond, were made. It was decided that we have a series of racial relations meetings in the near future in the Norfolk, Suffolk and Newport News areas, led by Miss Dorothy Hampton and showing the film "Broken Mark."

Billy Morrison was appointed as our representative to the Virginia UCYM Council and Mary Cross Brittle as the alternate. The Rev. Julius Rice was selected to be the adult representative and Miss Rebecca Mann as the alternate.

The quarterly meeting was opened by repeating the PF purpose led by the president, Nancy Rountree. The Little Creek P. F. was in charge of the devotions. The roll call of churches showed that 184 were in attendance. Ministers and advisors present were recognized. The Vocations Conference, April 17, at Moonelon, was announced. It was voted upon recommendation from the executive committee that we change our constitution to elect new officers in the spring and install them in October. The president then appointed the following as a nominating committee:

Melissa Clark, chairman
Bobby Mizelle
Mrs. E. C. Wilkins

We were asked to send articles for the P. F. page in **The Christian Sun** to Richard Milteer, Box 78, Elon College, North Carolina. Dickie Apperson, SCPF Treasurer, asked that each P. F. send all money to our E. Va. Treasurer, Sue Harrell, 801 Carolina Road, Suffolk, Virginia, except the friendly service money which goes directly.

The president thanked Mr. Rice for having the goals, apportionments, etc., mimeographed and mailed out in December and the Eure P. F. for preparing material for this meeting.

The Faith Chairman, Mary Cross Brittle, urged that we use the Lenten Devotions. Paulette Felton, Action Chairman, gave out suggestions for friendly service projects. Peggy Saunders, Fellowship Chairman, asked everyone to stay for group singing during the fellowship period to follow. As the group divided for a discussion period the above-named chairman led their respective commissions. The Junior High Advisers were led in a discussion of program resources by Mrs. E. C. Watkins and the Senior Highs by Mrs. Jack Akin. Nancy Rountree was in charge of the president's group.

At the conclusion of the meeting the host church served doughnuts and Pepsi- Colas in the social hall.

YOUTH WEEK OBSERVED AT ZION

The Zion Youth Fellowship observed Youth Week by conducting the morning worship for Sunday school and assisting the pastor in the morning worship service. We had Herman Brown giving the call to worship, Judy Riddle the responsive reading; Sandra Williams read the Scripture lesson; Mildred Sloan the offertory prayer; Robert Yow led the hymn singing and the junior choir replaced the senior choir for the day. Our junior choir, directed by Mrs. Jeter Johnson, sang "Are You Able" for the choral special. The sermon was entitled: "God Needs Youth."

That night, after our worship service which was led by Martha Causey, we divided into three groups. Each of us selected which of the three Commissions we would like to serve, and we were led in discussion about our chosen commission. Rev. Glenn Garrett, who is pastor of Mt. Zion church (N.C. & Va.) led the discussion for the Faith Commission; Our pastor's wife, Mrs. Reuben Askew, led the discussion for the Commission on Fellowship; and our pastor led the discussion on the Social Action Commission. Each commission will be in charge of our programs and will give programs which concern their emphasis.

Since none of our Fellowship has ever attended a summer camp, we are planning to visit our conference camp at Moonelon sometime in March. We are hoping that many from our group will be attending this summer.

We thought you would like to receive some news from this corner of the Western Conference. I forgot to tell you — Youth Sunday at our church was February 1.

Reporter

YOUTH SUNDAY AT HOLLAND

Jean Powell

The Pilgrim Fellowship of Holland Congregational Christian Church was in charge of the morning worship service January 25.

The service was opened with the call to worship given by Elanor Powell followed by the invocation and Lord's Prayer.

The P. F. Statement of Purpose was then led by Bert Pulley followed by the Gloria Patria, after which Judy Brown made a statement about Youth Week, and Winston Holland led in a litany.

The choir then sang "The Lord's Prayer" after which the Scripture (I Cor. 12: 4-27.) was read by Bert Pulley.

Mary Dixon Rawls led in prayer, and then the congregation sang a song.

The offering was taken and a prayer offered by Judy Brown, followed by the morning message, given by the Rev. C. Carl Dollar.

THE SUNDAY CHRISTIAN

Butch Williams
Beyside, Virginia

In a fairly large populated town there were two men in the dairy business. One man was John Adams and the second man was Gregory Jones. They each had their own routes and were friends. Shortly business began dropping off for John Adams and he was forced to ask Gregory Jones to loan him money in order to keep him from loosing his business. Mr. Jones had to refuse Mr. Adams as he didn't have it although he would have liked to have been in a position to loan it to him. As things grew worse Mr. Adams went bankrupt and every day his feelings toward Mr. Jones grew worse.

On Sunday when they both went to church Mr. Adams was so friendly to Mr. Jones and would speak to him as a friend, but then Monday would come again and the feeling of hatred appeared with Mr. Adams and it lasted all week long. People so often would like to do all they can to help, but so often they have to refuse as they are not able. Let's not be just Sunday Christians but an every day Christian and love our neighbors as ourselves even if we have to refuse something they would like us to do.

Elon Will Observe Founders Day

The faculty and students of Elon College will join with alumni, trustees and friends of the college in the observance of "Founders Day" here on Thursday, March 5, according to an announcement made by President J. E. Danieley. Featured speaker on that day will be Dr. Walter J. Peterson, of N. C. State College.

The observance of "Founders Day" here at Elon is not an annual affair, but such programs have been held several times within the past few years, commemorating the foundation of the college, which was organized in 1889 under the auspices of the Christian Church. Since the union of the Christian Church with the Congregational Churches in 1931, Elon has been supported by the united group.

The forthcoming "Founders Day" event will be staged in commemoration of the granting of the Elon College charter by the North Carolina Legislature, although the observance does not fall on exactly the same date upon which the charter was granted, for the legislature chartered the college on March 11, 1889, six full decades ago.

This 1959 "Founders Day" event will center about a convocation to be held in Alumni Memorial Gymnasium, 10:30 o'clock Thursday morning, with Dr. Walter J. Peterson, dean of the graduate school at N. C. State, scheduled to deliver the principal address.

Dr. Peterson, who occupied an eminent position in the field of chemistry, was formerly head of the Chemistry Department at State, holding that position before being named to head up the graduate program there. He has been on leave of absence for the past two years and returned to the campus at the Raleigh institution February 1.

While on leave of absence Dr. Peterson was in charge of special education projects for the National Science Foundation, working to improve the curriculum in science and mathematics on a nationwide scale. His work was part of America's increased emphasis on those two subjects in the nation's educational system.

The "Founders Day" observance follows by one day the regular March meeting of the college's Board of Trustees, which is to be held on the campus Wednesday, and many members of the trustee group are expected to remain here to attend the Thursday exercises. Dr. Danieley also stated that invitations are being extended to public school administrators throughout the central portion of North Carolina and that many of the school superintendents and principals are expected to attend.

Following the "Founders Day" program, the college will be host to its guests at a buffet luncheon, which will be held in the banquet room of McEwen Memorial Dining Hall. There will be no afternoon events on schedule.

Fitting well with the "Founders Day" program will be a faculty music recital by Prof. Charles Lynam in Whitley Auditorium Wednesday night and the first of three presentations of a new play "The Glass Menagerie," by the Elon Players Thursday night in McEwen Banquet Hall.

APPORTIONMENT GIVING TO ELON

January 1959

Eastern North Carolina Conference	
Christian Light	$ 17.00
Hope Mills	3.00
New Elam	11.00
	$ 31.00
Eastern Virginia Conference	
Berea (Norfolk)	$ 28.00
Dendron	3.25
Eure	50.00
Franklin	227.00
Holland	96.40
Holy Neck	70.00
Liberty Spring	10.00
Norfolk:	
Bay View	53.00
First	34.00
Portsmouth:	
First	100.00
Shelton Memorial	50.00
South Norfolk	109.00
Spring Hill	6.26
Suffolk	74.00
Richmond "New"	2.00
	$ 912.91
North Carolina and Virginia Conference	
Apple's Chapel	$ 32.00
Burlington, Bev. Hills	24.00
Concord	19.00
Danville	45.00
Greensboro, First	62.59
Greensboro, Palm St.	25.50
Hines Chapel	17.50
Long's Chapel	28.00
Mt. Zion	38.00
New Lebanon	15.40
Pleasant Grove	57.00
Reidsville	185.00
Shallow Ford	29.00
	$ 577.99
Western North Carolina Conference	
Asheboro	$ 49.00
Randleman	13.00
Smithwood	10.00
	$ 72.00
Virginia Valley Conference	
Antioch	$ 35.75
Bethel	30.29
Bethlehem	46.75
Dry Run	15.00
Linville	30.21
Mt. Olivet (R)	23.60
New Hope	10.00
Winchester	10.00
	$ 201.60
GRAND TOTAL	$1,795.50

N. C. Builders Club

A letter of appreciation dated February 20 has gone to the more than 450 members of the North Carolina Church Builders Club. It was signed by Rev. Kenneth D. Register, president of the club. He says that more than $4,000.00 was received from the first call, and the money goes to help our church at Northview, Sanford. Some fifty members had not sent their money when the letter was dated. March 1 was the deadline for this call.

The letter expresses the hope that every member of the club will secure another member. The original goal for membership was 15,000. If that number of people in North Carolina would give ten dollars each to assist a new church project, it would be possible for us to have more churches. Not more than two calls will be made in any one year, and a very great number of our people could give that much to help build new churches.

Leaders of this movement in the three conferences are Rev. Collie Seymour, 1124 Carolina Avenue, Albemarle, Rev. Harvey Carnes, 78 Hayes Road, Chapel Hill, and Rev. Kenneth D. Register, 721 North Church Street, Burlington. Requests for information, and pledge cards should be sent to them.

This new attempt to build new churches of our faith and order in North Carolina bids fair to be of real help to the kingdom of God and the church called Congregational Christian.

Rally Speaker

Miss Lucille Frost, associate executive secretary of our National Women's Fellowship, will be the guest speaker at the Women's Fellowship Rallies, which are scheduled as follows:

Waverly District, March 10, Waverly; **Suffolk District**, March 11. Franklin; **Norfolk District**, March 12, South Norfolk; **Valley of Virginia**, March 15, Mt. Olivet, Rockingham; **Halifax District**, March 16, Danville; **Greensboro District**, March 17, Monticello; **Burlington District**, March 18, Bethlehem; **Raleigh - Henderson Districts**, March 19, Wake Chapel; **Sanford District**, March 20, Shallow Well: **Asheboro District**, March 21, Ramseur.

SPONSORS NEEDED FOR 100 REFUGEE FAMILIES

In the last ten years the Congregational Christian Churches, working through their Service Committee, have settled 7,000 refugees and given these "delayed pilgrims" opportunities for a new start in life.

Presently, U. S. Public Law 85-316 allows some 18,656 German expellees, Dutch ethnics and refugee escapes from Communist dominated or occupied areas to resettle in the United States. To help Church World Service in locating its share of these prospective immigrants, your Service Committee needs 100 "standby churches" to welcome individuals or families of two to ten members.

Churches taking refugee families are exempt from legal responsibility, but undertake a moral responsibility to provide a job and see them housed in a manner which the breadwinners can support. The refugees' skills vary from domestic helpers to mechanics. A Dutch family with eight fine-looking children ranging from six months to eighteen years desires church sponsorship in rural America. At the other extreme there is a to-be-married Dutch couple coming with the fiancee's parents. The latter are already sponsored.

Most applicants express a willingness to begin with any work for a chance to seek a new life in America. Wouldn't **your** church like to have a share in helping one of these 100 refugee families begin life anew? The Congregational Christian Service Committee, 110 East 29th Street, New York 16, New York, can furnish you with case histories of these people for your consideration.

Miss Lucille Frost

CHRISTIAN BROTHERHOOD

(Continued from Page 7)

tea one afternoon, a group of women were discussing the scarcity of good maids. "Well, I guess I'm just plain lucky," said one of the guests. "I have had my Lottie for fourteen years." "Is she white or colored?" asked one of the other guests. "Lottie is a colored lady," came the reply. "You mean colored woman," glibly corrected another member of the group. "Never call a colored woman a lady. That's an impossibility." There was silence for a moment and then kindly but firmly Lottie's employer said: "Perhaps, it would be better to say that the qualifications for a lady are determined not by the color of her skin, but by the color of her heart."

This is what Jesus would do. He deals with individuals. Not with society or classes or with races as a whole. God loved the Prodigal and the Elder Brother alike; he gave each the freedom of choice; he gave each responsibilities and duties to perform, and was willing to give each a place in his household. God wants us to deal with our individual brothers with kindness and mercy. He is entreating us not to shut ourselves out of his Kingdom today by our prejudices and malice. We have committed the Golden Rule to memory; but have we committed it to LIFE? This is the question we must answer ourselves today.

Founders Day Speaker

Dr. Walter J. Peterson, dean of the graduate school at North Carolina State College, is to be the principal speaker at the Elon College Founders' Day program, which will be held in Alumni Memorial Gymnasium at 10:30 o'clock Thursday morning, March 5th.

A native of Michigan, Dr. Peterson holds the B. S. and M. S. degrees from Michigan State University and the Ph. D. degree in chemistry from the University of Iowa. He has taught at Kansas State College and was head of the chemistry department at North Carolina State before accepting appointment as dean of the graduate school.

Dr. Peterson returned to the State College campus February 1st after being on leave of absence for two years while serving as Head of Special Projects in Science Education for the National Science Foundation.

He is a member of the American Chemical Society and the American Association for the Advancement of Science, and he is listed in American Men of Science, Who's Who in Chemistry, Leaders in American Science and Who's Who in the South and Southwest. In 1955 he was honored by Michigan State University with a centennial award "For Distinguished Service to Mankind."

The Reverend G. C. Crutchfield, 59, pastor of Antioch and Mt. Carmel churches near Walters, Virginia, died in the Mt. Carmel church Friday evening, February 27, 1959. A memorial service was held in the funeral home at Franklin, Virginia, Sunday morning, and funeral services are being conducted in Bethlehem church at Altamahaw, N. C., today (Tuesday) afternoon, with interment in the church cemetery.

Ministers of Western N. C. Conference are invited by the district chairman, Mrs. Winfred Bray, to attend the Asheboro District Rally on Saturday, March 21. They are invited to a free lunch by the Ramseur church, host society.

AT OUR CHURCH HOME FOR CHILDREN

Moderator and Mrs. Phillips Are Guests

John G. Truitt, Superintendent

Dear Friends:

The big story on our campus this week is Dr. and Mrs. Ray Phillips, moderator of the General Council and his charming wife. Dr. and Mrs. Phillips, along with Dr. and Mrs. Wm. T. Scott and Dr. and Mrs. W. J. Andes, had dinner at the superintendent's home last evening (Feb. 22) at 6:00. This afternoon at 3:00 Dr. and Mrs. Phillips and the superintendent went through all the buildings, and talked with staff members and children. The children and members of the staff appreciated very much their visit. It was really quite interesting to see the children gathered around them in groups listening to their talk.

It was such a pleasure to show them around, and they seemed well pleased with the children, observing that they seemed to be happy and secure, and that their living quarters and the kitchen and diningroom were in ship shape. The Phillips have made a big place for themselves in our college, and Elon church, as well as at the Home for Children.

Another interesting story is the Birthday of Thelma Byrd. Her birthday is today — 23rd of February. She has received 42 birthday cards, several dollars in money, pretty new clothes, seven birthday cakes, and several small birthday parties. A little girl is finding a brand new world full of kindness and good friends. Just to see the change coming into her little impoverished life, and to see joy in all our hearts — staff members and children alike — is quite a thrilling experience.

People like to do something for a needy child. We appreciate every bit of encouragement, and every deed of kindness shown us here. Right now as I write these lines I see a half dozen fine little boys tossing a basketball into the basket. How happy and busy they are. With not a care in the world they are getting good exercise and skill in a very popular sport. I know each of those happy boys. I know how they came to be here, and when, and from whence they came. You have made it possible for them to have life's full opportunity. I pray that you may be well rewarded; that some day you may come to be as proud of them as I am of so many now who have gone out from here.

Did you know that today a committee of loyal folks sat together for a couple of hours planning and working for you, and for these boys and girls in your institution. You do not realize how many hours are spent by several people, free of charge, working and giving of their best time and judgment to help your dollars amount to the most possible for these children.

They hope you who read these lines will work, too, for this Home; that many hands will make light work in every community in every corner of our convention and conferences. How happy the faithful ones who consider so frequently the needs and purposes of this Home would be to know that you and you and you were helping. We need to hear from you financially, and I am sure we shall.

Rev. Kenneth Lindner, who organized the Eutaw Community church, Fayetteville, is giving part time assistance to the minister of First Congregational Church, Washington, D. C. His address is 9405 Higbee Court, Adelphi, Maryland.

Holy Week services at Happy Home church, near Ruffin, North Carolina, where Rev. Weldon Madren is the pastor, will be held March 25, 26, 27 at 7:30 p.m. There will be an Easter sunrise service, followed by breakfast for the group. Revival services begin Easter Sunday and continue through April 3.

REPORT FOR FEBRUARY 23, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$14,268.97
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 6.18		
Mt. Carmel	20.00	$ 26.18	
Eastern Virginia Conference			
Portsmouth, Shelton Memorial	8.00		
Wakefield	53.64	61.64	
North Carolina and Virginia Conference			
Greensboro, Palm St. — Special	42.12		
Greensboro, Palm St.	15.50		
Ingram	50.00		
Salem Chapel	11.00	118.62	
Western North Carolina Conference			
Antioch (C), S.S.	31.53		
Biscoe	2.00	33.53	
Total			$ 239.97
Grand Total			$14,508.94

SPECIAL OFFERINGS

Amount brought forward		$27,158.26
Women's Fellowship, Cong. Christian Church, Climax, N. Y. — Friendly Service	$ 10.00	
Class No. 15, Cong. Christian S.S., Reidsville, N. C.	15.00	
King Brick & Pipe Co., Burlington, N. C.	200.00	
Laymen's Fellowship, Christian Temple, Norfolk, Va.	11.96	
Mary Sue Brittle S.S. Class, Bethlehem (Nans), Ch.	5.00	
Philathea Class, Suffolk Christian Church	5.00	
Women's Fellowship, First Cong. Church, Asheville, N. C. (for Easter shoes)	50.00	
Union Cong. S.S., Elcho, Wis.	12.70	
Woman's Guild, Pilgrim Cong. Church, Merrimac, Mass. — Friendly Service	10.00	
In Memory of Mrs. J. A. Graham	5.00	
In Memory of Mrs. Mary Thompson Sanders	5.00	
Special Gifts	25.00	
Total		$ 354.66
Grand Total		$27,512.92
Total for the Week		$ 594.63
Total for the Year		$42,021.86

Jesus Faces The Cross

Background Scripture: Mark 14:12-42.

Devotional Reading: Hebrews 4:14-5:9.

Memory Selection: **Not what I will, but what thou wilt.** Mark 14:36.

The disciples little knew or sensed the anguish in the heart of Jesus when they left the Upper Room and started to Gethsemane. But the sin and sorrow of the world, as well as the stark shadow of the Cross, pressed upon his sensitive spirit, and tested his faith. And thus he came to the Garden of Gethsemane, a quiet, secluded spot on the slope of the hill to the east of Jerusalem, a place already well-known to him and the little band of his followers. And this little place, unmarked by any monument or memorial building, was the scene of perhaps the world's most decisive battle field! Tremendous issues of far-reaching consequence were decided there. And our Lord came forth fortified for all that was to follow, and more than conqueror of himself and of others.

THE ELEVEN—THE THREE—THE MASTER ALONE

There is something symbolic and timeless about the disposition of the little group in the Garden. Jesus took all eleven of the disciples with him into the Garden. Then leaving eight of the little band, he took three of the number, Peter, James and John, a little further into the Garden. Once more, leaving these three men there, he went about "a stone's throw" into the shadows of the great olive trees and there threw himself on the ground in prayer. Thus do men face their temptations and trials and troubles. There is the larger group who can know but little if anything about what they are passing thru. One would hardly turn to them in trouble—certainly folks do not turn to the crowd or to strangers at such a time. But there are those who are closer to us, there are those whom we want close to us in such times, there are those to whom we turn for advice and companionship and comfort when the shadows come, and the blow falls, or the decision has to be made. Thank God for such folks, tried and true. But in the final analysis, **men have to go into the heart of Gethsemane alone.** Ultimately we must make the decision, we must bear the burden, we must fight the battle alone. Or it should be said, alone with God. That lonely Man on his knees or on his face before God was the true representative of every man facing the critical issues of life.

THE CUP

"If it be possible, (or if thou be willing) let this cup pass from me." By the cup Jesus did not mean simply the agony and the disgrace of the Cross, the physical suffering that was involved in that tragic experience. To be sure it is no reflection on him that he might well have shrunk from that cruel and crushing experience. But in a sense that we cannot know "the cup" was the fact that he was sin for the whole world, and his cup consisted in being the "bearer of sin." It seemed to him in that hour that the sin and sorrow and suffering of the whole world lay upon his great heart. And the agony of it all seemed more than he could bear! Thus three times he prayed that if it could be within God's will, if there were some other way, if the cup could pass, he would prefer to have it that way.

BUT IF NOT. . . ! ! !

It is to be noted that Jesus does not try to bend God to his will. He is not trying to tell God what God has to do. He is trying to understand what the will of God is, and trying to find grace to do what God wants him to do. How different all this is from so much of our praying. There are many who think that prayer is a means of getting God to change his mind, of getting him to do something he does not want to do," of getting us off the hook," of avoiding trial and trouble. The heart of true prayer is to be found in the words and spirit of Jesus, "Nevertheless not my will but Thy will be done."

UNANSWERED, BUT ANSWERED PRAYER

Jesus did not get a direct answer to his prayer, at least it was not possible for the "cup to pass." He had to drink it to the bitter dregs. In this sense, he did not get an answer to his prayer. But he did get an answer to his prayer in that God gave him grace to face the Cross and to endure with dignity and fortitude its agony, and to make him victor in the hour of seeming defeat. Many a person who asks God to save him from trouble does not get a direct answer to his prayer, for trouble comes, but he finds grace to help in time of trouble. And often this is the better answer to our prayers. At the conclusion of the struggle in Gethsemane, Jesus calmly and courageously said "Rise, let us be going; behold, he that betrayeth me is at hand." Calmly, courageously, content to leave the issue in the Father's hands, he went forth to bring the matter to an issue. He could be of good cheer because he had overcome the world.

THE SLEEPING DISCIPLES

Even as we see human nature at its highest and best in the behaviour of Jesus in Gethsemane, we see at the same time the weakness and waywardness of human nature in its less attractive forms. Leaving the disciples to "watch with him" he found them sleeping on at least two, perhaps three occasions! ! Only a few moments before, they had asserted their devotion to him and their willingness to go even to death with him. And they were not able even to keep awake when he needed them so much! Making allowance for the fact that they were probably tired, and they had just eaten a big meal — and sometimes it is hard to keep awake after a big meal! — the fact remains that the disciples failed their Master in his hour of need. But let us not criticize them, lest in judging them we condemn ourselves. Is it not true that when great issues are at stake we all too often have been asleep! How many opportunities we miss because we are "tired" or indifferent, or cowardly, or selfish. And alas, the Church is all too often being guilty at this point. In a world in which great issues are being faced, the Church is not awake to the issues, and is asleep when she ought to be on call and in cooperation with her Lord.

SUNDAY SCHOOL LESSON

MARCH 8, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Weeping Over The City

(Study with Flandrin's picture "Christ Mourns Over the City")

Yet hold a minute.
  Death shall be mine; I know;
    Sacrifice,
      Atonement.
The promise that through my death,
  Sin will die;
    Through my victory,
      Death can be conquered.
The sin of fear,
  Fear of the shadow
    And that which lies beyond the shadow.
Fear that after all
  Life IS but a story, a picture, a wisp of smoke;
    Not real, not firm, not something into which
      Man can pour himself,
        Pour full measure, brimming over;
          Thoughtlessly, heedlessly,
            As only Love can do.
Fear that God is not;
  Only myth, bright-colored dream, whistle in the dark.
    No father, no God;
      Only orphans, homeless ones, wanderers . . .
        On both sides the grave.
To end this fear; this haunting dread,
  I shall die,
    Shall rise again.

Yet they will forget;
  Forget me — and thee;
    Forget love conquers fear.
And they will be afraid again;
  Afraid of those they know,
    Of that they do not know;
Afraid lest child should cease in loving parent,
  lest neighbor seize away the gold piece dearly earned,
    lest death steal silently through the night and throw about our heads
    its net of nothingness.
Afraid — and in that fear
  to lie
    to steal
      to bed with neighbor's wife and covet neighbor's gold,
        to hate
          to kill and
            to destroy.

How long Father?
  How long man turns away?
    How long God weeps?
How Long!?

Henry V. Harman

HISTORICAL SOCIETY,
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 ARCH 10, 1959 NUMBER 10

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

FOR ALL THE SAINTS

For all the saints, who
  from their labors rest,
Who Thee by faith
  before the world confessed,
Thy Name, O Jesus,
  be forever blessed,
Alleluia! Alleluia!

O blest communion,
  fellowship divine!
We feebly struggle,
  they in glory shine;
Yet all are one in Thee,
  for all are Thine.
Alleluia! Alleluia!

William W. How

Organ of the Southern Convention of Congregational Christian Churches.
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REV. G. C. CRUTCHFIELD

Rev. Gaither Cincinnatus Crutchfield, 59, died Friday evening, February 27, while conducting a conference in Mt. Carmel church, Walters, Virginia. Funeral services were conducted at Bethlehem church, Altamahaw, N. C., March 2, by Rev. Dwight Moore, pastor, assisted by Rev. K. D. Register, Dr. W. J. Andes, and Supt. W. T. Scott. Interment was in Bethlehem cemetery.

Rev. Mr. Crutchfield was reared in the Pleasant Ridge church community in Guilford County, N. C.; he graduated from Elon College in 1924, and has served many churches in North Carolina and Virginia. He was currently serving Antioch and Mt. Carmel in Virginia.

He is survived by his wife, Mrs. Maude Bennett Crutchfield, three daughters, two sons, and fourteen grandchildren. A brother is Rev. H. E. Crutchfield.

Here And There Among The Churches

At First, Henderson: Dr. and Mrs. W. W. Sloan of the faculty of Elon College have been engaged as interim pastors.

At Wake Chapel, Fuquay Springs: In 1958 $10,806.04 was spent for current operation and $6,972.80 for missions and benevolences — 64½% of total contributions went for "others."

At Northview, Sanford: Cornerstone laying service is planned for next Sunday (March 15) at 2:30 according to announcement by Rev. Max Vestal. Supt. W. T. Scott, Rev. L. M. Presnell and Western N. C. Conference officials will share in the service at this first church aided by the North Carolina Church Builders Club. Visitors are invited.

At First, Norfolk: A Maundy Thursday communion service will be held at 8:00 p.m. with reception of new members and rededication of all church members; an Easter sunrise service will take place at 5:56 a.m. Rev. Olin Pendleton's meditation theme for the former is "I Will Not Deny You" and for the sunrise service is "Peter Then Came Out."

At Sanford: Several of our church members attended the Family Life Workshop sponsored by the District PTA, County Ministerial Association, and N. C. Council of Churches. It included marriage counseling at the high school, seminars for parents of children of various age groups, a film followed by discussion, and a ministers' seminar. Mrs. David Shepherd recommends this as a pattern that some of our local churches might follow.

At Providence, Graham: A reception was given last Sunday afternoon honoring the new minister, Rev. John P. Littiken.

At Eutaw Community, Fayetteville: The men of the church have completed painting the sanctuary. New pews are to be installed before Easter.

At Bay View, Norfolk: Rev. Jack T. Akin preached February 15 when Rev. and Mrs. Charles F. Pegram were called to Louisville, Kentucky, because of the sudden death of Charles F. Pegram, Jr. Our sympathy goes to the Pegrams in this time of tragedy and sorrow.

At Haw River: Last week the minister, Rev. Henry Harman, was in Alamance General Hospital, Burlington, recovering from surgery; Mrs. Harman and one child had the mumps; and the other children were getting over the "flu." Last Sunday Mrs. O. J. Stuckey of Providence, Graham, was the guest speaker for Girl Scout Sunday. Mrs. E. D. Abernathy and Mrs. P. D. Coffin assisted in the service. The Easter Sunday service will end with holy communion.

At First, Greensboro: A mythical dinner flight to Puerto Rico was enjoyed February 15 under the sponsorship of the church mission committee composed of Thomas Jackson, Mrs. Irwin Smallwood, Mrs. O. H. Paris, Mrs. Jack Wilhelm, Mrs. Fred Smith and Dalton Harper. The pastor, Dr. W. E. Wisseman, is presenting a study of "We Believe" at mid-week services. An Easter sunrise service will be sponsored by the Pilgrim Bible Class, of which Ralph Edwards, Jr. is president.

At Rosemont: Mrs. J. F. Morgan, widow of a former pastor, presented the mission study book review following a covered dish supper for the Women's Fellowship March 2.

At Snowhill, Springfield, Ohio, where "our" Richard Jackson is pastor: Rev. and Mrs. Guy Thelin (who have visited the Southern Convention on several occasions) are spending the weekend of March 20-22. They will give an illustrated talk about their work in the Philippines at a family night supper Friday and will both share the sermon on Palm Sunday. The Thelins and the Jacksons were close friends and colleagues in China.

At First, Asheville: A Vesper Service of Music featuring a string quartet will be given on Palm Sunday at 4:30 p.m., followed by a fellowship hour; Maundy Thursday communion service will include reception of new members; "The Day That Changed the World" will be the Easter Sunday morning sermon topic of Rev. Frank E. Ratzell. The newly elected president, second vice president and historian of Lee Edwards High School PTSA are members of our church.

At Pleasant Ridge, Rt. 1, Ramseur: S. S. Superintendent Theodore Cox reports enrollment of 211 with 13-year attendance pins to Velma Allen, Colbert Allen and Dewitt Cox, 11-year pin to Larry Cox; 10-year pin to Mary Cox and Mrs. Robert Burgess; 9-year pins to Willie Dee Cox, Linda Rumley, William Beane, Eleane Beane, Joseph Beane and Evon Cox; 8-year pin to A. L. Rumley; 7-year pin to J. C. Newell, Vernie Cox, Mrs. A. D. Rumley, Will Dunn and Martin Joyce; and pins to 30 others for lesser amounts of time.

Volume 111 Number 10

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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At Christian Temple, Norfolk: The 35th anniversary of its dedication will be held next Sunday. Dr. L. E. Smith will preach and as far as possible the same hymns, anthems and readings will be used that were used in the first service. A special invitation is given to all people who were present at the first service to attend this anniversary celebration.

Subscriptions to the best paper published by the Southern Convention keep coming in. The mailing list is now slightly above 3300. A minister in Eastern Virginia expresses the hope that the campaign being promoted in that area will net another 1000. Work is being done in the Valley Conference, also. People need the paper so they will know what is being done. Let's get it to them.

BIRTHDAY TO BE CELEBRATED

Ida Trollinger

The Women's Fellowship of the Carolina Congregational, Christian Church will celebrate its 27th birthday this month. On March 15, 1932 Mrs. Roy D. Coulter and Mrs. J. W. Patton organized it and it has been going on through the years.

On Sunday afternoon, March 15, from three to five o'clock there will be a meeting in the church fellowship hall. All of the old members and the District Chairman and former pastors' wives are invited to attend. The meeting will be presided over by the president, Mrs. Edna Jones. Miss Ida Trollinger will tell the history of the Women's Fellowship. Mrs. Irene Smart will have charge of the memorial service honoring the deceased members.

At United, Raleigh: International outlook is pointed up with "Middle East Fair" March 13, 6:30-8:30, including buffet of Middle East dishes and booths on different countries; the One Great Hour of Sharing which was observed March 8; The speaker at the Men's Club (monthly luncheon meeting), Dr. Ralph Fadum, who will tell of a recent trip to Russia; Open Forum talks on Turkey March 8 and 15, with Nevzer Gulistan, Turkish student at Wingate College, and Vinal Overing, who taught 3 years in American Board school; and the February marriage in United Church of Moheebeh Ali of Raleigh and Hussein Raschid Muhammed, newly arrived from Jordan after several years in Venezuela.

SUCCESSFUL PRESIDENTS' MEETING

Mrs. Kenneth Register, chairman of the Burlington District of the North Carolina Women's Fellowship, reports a very successful presidents' meeting on Sunday, February 1. Fifty women representing seventeen out of the eighteen Fellowships were present for the meeting in the Parish House of Beverly Hills church.

Mrs. Henry Harman of Haw River led the devotional. Plans were made for the spring rally, report blanks were discussed in detail, and other matters concerning Women's Fellowship work were considered. The need of increasing apportionments was stressed, and the treasurers were reminded of new dates for sending in reports.

Tentative plans were made for a one-day meeting following the School of Missions for workshops to help with next year's program planning.

WORLD DAY OF PRAYER AT VIRGILINA

Mrs. Ralph O. Murray

The World Day of Prayer was quietly observed at Union church, Virgilina, Virginia, Friday, February 13 at 7:30 p.m. The service of worship entitled "Lord, I Believe" was presented by ladies representing Hebron Christian Church, Hebron, Virginia, Florence Avenue Baptist Church and Union Church, Virgilina, Virginia.

The call to worship was led by Mrs. Jack Slagle, the Act of Penitence by Mrs. Ellen Wilkins, the Act of Assurance by Mrs. Cabel Overbey, the Act of Thanksgiving by Mrs. Arthur Tuck and the Act of Intercession by Mrs. G. W. Pollard.

Mrs. W. Walter Hall gave a brief talk on the theme and the projects to which the offering was dedicated. The offering was then taken by Mrs. Allie Glascock and Mrs. Ralph O. Murray. The consecration was led by Mrs. Jack Slagle, concluding with a prayer. Appropriate hymns were used throughout the service.

A proud papa reported at W.N.C. Conference, March 6, that a son, Benjamin Collie, weighing 8 lbs. 14 oz., had been born at 4:30 that morning at Stanly County Hospital, Albemarle. Congratulations to Rev. and Mrs. Collie Seymour.

Oldest Members Honored

Mrs. Hassell Chandler

Rev. W. M. Loy held special services Sunday morning, March 1, to pay tribute to some of the first members of Long's Chapel, near Haw River, North Carolina. Pale yellow corsages were presented to the ladies and boutonnieres to the men to represent the golden age.

Through the years some of these members have moved away from the community, thus moving their membership to other churches. Most of them were able to return for this service in their honor.

The only living charter member is Mrs. Minnie King Horne, who joined by faith in 1887. Mrs. Horne now lives in Burlington and is still an active member of the First Christian Church there.

Mrs. Cornelia Allen Aldridge, who is still one of the most active members of Long's Chapel, joined by faith in 1889.

Mr. B. F. Blanchard has been an active church member since 1896. At present he is one of the teachers of the adult Sunday school class. Mrs. Aldridge is active in the Women's Fellowship and Mr. Blanchard in the Men's Fellowship. These dedicated Christians have the respect and love of everyone who knows them.

Tribute was paid to other loyal members who joined Long's Chapel prior to 1900. They are Mrs. Minnie Rippy Ray, Mrs. Rosa Pritchette Shaw, Mrs. Daisy Douglas, Mrs. Vera Strater Lee, and Mr. Robert H. Garrison.

Immediately after the morning worship service dinner was served in the church hut. Beautiful arrangements of yellow flowers decorated the tables, carrying out the golden age theme.

The impressive service honoring these good people, and the hour of warm fellowship later, was an inspiration and a challenge to everyone present to live better lives for Christ and to be more faithful witnesses for him.

What a year — three "Friday the thirteenths" in 1959! Via Mrs. W. B. Williams we learn that someone at Langley Field figured out that it wouldn't happen again for 400 years.

"From Heaven He Came And Sought Her"

From all over the Southeast people had come to Franklinton Center at Bricks, and with a sense of delight they were singing "The Church's One Foundation." Suddenly words grew large and astounding. for we were singing, "From heaven he came and sought her to be his holy bride."

Who? The One who holds the stars in his hands, who is from everlasting to the end of all ages, the one true and living God. "From heaven he came." Jesus was his earthly name, but in him was God, the Eternal. From the heavenly he came to the earthly, from the beautiful to the ugly, from the holy to the sinful.

With the earnestness of a lover seeking his bride the Good Master came to the earth to establish his Church — to enter into a holy fellowship with human beings who would love him supremely. He sought the sinners. He healed the sick. He loved the outcasts. He inspired the holy. He transformed those who were losing the image of the Father.

As we listen in our hearts these Lenten days we become aware that he is still seeking us; the Bridegroom is looking for his Bride. We forget, but he forgives; we are peevish, but he is patient; we are stubborn, but he is kind; we run away, but he loves us still; we sin, but he saves.

Lent reminds us to be aware of the greatest event in all history, the presence of the seeking Savior in our world. The rebuffs of the religious leaders, the forsaking of the disciples, the false accusations of those who knew better, the cross on Calvary — all of these together did not deter the Savior from going steadily onward until he found a place in the affections of people everywhere. "From heaven he came and sought her."

Our China Policy

Some of our people are greatly disturbed by the policy of our Government towards the Chinese Peoples Republic, and what church leaders have said recently concerning that policy. This writer claims no wisdom concerning the matter of so great moment in this dangerous hour of human history. However, there are a few things on which we should try to think clearly.

Separation of Church and State goes dangerously far when Christian people are not allowed to express opinions concerning the activities of government. That was not the intention of the founding fathers, or else the Episcopal George Washington from Virginia and the Congregationalists of New England would not have been party to establishing the United States of America. We need to thank God every day that there are Christian people in government; and we ought not only to vote for them, but we should let them know what we think.

It is true that most of us church people know little about international relations, but it is also true that some churchmen are exceedingly well informed about such matters. Missionaries who have lived in foreign countries are likely to know the temper of the people even better than statesmen who have read books. The majority of us may well give heed when churchmen who are informed give an opinion about relations between our country and others.

It is important for the average church member to know something about how we can live happily with other nations. It is not enough just to send soldiers to fight, or even to read a book on missions occasionally. We need to study in every possible way what is really going on in our world.

There is always room for a difference of honest opinion. No one knows all the facts; and it is all but impossible to know how things would be if they were different.

From this uneasy chair where an editor looks across the world through the eyes of a multitude of others, it appears to be wise to follow the leadership of our State Department rather than that of our Council for Christian Social Action relative to the recognition of the present regime in mainland China and permitting them a seat in the United Nations. (See the Social Action report elsewhere in this paper.) There are reasons for this view which seem to be valid.

The Communists who are destroying the ancient Chinese civilization and threatening the United States of America are a very small minority of the Chinese people. The majority still crave freedom and friendship and home. We may well stick with the overwhelming majority rather than invite into our fellowship the atheistic enemies of civilization. Scattered across the world are fine Chinese people who look to us for leadership. We ought not to desert them. Throughout Asia and Africa people are struggling to find the liberty, freedom, and good life that is enjoyed in America. It is not the time to tell them to turn to Communism. When a man is standing at the door threatening your life does not seem to be the time to invite him into the family circle. If the rulers of China really want a place among the civilized nations, they should act that way.

Reverend G. C. Crutchfield

Another of our ministers has gone to the unseen world. This time is is Gaither Cincinnatus Crutchfield, pastor of Antioch and Mt. Carmel Congregational Christian Churches in Virginia. While standing before the Mt. Carmel congregation in a business session Friday night, February 27, his heart failed, and he fell across the front bench. He died in harness — just as he would have liked it. He worked for his Master up to the last minute.

A hundred bunches of beautiful flowers and hundreds of people at the funeral Monday afternoon, March 2, in beautiful Bethlehem church near Burlington was witness to the affection of people for this humble Christian minister. He had never pastored the big churches nor preached the great sermons in our Convention, but the multitudes knew him and loved him. He was friendly. A cheerful greeting was his habit. He loved his Church with an affection not often seen. Whether he was pastor or not, he was interested in progress. When there were meetings that ministers should attend, he could be expected. If he was given a job for the church, he served to the limit of his ability. He was humble. It did not disturb him for others to get the honors and take the leadership. He found his place among the workers.

From Virginia they brought his tired body back to the community where he had lived the longest and to the church he had served the most, and there by the church he loved and under the shade of the trees they laid him down in his mahogany home where the body will go back to the earth from whence it came. But "Crutch" was not there that day. He had gone Home.

A Growing Familiarity With Deity

For several years past I have noticed what seems to me an increasing use of the word "you" in addressing the Deity in prayer. I can't say that it makes any special difference to "Our Father in Heaven" as to which pronoun we use in addressing Him, but somehow it sends a sort of shock over me when I hear people say, "You know that we need you, and we know, too, that you are willing and ready to bless us," etc., etc. Is it mere habit with me, or is there a growing familiarity with the Deity that shows a breaking down of that old-time sense of reverence that made us feel a sense of awe whenever we approached God?

I am not passing criticism on any one else; I am only trying to give expression to something that I find in myself and am wondering whether this is a personal peculiarity, or do others about me have the same experience? To be sure, I am very conscious of a decided change in my feeling and attitude toward Deity from that which possessed me when I was a boy and young man. At that time God was "far beyond the starry skies." In later years He has become much nearer even to the point of feeling that "in Him we live, and move, and have our being." But this nearness is close of kin to that of Lord Tennyson who says,

"Speak to Him, thou, he hears,
And spirit with Spirit can meet;
Closer is he than breathing,
And nearer than hands and feet."

Or when he says,

"We are children, crying in the night,
Children crying for the light,
With no other voice but a cry."

Let us keep in mind the third commandment of the Decalogue (Exodus 20: 7). Let us keep in mind also the introductory words to the Lord's Prayer (Matthew 6:9). It is true that when our Lord died on the cross the curtain that separated the holy place from the Holy of Holies was removed (Matthew 27:51). But did this change the third commandment or the opening of the Lord's Prayer?

W. R. Cullom

Wake Forest, N. C.

TAKE TIME FOR TEN THINGS

Take time to worship—it is the highway of reverence which cleanses and restores the soul.

Take time to work—it is the price of success.

Take time to think—it is the source of power.

Take time to read—it is the foundation of knowledge.

Take time to help and enjoy friends—it is the source of happiness.

Take time to play—it is the secret of youth.

Take time to live—it is the one sacrament.

Take time to dream—it hitches the soul to the stars.

Take time to laugh—it is the singing that helps with life's loads.

Take time to plan—it is the secret of being able to have time to take time for the first nine things.

—Congregational Kansas

Montgomery, Alabama, was the first capital of the Confederate States. Later the capital was moved to Richmond, Virginia.

About * * * Missions And Prosperity

There are many instances in recorded history where all attention was focused on an accomplishment and none on the basic reason for it.

This statement is illustrated by a recent announcement in a Washington, D. C., newspaper that an American architectural firm had completed a 12-story air-conditioned luxury apartment in Leopoldville, capital of the Belgian Congo, and that the structure was the first of a 10-year development. The apartment building contains 100 large apartments and was constructed at a cost approaching $5 million. No mention was made of what finally led to the construction of such a modern building in once dark Africa.

Many factors enter into any accomplishment, but it was the presence of David Livingstone in the Congo River region, and most particularly the long search for him when he was considered lost, that first brought attention on a land almost unknown at the time.

Livingstone, Scottish explorer and missionary, chose Africa's Congo basin in 1840 for his activities. After exploring and giving medical attention to the natives for many years, a three-year period elapsed when no word was received from him or of him. This prompted the New York Herald to send Henry M. Stanley, British journalist, and 192 African natives in search of the explorer-missionary. After traveling and searching over a tangled terrain of several thousand miles and consuming nine months, Stanley and his men found Livingstone near the mouth of the 2,900-mile Congo River.

Although Livingstone was found in a weakened condition for lack of proper food, and his medical supplies exhausted, he refused to return to his native England. The finding of Livingstone and his devotion to his dedicated task brought further international attention on a region that was practically unknown.

When meager details of the area explored by Stanley and his men reached King Leopold of the Belgians he recognized the immense possibility of the Congo basin and became the foremost leader for its exploitation. Claims by other countries were filed on various grounds, chiefly early explorations, but the Berlin Conference of 1884 recognized Leopold as the soverign head of the newly discovered land. Ultimately the Congo Free State developed, and the United States was first to accord it recognition. Later the official name was changed to the Belgian Congo.

In this vast central African region, which is about 200 times the size of Virginia, live about 12,000,000 natives and nearly 30,000 whites. The country is rich in minerals, including gold and diamonds. Various foodstuffs are grown, principally cereals, also potatoes and other root crops, and cotton. There are 45,000 miles of highways, in addition to private roads, and 3,100 miles of railroads, mostly standard gauge.

Wherever man has gone to lift his brother man to a higher level of living, and to help alleviate his suffering, commercial interests have followed, developed, and prospered. Missionary work is a good investment.

C. B. Riddle

Moonelon Crash Campaign Report

Robert A. Knowles

Receipts from local churches for the Moonelon Crash Campaign picked up quite a bit in February with the total of $1,053.90, being sent to the Treasurer. This is encouraging but there is still a long way to go if the anticipated goal of $32,823.00 is to be reached by December 31, 1959. A goal for each church is one dollar for every member as listed in the 1957 **Annual.**

Total Goal, $32,823.00

Receipts to February 28, 1959 — $6,349.05

Still to go — $26,473.95

In the listing below, churches in **bold** type have either reached or exceeded their goals. Be sure that your church joins these outstanding churches during the next few months.

Thanks for your help in this matter.

GOALS AND RECEIPTS

For the Period Beginning May 1, 1958 and Ending February 28, 1959

EASTERN NORTH CAROLINA

	Quota	Pd.
Amelia	$213	$100.00
Antioch	93	——
Auburn	151	——
Bethel	——	——
Bethlehem	78	——
Beulah	201	——
Catawba Springs	——	——
Chapel Hill	157	——
Christian Chapel	116	——
Christian Light	220	——
Clayton	107	——
Damascus	77	——
Ebenezer	252	——
Fayetteville	208	——
Fuller's Chapel	171	——
Good Hope	107	——
Hayes Chapel	112	——
Henderson	420	120.00
Hope Mills	57	——
Lebanon	35	——
Lee's Chapel	85	——
Liberty (Vance)	335	——
Martha's Chapel	67	——
Moore Union	101	——
Morrisville	49	——
Mt. Auburn	160	——
Mt. Carmel	135	——
Mt. Gilead	100	——
Mt. Herman	147	——
New Elam	253	——
New Hope	214	12.72
Niagara	——	——
Oak Level	133	——
O'Kelley's Chapel	——	——
Piney Plain	151	——
Pleasant Hill	73	——
Pleasant Union	——	——
Plymouth	103	——
Pope's Chapel	102	——
Raleigh	**254**	**254.00**
Sanford	252	——
Shallow Well	358	——
Six Forks	——	——
Southern Pines	294	5.00
Turner's Chapel	148	——
Wake Chapel	**364**	**400.00**
Wentworth	166	9.00
Youngsville	53	——
TOTAL RECEIVED		$ 910.72

EASTERN VIRGINIA

	Quota	Pd.
Antioch	$115	——
Barrett's	30	——
Bayside	156	100.00
Berea (Nans)	262	60.00
Bethlehem (Disp)	104	——
Bethlehem (Nans)	890	200.00
Burton's Grove	35	3.00
Centerville	47	——
Cypress Chapel	346	——
Dendron	28	——
Eure	331	40.00
Franklin	477	100.00
Great Bridge	354	——
Hunterdale	**375**	**375.00**
Holland	298	125.00
Holy Neck	327	237.00
Hopewell	124	——
Isle of Wight	88	——
Johnson's Grove	——	——
Liberty Spring	352	——
Mt. Carmel	206	——
Mt. Zion	52	——
New Lebanon	25	——
Newport News, 1st.	577	——
Warwick	175	20.00
Norfolk:		
Bay View	178	——
Central	129	——
Christian Temple	719	——
First	211	——
Little Creek	85	——
Oak Grove	59	——
Oakland	451	——
Portsmouth:		
First	213	43.00
Shelton Memorial	142	——
United	109	——
Prince George	——	——
Richmond, First	229	——
Richmond, United	——	——
South Norfolk	734	——
S. Norf. Community	170	——
S. Norf. Rosemond	788	100.00
Spring Hill	56	5.00
Suffolk	1369	200.00
Sunbury (Damascus)	184	——
Union (Surry)	20	——
Wakefield	116	——
Waverly	208	190.00
Windsor	207	——
TOTAL RECEIVED		$1798.00

NORTH CAROLINA AND VIRGINIA

	Quota	Pd.
Apple's Chapel	$458	$75.00
Asheville	189	——
Belew Creek	88	——
Berea	66	——
Bethel	**165**	**165.00**
Bethlehem	283	192.75
Burlington, First	622	200.00
Burlington, Bev. Hills	259	——
Burlington, Lakeview	52	16.00
Burl., United C. C.	——	——
Carolina	107	——
Concord	118	——
Danville	542	75.00
Durham	**382**	**400.00**
Elk Spur	42	——
Elon College	**377**	**400.00**
Gibsonville	226	——
Graham, Prov. Men.	125	12.00
Greensboro, Calvary	112	——
Greensboro, First	**625**	**814.98**
Greensboro, Palm St.	220	80.00
Greensboro, St. Peter's	40	——
Happy Home	306	——
Haw River	162	65.00
Hebron	68	——
Hendersonville	100	——
Hines Chapel	148	75.00
Hopedale	83	——
Howard's Chapel	62	——
Ingram	154	——
Kallam Grove	93	——
Lebanon	138	——
Liberty	230	——
Long's Chapel	224	——
Lynchburg	10	——
Mebane	15	——
Monticello	108	36.00
Mt. Bethel	97	——
Mt. Zion	156	——
New Lebanon	191	——
Pfafftown	72	24.00
Pleasant Grove	242	——
Pleasant Ridge	51	50.00
Reidsville	470	——
Rocky Ford	75	——
Salem Chapel	118	——
Shallow Ford	235	——
South Boston (Center)	125	——
Tryon	289	——
Union (N. C.)	354	216.10
Union (Va.)	452	200.00
Winston-Salem	126	——
Zion	53	——
Conference Offerings		100.00

Report Of Elon College Indebtedness

President J. Earl Danieley

Recently we published a list of churches which had contributed to the building fund for Carolina Hall and Virginia Hall during the past year. The total contributions received from the churches amounted to $13,516.30. The College borrowed $915,000.00 during the construction of these buildings. The following payments are due during 1959:

March 15	$21,000.00
April 15	7,000.00
October 15	28,000.00
Other charges	847.00
Total to be paid	$56,847.00

This is the only indebtedness which the College has, but it is a considerable debt. It would be of tremendous assistance to us if each church would make sure that its payments are made promptly according to pledges made during the campaign. If your church has not made any contribution toward these new buildings, you are missing the opportunity of helping us to pay for some very valuable facilities. Only 20 churches from Virginia and 34 churches from North Carolina were listed as having contributed to the fund during 1958. Those churches were:

VIRGINIA

Antioch United
Bethlehem
Berea
Burton's Grove
Church of Covenant, Lynchburg
Franklin
Great Bridge
Ingram
Isle of Wight
Leaksville
Liberty Springs
Newport
Newport News
Oakland
Rosemont (Norfolk)
Suffolk
The Christian Temple
Union Christian (Va.)
Windsor
Winchester

NORTH CAROLINA

Apple's Chapel
Auburn
Bethel
Bethlehem
Beulah Church
Burlington
Church of Wide Fellowship
Damascus
Elon Community
Greensboro, First Christian
Greensboro, Palm Street
Haw River
Hayes Chapel
Lebanon Christian
Liberty Vance
Liberty (WNC)
Monticello
Moore Union
Mt. Pleasant
Mt. Zion
New Hope
Oak Level
Piney Plain
Pleasant Ridge
Pope's Chapel
Ramseur (Pilgrim Fellowship)
Salem
Sanford
Shallow Ford
The United Church (Raleigh)
Union Christian (N. C.)
Wake Chapel
Winston-Salem
Youngsville

We would certainly like to have your church listed this year.

EASTER IN CHURCH SCHOOL

Easter, the highest point of the church year, is often a stumbling block to teachers in the church school. What should we teach our children about Easter? How should we teach it? Can we admit to differences in our understandings about the resurrection experience without upsetting the children we teach?

There is no one answer to the above questions. Our curriculum materials give guidance, as does a new booklet titled "Lent and Easter in the Church School." This pamphlet is a collection of articles which have proved helpful to teachers in thinking thru an approach to Lent and Easter. Each writer expresses thoughts based on study and experience. Articles indicate differences in approach and will help the reader to analyze her own ideas and the needs of the children as she prepares to share with them the miracle of love. These pamphlets may be purchased from the Division of Christian Education, 14 Beacon St., Boston 8, Massachusetts. 25c each, $2.50 per 12.

Some good helps for Easter planning are: Children's Religion, International Journal of Religious Education. The Family Celebrates Easter by Storms, The Church School Worker and back numbers of the Program Manual. Hunt for stories that give meaning to coloring Easter eggs and the stories of the Easter bunny. The theme of the Church School Worker for March is "Easter Around the World".

Do all of the teachers of children in your church have a subscription to Children's Religion? Beginning in February 1959 there is a new series of special articles on "The Children We Teach and the Christian Faith." This series will help adult leaders do some good, solid thinking about what we are trying to teach.

—Mrs. Carl E. Georgeson
in **Congregational Kansas**

Individual Gift	10.00
TOTAL RECEIVED	$3206.83

WESTERN NORTH CAROLINA

	Quota	Pd.
Albemarle	$275	$60.00
Antioch (C)	124	——
Antioch (R)	114	——
Asheboro	240	146.50
Bailey's Grove	32	——
Bennett	15	——
Big Oak	201	——
Biscoe	25	——
Brown's Chapel	162	——
Center Grove	——	——
Ether	95	——
Flint Hill (M)	68	——
Flint Hill (R)	68	——
Grace's Chapel	310	——
Hank's Chapel	308	——
High Point, First	93	——
Liberty	109	59.00
Mt. Pleasant	114	——
Needham's Grove	109	——
New Center	57	——
Parks Cross Roads	——	——
Patterson's Grove	——	——
Pleasant Cross	68	——
Pleasant Grove	249	——
Pleasant Hill	281	——
Pleasant Ridge	208	20.00
Pleasant Union	**48**	**48.00**
Providence Chapel	26	——
Ramseur	121	——
Randleman	134	——
Sanford, Northview	35	——
Seagrove	109	——
Shady Grove	84	——
Shiloh	88	——
Smithwood	148	——
Sophia	66	25.00
Spoon's Chapel	50	25.00
Union Grove	126	50.00
Zion	189	——
TOTAL RECEIVED		$ 433.50
GRAND TOTAL RECEIPTS		$6349.05

Colorful Panel Presents Home Study

Bertha Thomas

The annual home mission study on the book **Concerns of A Continent** was presented at a joint meeting of the circles of the Women's Fellowship of Shallow Well church, Sanford, North Carolina.

The members of the panel presenting the study were seated at a long table and forming the background was a large map of the world. On the map the countries included in the study were indicated with various colored ribbons. On the white tablecloth the place of each panel member was marked with a white rose tied with a ribbon bow corresponding to the one indicating the country which she would discuss. In front of the panel chairman, Mrs. Sally Watson, and flanked by white burning tapers, was a Bible, held open by three green leaves on a white ribbon which fell to the table where it met six white roses tied with a bow of all the combined colors on the map.

The meeting was opened with the hymn "More Love to Thee," after which the program chairman, Mrs. Joan Watson, who was responsible for the impressive decorations, introduced the panel members and told something about the authors each was representing.

The panel chairman opened the study with a devotion on the brotherhood of man, taken from the teachings of Jesus. Mrs. Lois Watson led the study on Alaska, represented by a yellow ribbon; Mrs. Charlotte Burns, Canada, with a dark green ribbon; Mrs. Jewel Measamer, the United States, with a red ribbon; Mrs. Lois Stewart, Mexico, with a blue ribbon; Mrs. Frances Spivey, Hawaii, with a pink ribbon; Mrs. Esie Fincher, Caribbean area, with a lime ribbon, and to conclude the study the chairman gave a brief summary on the "second chance" Christianity has in the Americas. The meeting was closed with prayer led by Mrs. Girleta Vestal.

The panel did such a fine job that they have been requested to repeat the program before the entire church in March.

Thanks From India

January 29, 1959

Southern Convention Women's Fellowship
Elon College, N. C.
Dear Friends,

Some years ago a very promising young man, **Sunderdas Dhonde,** appeared for his vernacular final Government examination and passed with the highest mark of all students in Ahmednagar District (County). That means he was top student in thousands. Then he went to our Ahmednagar College hoping to become a doctor. He studied up to Inter-Science and then was persuaded by his Principal to change his plans and study for work in the agricultural field. Two years ago with scholarship help in memory of a young American who served in the last war, partly in India, he began his course in the famous Allahabad Agricultural College, founded by Dr. Sam Higginbottom. There he did very well scholastically and was elected by the student body to the governing student council as one of its "ministers." Unfortunately, his donor had to give up support of this fine young man after his first year. On faith we supplied his fees, tuition, books and travel (which come to $350.00 per year) in the hope that help would come. I am happy to say that your gift of $50.00 for scholarship aid in India has been assigned to help Sunderdas by the General Council of the American Marathi Mission at its recent annual meeting, January 1959. We are very grateful for this assistance as Sunderdas is a most promising young man who will serve in the Agricultural extension project of the mission at Vadala after completing his B.Sc. in agriculture. Both his father and mother have died and he has no one to support or help him. We do not know where his final year's $350.00 fees are coming from but this amount is requested as an authorized special for us to raise while on furlough 1959-60. If you know of someone or group willing to take on his support, I would be very grateful to get in touch with you and tell you more about Sunderdas.

Sincerely yours,
Rev. G. H. Towle

At Shallow Well, Sanford: The Women's Fellowship is looking forward to welcoming the Sanford District at the Rally March 20.

Mrs. Garland Spratley, Dendron, Virginia, president of her local council of church women, attended the annual meeting of Virginia United Church Women in Richmond February 24-25.

At United, Winston-Salem: Puerto Rican Family Night was held last Sunday, with a Puerto Rican meal followed by a skit and a filmstrip, "Puerto Rico USA." An Easter sunrise service is planned to be held on the new church site.

Women's Fellowship Rallies are being held this week and next. Each local group should be represented at its district meeting. This week — Eastern Virginia; Sunday, — Valley; next week — North Carolina.

Women's Fellowship Convention will be held at First Congregational Christian Church, Greensboro, North Carolina, **April 21-22,** according to announcement by Mrs. F. C. Lester, president. Letters regarding delegates will be sent to each local Women's Fellowship president soon.

Miss Angie Crew, who visited the Southern Convention last fall, sailed for her last term of service under the American Board at Kobe College, Japan, February 21, from San Francisco. Women's Fellowship groups are establishing a scholarship in her honor at Kobe College. Contributions should be sent through the Conference Women's Fellowship treasurers, according to announcement by Mrs. F. C. Lester, president.

Women's Fellowship Retreat will be held at Franklinton Center, Bricks, North Carolina, March 13-14, beginning with lunch on Friday and closing with lunch on Saturday. This will include Conference and Convention Women's Fellowship officers. Final plans for the Women's Convention will be made, packets for next year will be planned, and officers helped with departmental work by Miss Lucille Frost, associate secretary of the National Women's Fellowship from Chicago. A meeting of the **Finance Committee** of the Convention Women's Fellowship is called for Thursday evening, March 12, at 7:30 by the chairman, Mrs. W. B. Williams.

Iowa Grandmother Commutes From Asia To Europe

An Iowa grandmother who spent her first 50 years on the farm, commutes every day now from Asia to Europe in her new secretarial job.

Mrs. Gladys Jensen of Charles City, Iowa, takes a ferry boat from her apartment in Uskudar in Asia Minor across the Bosporus Strait to her office in Istanbul on the European side of Turkey.

She is serving a five-year appointment in the Near East under the American Board of Commissioners for Foreign Missions.

Some aspects of her new life make Mrs. Jensen feel right at home. In Charles City she and her husband, the late Laurence A. Jensen, raised chickens, hogs and cattle. In Turkey as she leaves her apartment at the American Academy for Girls in Uskudar she picks her way down the narrow cobblestone streets among chickens, ducks, geese, turkeys, sheep and donkeys vying side by side with the pedestrians.

In a country of contrasts, she passes from cluttered alleys to broad modern avenues, from open air markets to sleek department stores. In this rapidly changing country, the centuries are side by side.

Her work is at the Bible House, which holds the American Board's busy Near East Mission Office.

"We are an international staff," Mrs. Jensen says. "We have three Americans, one Turk, three Armenians and a Bulgarian. There is a wonderful spirit that makes this such a pleasant place to work."

The mission office serves as a clearing house for the business end of the seven schools, hospital, clinic, publishing department and work with churches sponsored in the Near East by the American Board.

"I have many tasks in the office," she says, "but a good deal of my first year has been spent learning the difficult phases of the bookkeeping system and the Turkish language which I find so engrossing and challenging."

As for her new neighbors, Mrs. Jensen says, "The Turkish people are so kind and friendly to us who are so far from home. One just has to look lost and they immediately come to your rescue. The people for the most part live in very closely knit family circles; the children are doted upon; and the aged receive great respect."

The Iowa housewife has other observations:

On schools: "The Turkish schools are so overcrowded that some of them maintain four separate schools in one building, students just going three half days a week. If a child fails twice in the same grade, he cannot go on even though he may only be in the first or second grade."

On American movies: "They delight in our movies and unfortunately I am afraid they think that the screen portrays life as it is lived in America."

On farms: "Farming in a majority of the cases is still done as it was 2000 years ago. It was strange to see the farmers during the harvest season riding the oxen-drawn sleds over the threshing floor and then winnowing the wheat by throwing the grain into the air to fan out the chaff. The farmer's wife works beside her husband in the intense heat."

Mrs. Jensen prepared for her new career by enrolling in the Gates Business College in Waterloo, Iowa, after the death of her husband three years ago. While attending a commissioning service at the Colwell Congregational Church, Colwell, for Loy Tetzloff, a young missionary from Colwell going out to the South Sea islands, she met an American Board representative from whom she learned about the secretary-bookkeeper position in Istanbul. She sailed from New York a year ago December 13.

Mrs. Jensen has three grown sons, James, Carl and Donald, and six grandchildren.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

Japan

15—**Rev. William Woodard** served in Japan 1921-41 and then served in U. S. Navy as Lieutenant Commander in Intelligence and then was Chief of Religious Research Unit and Special Projects under SCAP in MacArthur's headquarters and in Mutual Security program (1941-56). He returned to Japan where he edits a monthly digest of Japanese Christian Press; Japan Christian Year Book; prepares news releases; and is director of International Institute for Study of Non-Christian Religions. Mrs. Woodard was American Baptist missionary. They were married last year.

16—**Rev. John Young** has been in Japan since 1947, with the exception of two years in Hawaii. He is Director of Friend Peace House, co-director of Religious Activities Center, and professor in theological seminary at Doshisha University.

17—**Miss Leona Burr** retired last June after 35 years of missionary work in three countries — China, India, Japan. She was an outstanding teacher wherever she went — Foochow College, Fukien Christian College, Ahmednagar Girls' School, Kobe College. "Her Christian witness was unfailing in school and community."

18—**Miss Frances Clapp** retired last June after 36 years in Japan, receiving from the government the Fifth Order of the Sacred Treasure. Music was her field, but her courses on Old and New Testament at Doshisha were famous. After war she arranged for adoption of many babies abandoned by American soldiers. She wrote the biography of Miss Denton of Doshisha and is working on a history of Kyoto.

19—**Mrs. Harold Hackett** retired last April after 38 years in Japan. She was a nurse and acted as medical adviser to our missionaries; her home was a haven to fellow workers and to visitors to Japan. Her husband had a distinguished career as missionary to Japan.

Micronesia

20—**Rev. and Mrs. Elden Buck** (1957) are doing educational and evangelistic work on Kusaie in Carolina Islands.

21—**Miss Anna Dederer,** born in Germany, was missionary of Liebenzeller Mission in Micronesia 1935-47. When Am. Board was made responsible for all missionary work in the islands she came under our Board. She left Micronesia in 1948 for the first time since 1935, coming to the U. S. where she studied at Amherst and was ordained.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Elizabeth Lester

PF To Study Middle East

Elizabeth Lester, Action Chairman

One of the four topics which the Joint National Council of the PF and YF selected for special emphasis in the Action Commission is the Middle East. It seems that the National Council delegates made a good choice! In less than a month after the National Council meeting ended, the Middle East, after so long smoldering with unrest, had burst into flames. In Iraq there had been a violent revolution in which a pro-U.S. government had been overthrown. Lebanon, the only Middle Eastern country with as many Christians as Moslems, was torn by a revolt. Also, U. S. troops had been sent into that country to uphold the existing government. In nearby Jordan the young king was calling on Britain to send troops to steady his shaky rule there. It was indeed time for Americans to take a long, hard look at the Middle East.

The Middle East is an area of contradictions. In the land where Christianity, Islam and Judaism began, now Communism is gaining support.. In the area which produces 75 per cent of the world's oil, the average yearly income ranges from $40 in Saudi Arabia to $302 in Lebanon. In the part of the world where great civilizations flourished many centuries before Christ, now many of the people are illiterate.

It is also an area of friction between groups of people. The Arabs and the Israelis hate each other. The Arabs distruct westerners. The rich Arabs oppress the masses. The pro-Nasser Arabs oppose the pro-Western Arabs. The Christian Lebanese fight the Muslim Lebanese.

What is the background from which these conflicts have grown? Why is the U. S. losing friends in the Middle East? How can the U. S. win the confidence of the people of that region? Why is Communism such a threat? How can its spread be stopped? What has the Christian Church done in the Middle East? What is it now doing? What does Christianity have to offer this troubled area?

These are some of the questions we try to answer in our study of the Middle East. Some of the answers are easy. Some of them have not been found yet. All of them are important to us, to our country, and to our world.

How can our P. F. groups effectively study the Middle East? Perhaps your P. F. could have a series of programs on this topic. A good beginning would be a program summing up recent happenings in the Middle East, materials for which could be found in newspapers and magazines. (Don't forget to include religious magazines — they have articles about current events with a "different" slant.) Follow this with a study of **Caught in the Middle** ($1.50), which may be in the form of a review or a series of discussions. **Youth Guide on the Middle East** (65c) will be helpful in planning this study. Other helpful books include **This Is the Middle East** (60c), a pictorial book for personal reading; **Fun and Festival from the Middle East** (50c), which includes games, songs, etc.; **Introducing Islam** (60c), a reference book on Mohammedanism. These books may be secured from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts. A filmstrip, **Village Reborn**, and a play, **The Khanum and Her Treasures** may be borrowed from the Southern Convention Office, Elon College, North Carolina. A good closing program would be a speaker — either a student or other person from the Middle East, or a missionary or other American who has lived there.

To Give Or To Get

Joy Ann Akin

Scripture: "By love serve one another". Gal. 6:13.

Jesus walked the way of unselfish service in a world that sought its own. All that Jesus had in this world was what he had to give to others. As young people today, trying to follow him, we should think of what we can give to our church and PF — not of what we can get out of them.

There is always something we can give to our PF group, whether it is our leadership as president or only helping to serve the refreshments. However small our gift may be, it is still important. Also, instead of thinking what we can get out of the church service, we should think of what we can give to it such as singing in the choir, arranging flowers on the altar, or bringing some one to church in our car.

As true Christians, our motto in life should be, "What can we give to others," and not what can we get from others.

If your life is unselfish, if for others you live,

For not what you get, but how much you can give;

If you live close to God, in his infinite grace,

You don't have to tell it, it shows in your face.

—Anon

PRAYER

O Lord, seeing in thy Son, Jesus Christ, the supreme example of selfless living, we pray for thy help in our becoming more like him in what we can give to our church, our friends, or nation. Wherever there is despair, may we give hope; and whenever opportunity knocks, may we accept by opening the doors of our lives for service. In Jesus' name we pray. Amen.

PF Is Active At Winston Salem

The Pilgrim Fellowship youth group of the Congregational Christian Church in Winston-Salem is finding out that while numbers are desirable, an effective and interesting program can be carried out with only a handful of young people. The secret seems to be in much and lively activity.

Last fall, a small group of five high schoolers and about as many of junior-hi age or younger, got together to conduct a Pilgrim Fellowship. The first activity was a cook-out which drew a couple of visitors, then a Carnival was successfully attempted and a goodly amount of money turned in for their work-day-for-Christ offering. This also drew a visitor or two to help. Currently, the group is working on a colored slide program of all the church activities: Board meetings, class meetings, worship services, Scout troops, choir and even the janitor vacuuming the church. A tape recording is being made to go along with the slides using some of the actual sounds and conversations of the various groups to introduce the pictures and between the narrators' voices. This will all develop into a family-night program with the slides and tapes being presented to the church as a permanent record. During this activity a number of visitors have appeared on the scene and become a part of the fun — and work, so that the fellowship currently has a nightly attendance of about fifteen or more of High School age, even tho' some of the younger ones have dropped out.

Supper is furnished each evening by a couple of the families of the church and this is a far more important contribution to the group than may be realized. After the slide program is accomplished, the plans are to begin cataloging and processing books for a church library. Money has been earned and is on hand to purchase the materials as a service project and also a gift to the church, and the work will be done by the Pilgrim Fellowship.

Officers for this group are: Stafford Peebles, Jr., president, Dianne Binkley, 1st vice-president in charge of worship. John W. Kinney, Jr., 2nd vice-president in charge of program, and Mike Clancy, 3rd vice-president in charge of recreation. Dee Anne Lofland is secretary. The supper committee is composed of two members: Star Kinney and Jeannie Binkley. Adult advisors are the Rev. J. R. Lackey, Mrs. John W. Kinney and Mrs. Hugh Lofland.

At St. Peter's, Greensboro: The young people of this new church have organized with Barbara Kruger as president; Deborah Daye as vice president; Judy Harnage, secretary; and Dicky Lawson, treasurer.

THE BEGINNING OF THE PRELUDE marks the beginning of the service of worship. "In order to hear the voice of God," said Toyohiko Kagawa, "we must be quiet and silent before him." The organ prelude offers us an opportunity to be "quiet and silent" before God, to prepare ourselves individually to engage in the corporate worship of Christ's Church. If you must whisper during the service whisper a prayer into the ear of your heavenly Father.

YOUTH SUNDAY AT VIRGILINA

Mrs. Edward Murray, Counselor

The young people of Union church, Virgilina, Virginia, observed Youth Sunday February 1, 1959. They had complete charge of the Sunday school hour, at which time Rob Atkins served as superintendent, Jimmy Murray read the scripture, and Joyce Ann Murray led the prayer.

The church service conducted by the youth, was a big success and was well attended. One of our college students, Miss Mildred Murray, brought the message of the morning, "Dare We Live In the Household of God?" The youth choir rendered special music, and other young people participated in the service. This was an example of what our youth can do, and we are proud of our future church leaders.

The senior youth group from Danville was our guest for the service and both groups enjoyed a picnic lunch together. This was truly a meeting of fun, fellowship and worship.

The Christian Temple PF's

Mrs. Jack Akin

The three Pilgrim Fellowships of the Christian Temple in Norfolk got off to a good start this year when the officers and advisers were installed in a morning church service in September by the minister, the Rev. Frank R. Hamilton.

P. F. No. I (Sr. High) has for its president, Everett Milteer, and as advisors, Mrs. Jack Akin and Mr. and Mrs. Charles Milteer. Jean Millner is the president of the P. F. No. II (Jr. High) and the advisers are Mr. and Mrs. Marvin Clements, Jr., and Mr. and Mrs. Bruce Ferguson. P. F. No. III (Juniors) has George Lampe as president and as advisers (each one serving one Sunday a month) Mr. and Mrs. Norman Etheridge, Mr. and Mrs. Jack Pritchard, Mrs. J. N. Dennis and Mrs. S. M. Smith. The associate minister, the Rev. Jack Akin, works with all the groups and takes charge of P. F. No. III on the Fifth Sunday.

The new Junior group is anxious to learn the "whys" and "wherefores" of the fellowshippers as evidenced in their attendance and attention. Small, though they are, they are getting their first lessons in parliamentary procedure in their business sessions. They have 20 on roll, P. F. No. II has 28 and P. F. No. I has 13.

All the groups have studied the Mission Study Books, participated in the Work Day for Christ in October, ($30.00 was raised) and have taken a membership in the CMA. The first Sunday in each month the two older groups meet in the homes of the members and the other Sundays the advisors prepare supper for them at the church at 5:30 p.m.

Some of the projects have been: food and money for two needy families at Thanksgiving, a bake sale, making Christmas candles, Halloween and New Year's parties, Christmas caroling, bowling and ice skating. P. F. No. II presented a play, "Jingle Bells," for the Sunday school Christmas party and P. F. No. I assisted by the other groups gave a Christmas pageant, "The Adoration of the Kings and Shepherds," for the entire church at a Vesper Service the Sunday before Christmas.

Outstanding programs have been: a discussion of "Our Christian Beliefs" led by the minister for the Senior Highs, the film strips "How Wide Is Our Circle?" and "We Have This Fellowship", "Our Christian Symbols" and how to plan and lead a worship service.

Statement of the Council for Christian Social Action of the United Church of Christ Concerning

United States China Policy

We believe that world order, justice, and peace would, under certain conditions, be better served by the inclusion of the Peoples Republic of China in the United Nations and its recognition by our government than by continuing the present situation. Among the conditions are: a settlement in Korea and international agreements protecting all the people on Taiwan.

The Peoples Republic of China, the government in effective control of mainland China, with its more than 600 million people, is excluded from the United Nations and is not recognized by the government of the United States. In meetings of the United Nations the United States has played a prominent part in opposing repeated attempts to submit the question of the representation of the Peoples Republic of China to discussion and vote by the member nations. The only Chinese government represented in the United Nations and recognized by the United States is the government of the Republic of China whose jurisdiction is limited to Taiwan and some adjacent islands.

This situation involves more than technical diplomatic and political considerations. It is an important component of the whole situation. As Christian citizens, pledged to work for world order, justice, and peace, we must ask ourselves if our country's policy in this area should be continued or changed.

We are aware that the aggressive policy of the Peiping government has not been in accord with acceptable standards of international conduct. Nor can the American people be expected to be indifferent toward internal policies of the regime which deny basic human rights. We take account, also, of the fear that the Communist government of China may, as a result of admission to the United Nations and recognition by the United States, gain some prestige among the free peoples of Asia. We make no claim that such membership and recognition will, of themselves, bring about desirable changes in the international conduct of the Peoples Republic of China.

We take for granted that diplomatic recognition of the Peoples Republic of China will not carry any implication of approval of the regime, any more than approval is implied in United States recognition of a number of other governments.

Among the considerations which seem to us to call for a change in United States policy are the following:

1. All independent nations should, we believe, be represented in the United Nations as members, providing they accept the Charter requirements. The government of the Republic of China, now on Taiwan, cannot represent the views and policies of mainland China. It can hardly be expected that United Nations discussion of disputes in which China is involved will be given consideration by China if the nation may not be heard through its own representative. If, in achieving world order, our main reliance is to be on discussion, persuasion, and adjustment, exposure to criticism and appeal and opportunity for each nation to state its own case in a representative international organization are vitally important.

2. Crucially important negotiations for the control and reduction of arms, for an inspection system to supervise the ending of nuclear weapons testing and for warnings against surprise attack cannot be carried to successful conclusion without the participation of all the great powers, of which China is one.

3. Aside from difficulties caused by specifically communist policies, some Asian governments and many of the people of China may well interpret our policy of exclusion as a contemporary expression of a much older habit of assumed racial and national superiority.

4. We do not believe that the present United States China policy is the best way to promote freedom and democracy in Asia. In the uncommitted countries this policy is widely believed to put too much emphasis on military power and to constitute Western intervention in the domestic affairs of Asian countries. United States influence on behalf of democracy should depend more on strong support of non-communist countries, such as India, and on demonstration of our opposition to colonialism, racialism and war.

5. Non-recognition by our government keeps Americans in ignorance of what is going on in China. Chinese Christians are cut off from association with the churches of the United States. We believe, as a matter of general and fundamental policy, in encouraging the greatest possible degree of communication between the world's peoples, however sharp their political and cultural differences. The travel and cultural exchange which the United States encourages in the case of other communist countries is, under present policy, made impossible in the case of China. Permission to United States newspaper and magazine correspondents to report from China should be a first step in establishing communication.

It is our conviction that the changes here recommended do not mean any lessening of vigilance or of concern for the freedom and security of non-communist nations. World peace and justice will not be served by appeasement. But neither are they served by policies which limit our freedom to respond to changing situations and to test new approaches to the settlement of controversies.

MOVE IN CLOSER

In every church there is an inner circle of the devoted faithful members. They are regular in attendance. They give liberally of their time and resources to keep the church strong. Their love for the church is shown in so many ways. They encourage the minister to do his best.

Then there is the circle of the "now and then-ers". They come occasionally when it is convenient. They support the church somewhat irregularly. However, they are glad to be a part of the fellowship of the church.

There is the outer circle of those who belong to the church when asked to name their faith, but are seldom seen in the church and seldom heard from in the way of contributions for the church support. They look to the ministry of the church in sickness or difficulty or when there is a death in the family circle. Do they wonder who keeps the church staffed and always available, that they may call upon it on these special occasions?

The benefits one receives from religion are in direct relation to the devotion one puts into Religion. So we say: "Move in Closer". Warmth, inspiration, satisfaction and help are to be found at the center. When you think about it, isn't that where you really belong?

Author Unknown
From Snowhill, Ohio, Newsletter

Jesus Undergoes Trial

Background Scripture: Mark 14:53-15:15

Devotional Reading: Psalm 22:1-9

Memory Selection: **He was oppressed, and was afflicted, yet he opened not his mouth.** Isaiah 53:7.

The "trial" of Jesus was a travesty on justice. A noted lawyer once wrote an essay on the trial, and he showed in detail how many of the elemental rules of a just trial were blandly and boldly disregarded. Among other things, witnesses were "fixed," and they openly lied, false charges were brought against Jesus, he was never pronounced guilty, he was sentenced and executed the same day, and his execution was based on the whim of the judge who knew he was innocent and should have set him free. It was all of a piece with many trials in countries behind the Iron Curtain and in other places today, a farce and a travesty on justice.

The trial of Jesus is also a sad commentary on human nature. Even before it began we see the denial of Peter, vehemently denying three times that he knew his Lord, although a few hours before he had boldly asserted that even though the other disciples might deny their Lord, he would go even to death with him. Then there is **the malice of the rulers.** Men in position and power and privilege determined to get Jesus out of the way, and stopping at nothing, even murder. There was **the fickleness of the people,** crying Hosanna in the highest one moment and crying out "crucify him, crucify him," the next. There is the **cowardice of Pilate** knowing full well that for envy the rulers had delivered Jesus up, and knowing full well that Jesus was innocent, but afraid to do what he knew was right because he was afraid he would lose his job. If conscience ever stirred within him, there is no report of it anywhere. In fact Anatole France pictures Pilate in his old age being asked a question about Jesus: "Jesus? Jesus? Jesus Christ? I don't remember the name!" That's more like it. Pilate was dead long before he actually died. Men like Pilate do die like that. "Cowards die many deaths, the valiant soul but once."

The trial of Jesus also shows something of the dignity and grandeur of human life. The composure and bearing of Jesus as he stands before the governor, his silence before the petty accusations of the leaders, his disdain of any consequences which might arise from the miscarriage of justice stand in marked contrast to the perfidy and callousness of those arrayed against him. Here drawn out in living letters was an example of the sordid and the sublime in human life.

CHRIST BEFORE PILATE OR PILATE BEFORE CHRIST

Come to think of it, it was not so much a matter of Christ standing before Pilate and being judged by Pilate, but a matter of Pilate being judged by Christ. What a contrast between the two characters! How tragic is the figure of Pilate when seen against the background of the character of Jesus. Even so, it is not Christ who is on trial in today's modern world. Christ judges the world and by his character and spirit condemns it.

"CRUCIFY HIM, CRUCIFY HIM! !

Here is the cry of the people, aided and abetted by the leaders. The people had as much to do with the death of Jesus as did Pilate in a way. Crowds and mobs have fickle memories, treacherous tempers, cheering one day, and jeering the next. Let clever leaders appeal to **prejudice, pride, and patriotism,** and a crowd can be made to do almost anything. One of the greatest dangers to democracy is the tendency for people to follow demagogues. There are some striking words in the account of what Pilate did and why he did it: "And so Pilate, **willing to content the people,** released Barabbas unto them." Here was a man in office, doing what he knew would please the people instead of doing what he knew was right. It would be both unfair and untrue to say that this is a characteristic of all office-holders and politicians, for many of them are men of integrity and courage. But it is true of far too many of them. Put in another way, some of them have a deep sense of stewardship, while others want to save their political skins. It should be added, however, that if any good cause in our country is crucified, it will be because the majority of our citizens have either aggressively wanted it that way, or because they have apathetically permitted it. In our democratic form of government we the people have a lot to say about what takes place locally, nationally and internationally.

SUNDAY SCHOOL LESSON

MARCH 15, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

BARABBAS OR CHRIST? WHICH?

"Whom will ye that I should release unto you, Barabbas, or Christ? . . . . and so, Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him to be crucified." Let us look at this simple statement. Pilate had within his power to turn loose into the world two men with their essential spirit. Barabbas was an insurrectionist, a revolutionist, a disturber of the peace, a murderer, a man who had set his hand against his fellowmen, a man who let loose into the world the spirit of violence, hatred, dissension, unrest, murder. There is no indication that his prison stay had reformed him —it is quite likely that he went back to his old crowd and his old ways. And Pilate turned him loose into the world again! !

And there was Jesus, a man who was infusing into the life of the world the spirit of regard for human life, of kindness and helpfulness, of cheer and comfort, of cooperation and compassion, of brotherhood and brotherly love, of redemption of the life of the world. And Pilate delivered him to be crucified! ! Here is a parable of life. We might well ask ourselves the question "Which spirit do I release into the world. Is the output and the impact of our lives of the spirit of Barabbas, or of Christ?

WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED THE CHRIST?

Crucify him? Ignore him? (if you can) Accept him? And allow his spirit to express itself in and through our lives.

Cape Flattery, in Washington State, and a point on the Florida coast south of Miami, are the two points in the United States that are farthest apart.

AT OUR CHURCH HOME FOR CHILDREN

Letters, Budgets, Matron, Campaign

John G. Truitt, Superintendent

Dear Friends:

How much good these reports each week do I do not know. They are due every Monday afternoon no matter how busy I am at something else. At least they let you know the Home for Children is interested in doing a good job, and anxious to have your help. Those two things are fairly certain. Too, these letters give me a feeling that you out there everywhere are interested in little children — especially children without a home and all the good things which go therewith. When one of these letters is written and in the mail I have a hope the lot of these little folks will be bettered thereby.

It would be the next thing to a miracle if one of these letters should gain a monthly Sunday school offering from some Sunday school which at the present time is not receiving and sending in an offering monthly.

From the beginning that was the hope and idea, namely, that every Sunday school in all our churches would receive a monthly offering for the Home for Children. Modern methods have budgeted us away, in so many instances, from that very good — and still by the Convention approved — way in which to give the Home for Children a steady income. The good Samaritan over-stepped his budget to help the needy one. The pay for his care was not anticipated, but it was highly praised by Jesus.

But so anxious are we — I was for most of my active ministry a pastor myself — and I know that we are so anxious to provide a proper, over-all budget and have it fully subscribed that we are tempted to tell our folks that no other calls will be made. My wife and I pledge to give one tenth and more, and the "more" comes to be more and more. The unexpected continues to come up. And there are enough interested people in this Home to make it possible to maintain it in a good and proper manner if they were reminded of it once a month.

A new kitchen matron began work with us March 1 on a trial basis, Mrs. Zetta Petty, of Burlington, N. C. She comes to us well recommended and we hope she will be able to meet the requirements of this very important position. Well-balanced and properly prepared meals, and a clean kitchen, along with the ability to manage and train the girls who work with her from time to time in the kitchen is a big order. And it goes without saying that she will have the help of all the other members of the staff in this breaking-in period.

We are looking forward to April 7 when our Board of Trustees will hold their regular spring meeting, and when some 75 laymen and laywomen will join them for lunch, and for explanations of the campaign for capital improvements and permanent funds. It is to be an outstanding day in the history of this Home. According to present plans the campaign will be made in September for $150,000.00. We solicit the prayers and interest of all our people in the major opportunity to do something really fine for the Home, and thus carry on the vision of the fine folk who have in past years made this Home what it is.

REPORT FOR MARCH 2, 1959

MONTHLY OFFERINGS

Amount brought forward			$14,508.94
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Lee's Chapel	5.00	$ 7.00	
Eastern Virginia Conference			
Great Bridge	15.00		
Oak Grove	6.00		
Oakland, S.S.	24.00	45.00	
North Carolina and Virginia Conference			
Asheville	111.00		
Carolina	8.00		
Elon College	345.00		
Hines Chapel	21.00		
Mebane	5.00		
Union (Va.)	30.00		
South Boston	10.00	530.00	
Western North Carolina Conference			
Albemarle	37.00		
Asheboro	13.00		
Ramseur	14.00		
Randleman	7.24	71.24	
Virginia Valley Conference			
Winchester, S.S.	10.00	10.00	
Total			$ 663,24
Grand Total			$15,172.18

SPECIAL OFFERINGS

Amount brought forward		$27,512.92
New Hope Christian Church, Roanoke, Ala.	$ 5.00	
Jr. Pilgrim Fellowship, Great Bridge Cong. Christian Church, Norfolk, Va. (Easter Gift)	10.00	
Grace's Chapel Church, Sanford, N. C.	5.00	
Harrison Factors Corp. (dividend)	37.50	
Philathea Class, Cong. Christian Church, Reidsville, N. C.	30.00	
Evening Circle Fellowship, Cong. Christian Church, Robinson, Ill. (Friendly Service Gift)	15.00	
In Memory of Mrs. Robert S. Gilmor	10.00	
In Memory of Mrs. Robert S. Gilmor	10.00	
In Memory of Mrs. Mary E. Sanders	10.00	
In Memory of Mrs. Lee Barham	5.00	
In Memory of Mrs. Mary E. Sanders	10.00	
Special Gifts	91.17	
Total		$ 238.67
Grand Total		$27,751.59
Total for the Week		$ 901.91
Total for the Year		$42,923.77

A Tribute To Nancy Blanton Trost

November 28, 1958

By William Lane, Pastor,
Monticello Church

In the 116th Psalm we find these words: "Precious in the sight of the Lord is the death of His saints."

We are here today to pay our last honors to one of the Lord's saints. That is what Nancy was. And it is fitting at this time that we should acknowledge that in having known her, we have known one of the rarer and more remarkable spirits that God has ever created.

What were the marks of her sainthood?

A deep and intimate personal concern for every living thing. Be it a flower, a bird, an animal, a child, she knew them and remembered their names. Among living men she most admired Albert Schweitzer, and she exemplified all he ever taught about "reverence for life."

A swift responsiveness, almost an intuition for the feelings and the needs of other people. Who among us has not had reason at some time to be grateful to her for this? For her life was rich in "those little nameless, unremembered acts of kindness and of love," which, the poet tells us, are the best portion of a good life.

A capacity to forgive, and to receive forgiveness, which is surely among the rarest of the Christian graces.

An ability, somehow, to rise above the pains and afflictions of bodily existence into the clear regions of the spirit. Even her last illness seemed to rest lightly upon her. There was a dimension of her spirit which it never touched, never affected. And sometimes in these last days, when I have been with her, and have seen the light of her spirit shining clearly through the darkness of disease, I have felt closer to an understanding of immortality.

Life lived this way, death faced this way, cannot on any terms be understood as defeat, but only as victory. As her life was a daily dying unto selfishness and pride, even so her death was an almost visible rising into eternal life.

So if we must weep, let our tears be for those she has left behind, who must endure separation for awhile. Let them be for ourselves; for we shall miss her. But we need not weep for Nancy. Her battle is over; her victory is won; her peace is assured.

So let the trumpets sound, and let the gates swing wide! for another of God's own has crossed over, to be received into the company of the prophets and the apostles and all the saints of God, in the brightness of His eternal Presence.

And there, by His Grace, we shall see her again. And in that day our joy shall be exceeding great. And that joy no man taketh from us.

RESOLUTIONS FOR MISS SHOWALTER

We, the members of the Antioch United Church of Christ, wish to pay tribute to the memory of Miss Olive Showalter, who passed to her eternal reward November 24, 1958 at the age of 82 years.

Miss Showalter was a life long member of the Antioch church, having been reared in the community of the church, and coming from a family that has always been prominent in the leadership and life of the church.

Her deep devotion and love for her church was evidenced by her regular attendance at all services, and in her work in the Woman's Fellowship. She loved God's house, she loved God's people, and she loved God's Word. She was an earnest student of the Bible. Even in the last months of her illness, when her eye sight grew dim, she delighted to have the Bible read to her. Although illness kept her from service during her later years, she bore it with patience, faith and love.

Therefore be it resolved that we bow in humble submission to the will of God who doeth all things well; that we emulate her good example of faithfulness and devotion to Christ and his Church.

Be it further resolved that these resolutions be placed upon our church records, a copy sent to the family, and a copy sent to **The Christian Sun** for publication.

Committee:
Mrs. E. J. Rohart
Mrs. Mark Dean
Mrs. W. M. Nieswander

Mrs. Gillespie Receives Membership

CHARTER MEMBER OF HAW RIVER DIES

In behalf of the members of the Haw River Congregational Christian Church, we wish to pay tribute to the memory of Mrs. Nancy Holt Gillespie, one of our beloved members, who died on February 16, 1959, at the age of eighty-eight.

She was the last living member of the group who gathered together under the leadership of Rev. P. H. Fleming in 1895 to constitute the new Haw River Church. She served faithfully and helpfully throughout the years and has been an inspiration to those of all ages. While not having taken many positions of leadership she has been one of the most regular of all members, regardless of age, in attendance at church school and the service of worship. As long as she was able to walk she was constant in visiting her neighbors, mostly younger than herself, as a Christian friend.

We are thankful that we saw fit to honor her as a church when, at a historical pageant of the church in 1957, she was presented a life membership in the Southern Convention Women's Fellowship by its president, Mrs. F. C. Lester, as a gift of our own women.

Board of Deacons
and Deaconesses
Vance Bason, chairman
Beatrice Neese, secretary

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Important Dates For Southern Convention Youth

Robert A. Knowles

Children and young people belonging to Congregational Christian churches of the Southern Convention will want to mark one or more of the following dates in their date-books because there are a number of important events coming up. The two State Rallies in April will provide much information and inspiration for those who attend so be sure that your group is well represented. The Vocations Conference in April can also provide much information and stimulating insights for your young people who want to give consideration to the possibility of giving their lives in service to Christ's Church.

Sunday, April 5 — Virginia State P. F. Rally, First Church, Richmond.

Sunday, April 12 — North Carolina State P. F. Rally, First Church, Greensboro.

April 17, 18, 19 — Vocations Conference, Moonelon Conference Center, Elon College, N. C.

June 14-20 — P. F. Officers Training Camp.

June 21-27 — Junior High Camp.

June 28-July 4 — Junior Camp.

July 5-11 — Junior Camp.

July 12-18 — Senior High Conference.

July 26-August 1 — Junior High Camp.

August 2-8 — Music & Drama Conference.

August 9-15 — Junior Camp.

August 9-15 — Powell's Fort Valley Camp.

August 16-22 — Junior High Camp.

August 23-29 — Young Adult Conference.

August 8-14 — United Church Camp for Senior Highs at Johns River in Western North Carolina.

August 16-22 — North Carolina UCYM Training Conference, Quaker Lake Camp.

More complete information concerning the Camps & Conferences along with registration blanks will be mailed to local churches early in April. In the meantime, make note of the dates and begin making plans to get your registration in early. Please do not send in registrations until you have full information concerning the Camps.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 MARCH 17, 1959 NUMBER 11

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PALM SUNDAY

Hosanna, loud hosanna
The little children sang;
Through pillared court and
temple
The lovely anthem rang;
To Jesus who had blessed them
Close folded to His breast,
The children sang their praises,
The simplest and the best.

"Hosanna in the highest!"
That ancient song we sing,
For Christ is our Redeemer,
The Lord of heaven our King.
O may we ever praise Him
With heart and life and voice,
And in His blissful presence
Eternally rejoice!

—Jeannette Threlfall

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GRADUATES OF ELON WHO ARE STATE SUPERINTENDENTS

When denominational leaders met at The Inn, Buck Hill Falls, Pennsylvania, the first of February a group of men who have close connections with the Southern Convention got together for a picture. They all hold degrees from Elon College.

Front Row, left to right: Dr. Archie E. Hook, Superintendent of the Washington State Conference, Elon '24; Dr. William T. Scott, Sr., Elon '24, Superintendent of the Southern Convention; Rev. Melvin Dollar, Elon '39, Associate Superintendent of the Southern Convention; Dr. James H. Lightbourne, Sr., recipient of a Doctor of Divinity Degree from Elon in 1926, Superintendent of the Rhode Island Conference.

Back Row, left to right: Dr. J. Earl Danieley, Elon '46, President of Elon College; Rev. Fred P. Register, Elon '47, Superintendent of the Nebraska Conference; Dr. F. C. Lester, Elon '18, former Superintendent of the Southern Convention and present Editor of The Christian Sun; Rev. James H. Lightbourne, Jr., Elon '42, Superintendent of the Southeast Convention.

Here And There Among The Churches

Rev. John G. Truitt, Jr. was the guest speaker at South Norfolk church March 8, using as his topic "The Faith that Transforms."

Combined Easter service for Pleasant Ridge and Spoon's Chapel churches, which are both served by Rev. Lynwood Hubbard, will be held at the former.

The Norfolk District Superintendent, Mrs. E. F. Caldwell, visited the Little Creek Women's Fellowship January 9. An interesting book review on "The Middle East" was given by Mrs. Jane Watson.

Revival services at Mt. Zion, Route 3, Mebane, North Carolina, will be held March 22-27 with Rev. Henry V. Harman of Haw River doing the preaching. Communion will be observed Maundy Thursday. Easter Sunday there will be sunrise service and an eleven o'clock service.

Lenten study of "We Believe" is being held at Elon Community Church's parish house with Rev. James Cress of Brick Evangelical and Reformed Church as leader. The group met the last two Sundays and will meet next Sunday, March 22, at 7:30 p.m.

One hundred members and friends of Little Creek Congregational Christian Church, Norfolk, Virginia, attended a covered dish dinner February 26 in honor of Mr. Sidney Olson, the outgoing minister and his family, who were presented a lovely gift. The new minister, Mr. K. Edwards, was welcomed to the church, according to a note from Ada Clayton.

Rev. Julius Rice, pastor at Bayside, Norfolk, will be the guest speaker for Holy Week services (March 23-27) each evening at 7:30 at Windsor (Va.) church.

Ye Holy Angels Bright is the hymn currently being learned by Shelton Memorial, Portsmouth. Each month the choir sings a new hymn for several Sundays and then the congregation uses it.

Read at least one good book is listed among the "Suggestions for Lent" sent out by Rev. W. A. Grissom of Windsor church. He reminds his people, "Our minds, too, belong to God."

Eastern N. C. Superintendents of Sunday Schools met Monday evening, February 23, at Amelia Christian Church. Supper was served by the ladies of the Women's Fellowship according to Mrs. B. L. Penny.

Post-Lenten Retreat for Ministers of the United Church of Christ in this area is scheduled for April 11 at Moonelon. Theme will be "The Holy Spirit and the Minister." Guest speaker will be Dr. L. E. M. Freeman of Raleigh, for many years teacher of religion at Meredith College and now a teacher in Shaw University.

Topics for Lent at Windsor, Virginia, where Rev. W. A. Grissom is pastor, are centered around **Our Christian Beliefs:** "Does What We Believe Matter?" "We Believe in God," "We Believe in Christ, Son of God and Savior of Man," "We Believe in the Holy Spirit," "We Believe in the Reality and Forgiveness of Sin," and "We Believe in Eternal Life."

A Board of Christian Education has been organized in our Liberty, North Carolina church, with Mrs. Winfred Butler as chairman.

Girl Scout Sunday was observed at the morning service of our Holland church March 8, with the pastor, Rev. C. Carl Dollar, preaching on "Nearer the Cross in Childlikeness."

At Rosemont both Brownie and Girl Scouts attended service on Girl Scout Sunday. Pastor Walstein Synder spoke on "Allowing Our Claims to Lapse," and 12 meetings were scheduled between Sundays.

"Our First Anniversary" was the theme of the surprise banquet held at the Liberty, North Carolina, church in honor of Rev. and Mrs. William Joyner, February 14. This was planned by Circle 2 of which Mrs. Graham Brady is chairman.

Eastern Virginia Laymen's Fellowship Executive Committee and Steering Committee are to meet March 21 at 7:00 p.m. at Bennett's Creek Restaurant on U. S. 17, according to Harry H. Harcum, president. Plans will be made for the spring rally to be held at Rosemont church, South Norfolk, May 3.

At Eutaw, Community, the Laymen's Fellowship enjoyed an oyster supper and a program consisting of the showing of Walter Graham's "Laymen's Fellowship At Work" March 9. A film, **The Last Days of Jesus,** was shown at the mid-week service March 12. Pilgrim Fellowship met March 8 in the sanctuary for an interpretation of the communion service by the pastor, Rev. Truett High.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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As Planned by Deceased Pastor

Antioch Has Ground-Breaking

Mrs. R. C. Cobb

A service of ground breaking for the Gray Memorial addition of Antioch Congregational Christian Church was held Sunday afternoon, March 1, at 3:30.

Rev. Melvin Dollar, associate superintendent of the Southern Convention of Congregational Christian Churches, was in charge of the services. A short memorial and prayer service was held in the sanctuary for our pastor, Rev. G. C. Crutchfield, who passed away the preceding Friday night. This was led by Mr. Dollar. Mr. C. R. Clements, chairman of the Board of Deacons, made a few remarks, then asked for a period of silent prayer and the Rev. W. A. Grissom of Windsor Congregational Christian Church led in prayer.

The congregation then met outside to hold the groundbreaking service. Mr. Dollar made the opening remarks, in which he said it was very fitting that we carry on this work which the congregation and our pastor had started. Mr. Crutchfied had worked, planned and been so interested in seeing the work started that Mr. Dollar was sure he would have wanted us to hold this service just as he had planned.

The invocation was given by Rev. T. Fred Wright. "My Faith Looks Up to Thee" was sung by the congregation. A responsive reading was led by Mr. Dollar, who also brought greetings from the Southern Convention. Mr. Grissom brought greetings from the Eastern Virginia Conference, and Mr. Wright, a former pastor, also brought greetings and memories of other days.

The litany for groundbreaking was led by Mr. Dollar. Mrs. W. E. Gray, widow of the late William E. Gray, in whose honor the addition is named, broke the first shovel of ground. Others taking part were: church secretary, Mrs. W. C. Wilkins; treasurer, Mrs. Dana Saunders; chairman of trustees, H. E. Pierce; representing deacons, W. E. Garrison; chairman finance committee, R. C. Cobb; representing building committee, T. A. Wills; representing Women's Fellowship and also the oldest member of the church, Mrs. W. W. Butler; Laymen's Fellowship, W. L. Pierce; Pilgrim Fellowship and primary class, Carolyn Wilkins; Junior Fellowship, David Cobb; cradle roll, Mrs. Fleetwood Turner; choir, Mrs. Lucy Chapman; pianist, Shirley Godwin; assistant superintendent, C. R. Clements; junior class, Mrs. J. H. Godwin; Ladies' Bible Class, Mrs. W. E. Garrison; Men's Bible Class, J. H. Godwin; Sunday school secretary, William E. Wilkins.

These people stood in the form of a cross and after Mrs. Gray shoveled her dirt, all the others shoveled the dirt together. Mr. Crutchfield had planned the service like this. He thought that this would show cooperation and a joint sense of labor and love by all departments of the church and Sunday school. The doxology was sung by all and then the benediction was given by Rev. Mr. Dollar.

Rev. William Lane, pastor at Monticello, was injured in an auto accident March 9, and remains in serious condition in the hospital at Chapel Hill.

At Ingram the revival will begin April 12 with Rev. Ellis N. Clark as assistant to the pastor, Rev. W. A. Rich. March 8 Mr. Rich discussed "The Divinity of Christ."

Holy Week services at Lakeview, Burlington, will be held Sunday through Friday evenings at 7:30, with the pastor, Rev. Guy H. Veazey, preaching. Mr. M. Z. Rhodes, who has been working with the choir for two years, will present a program of hymns and anthems on Good Friday. Regular meetings of the Board of Deacons are now being held. The Sunday school enrollment is more than twice the size of the church membership, but it is anticipated that new church members will be received this year.

Kimball Is Coming To Burlington

William T. Scott

Rev. Robert Morris Kimball, a North Carolina native, and now residing at Ashtabula, Ohio, has accepted a call to the First Christian Church, Burlington, North Carolina, and will assume his duties April 12. Mr. Kimball succeeds Dr. Henry E. Robinson, who resigned as pastor last August to accept the pastorate of the First Congregational Church at Fairfield, Connecticut.

Mr. Kimball was born and reared near Manson, North Carolina, the son of the late J. A. Kimball and Mrs. Kimball, members of the Mt. Auburn Christian Church of the Eastern North Carolina Conference. Mr. Kimball's father served on the Board of Trustees of Elon College, as does his brother, J. Allen Kimball, at the present time. Rev. Mr. Kimball graduated from Elon College with the A. B. degree in 1934, and received the B. D. degree from Yale Divinity School in 1937. He was ordained in 1937, and served pastorates in Cliffside Park, New Jersey, and in Everett, Pennsylvania. Prior to his becoming pastor of the Congregational Christian Church in Franklin, Virginia, he served as chaplain in the United States Navy. He has been pastor of the First Congregational Church in Ashtabula for the past nine years.

Rev. Robert Morris Kimball

Mr. Kimball is married and has three children, David, Susie, and Ricky. He and his family will reside after April 10 in the parsonage at 522 Parkview Drive, Burlington.

We welcome back home a native son and product of the Southern Convention. We anticipate for him a happy and successful ministry in Burlington.

Holy Week

Next week is what is known in church circles as Holy Week. In it we think again of the activities of Jesus the week leading to the Resurrection. Of course the days are no more holy than any other days, but sacred memories come trooping to mind and we wish to uncover the head and stand in reverence before such astounding things that surely must contain Deity within them.

The story is that on Sunday Jesus rode into Jerusalem as a conquering king with multitudes shouting his praise; that on Monday he cleansed the temple; that Tuesday in the temple religious leaders tried to trap him in his teachings; that Wednesday he spent quietly in the home of friends in Bethany; that Thursday evening he instituted what we call the Lord's Supper and suffered in the Garden of Gethsemane; that after many false accusations he was crucified on Friday; that Saturday was earth's darkest day while he lay in the tomb and the hopes of humanity lay buried with him; and that Sunday morning Jesus appeared in resurrected form to those he had known and loved.

Matthew, Mark, Luke, and John all tell parts of the story which should be familiar and sacred to all who know anything at all about the Good Master. Try reading from these first-hand witnesses, and let your heart rejoice that "God so loved the world that he gave."

The Easter Offering

The custom of Southern Convention churches in giving an offering for missions at Easter is to be followed again this year. Last year the "extra" went to work in America. This year it is to go for overseas work.

The Apportionment of $17,500 is slightly less than fifty cents per year for each member of our churches. Giving an average of a penny a week to establish Christ's kingdom in Africa and Asia where Communism is fighting for the minds of people will never make us rich Americans happy. Neither will it win the world to Christ.

The women add some $10,000 annually to the gifts for overseas work, and it is hoped that another $7,500 will be added by special gifts. Put that all together and it does not add up to a dollar per member for our church people, several of whom are millionaires — a dollar per year, two cents per week to make the world Christian!

When you read the story of Holy Week, when you look up to the Christ on the cross, when you wear a new outfit to church on Easter morning, will you be proud to say to God, "I have made my contribution to foreign missions this year"? Or will you want to give as much as the new outfit cost? Or enough to support a native worker? Or would you like for at least one missionary to be supported by you in some place where Christ can win over Communism if the witness for Christ is soon on the job?

The opportunity is yours and mine this year. Workers for the American Board of Commissioners for Foreign Missions are going through their Gethsemane as they see the rapid changes in our world with glorious opportunities for Christ to win the hearts of men, and then find us asleep. "Give us men, give us money," they say, "and the world can be made new in our day." We rouse from slumber and mumble, "I have given nearly a penny each week."

The Easter offering for Foreign Missions is our opportunity to show a real concern about the world in which we live.

Join The Builders

Too many people belong to the Dismantlers' Club and not enough to the Builders' Club. It is easier to tear down than it is to build. For several weeks a house has been in the process of building in our town, and not far away two houses were pulled down within a few days. It takes a lifetime to build a character and a reputation, but either can be destroyed almost instantly.

The North Carolina Church Builders' Club of more than 400 members have each given ten dollars recently to help build a new church near Sanford, North Carolina. Last Sunday the cornerstone was laid with appropriate ceremonies. Every person who gave can rejoice in the progress of this new church.

Soon there may be another call to establish another new building in a rapidly growing community. A dozen places could be found in North Carolina where a new church would be of great value to the community and to our denomination. There should be at least 1,500 members of our North Carolina churches who would be delighted to give ten dollars to help get a church going. If we believe in the Christian religion as taught and practiced by Congregational Christian churches, then we can find delight in sharing our faith with others, and in building churches that will continue to bless people long after we are gone from the earth.

Be a builder. Join the Club. (To join send your name and address to the Convention Office at Elon College.)

Christian Sun Family Grows

An important meeting of the Board of Publications was held at Elon last Thursday. Presidents of conferences, leaders of laymen and women, and presidents of institutions were invited to sit with the board. The purpose of the meeting was to consider ways of getting **The Christian Sun** into the homes of all our church people.

Discussion indicated that it is believed that we have a paper that is worthy of a place in our homes and that all our families should have it. Printing is expensive, and there appeared to be no easy way to finance the publication and distribution of from 7,000 to 10,000 papers. We are just about breaking even now financially with the publication of 3,398 papers each week.

Of the total subscriptions 2,074 are sent in by churches under the group plan, 1,158 are individual, and 166 are gifts. Of the group subscriptions 5 churches in the Valley have 158; in Eastern Virginia 9 churches have 538 subscribers; 9 churches in Ea. N. C. have 284; 10 W. N. C. churches have 376, and 15 N. C. and Va. churches have sent 718 subscriptions. There are subscribers in 199 convention churches, and 178 other people scattered across the world subscribe to this paper.

If you would like for other members of your church to read **The Sun**, please tell them, and invite them to subscribe. We have no agents other than the volunteers who are readers. Do your friends a favor. They might really enjoy reading this religious journal, the only weekly publication of this nature in our denomination.

About * * *

GOOD FRIDAY

Living generations of people should comprehend Good Friday better than those who lived in earlier and less dynamic times ever could. Even small children have been educated by events so that they understand what suffering and sorrow mean. Their parents have witnessed two global wars. Within the experience of untold millions existence has become steadily more and more dangerous. Security, world-wide peace, and honorable happiness which they have sought have been denied them. Instead of safety and fellowship, they have found only increasing peril and advancing contention. Their prospect on the anniversary of the crucifixion is dark. They have an obvious kinship with the watchers on Golgotha while the Saviour died.

As seen in 1959, the original Good Friday represented the triumph of evil over values about which Christ had talked in the Sermons on the Mount — righteousness, charity and brotherhood. So long as it endured it constituted a complete eclipse of divine power, a blacking out of love and mercy everywhere. Jesus, mocked and reviled, truly perished upon the cross. His doctrine on this earth was contradicted by a mob. He cried out in agony "with a loud voice" and yielded His spirit to the infinite. The enemies of His teaching had destroyed Him.

Modern men and women reading the story as related by Matthew and other authors of the gospels cannot fail to discover points of tragic resemblance with their own disastrous era. For them, too, Christ has been betrayed, His disciples abused, His mission frustrated. Nearly 2,000 years have brought forth a fruitage of death and the promise of still more frightening destruction.

Now as on the first Good Friday the planet quakes, the rocks are rent and fear runs rampant among the multitude.

C. B. Riddle

THE CONSPIRACY OF SILENCE

If a dear friend is leaving us for a trip to Europe, we talk volubly about all that he is to see, about art galleries and palaces and hotels and the quaint ways of foreign lands.

But if a friend is about to go to heaven, we have nothing to say. Is it because there is, at bottom, a basic unbelief in what may lie beyond the incident of death? Why are we so hesitant and so embarrassed? Why is it considered a symbol of forlorn hope if a minister prays in a sickroom? Dr. Edward Shillito, a Congregational minister of London, says plainly that it looks as though we did not plan as if we were certain that beyond the bounds of this life our friends would enter a life not less but more personal than the life lived here on earth.

Do you recall the deeply human touch in the gospel story of the Transfiguration? When Jesus was there on the mount talking with Moses and Elijah, what do you suppose they were all talking about? The record says they were speaking of the decease which he was about to accomplish at Jerusalem. In the midst of the glory they spoke of death. Why not? If one has lived with the spirits of just men made perfect, if one has lived the eternal life now in this world, what difference could death make? — M. H. Lichliter in **Congregational Newsletter, Asheville.**

A LESSON TO OUR NARROWNESS

What a lesson to our narrowness as we let our thoughts review the company of those whom he (Jesus) served and loved!—a Roman centurion of a hated race, a Canaanitish woman scorned as pagan, a hated publican like Zacchaeus, some little children in the market place, a blind beggar whose voice could scarcely rise above the din of the crowd, a heart-broken mother, a group of repulsive lepers, a disciple who was waiting to betray him, another who denied him, and at last the city that rejected him and the soldiers whose hands drove the nails. — Harris Franklin Rall in Shelton Memorial Bulletin

AN ANCIENT PALM SUNDAY HYMN

All glory, laud and honor, to Thee, Redeemer, King,
To whom the lips of children made sweet hosannas ring.
Thou art the King of Israel, Thou David's royal Son,
Whon in the Lord's Name comest, the King and Blessed One.
To Thee, before Thy Passion they sang their hymns of praise;
To Thee, now high exalted, our melody we raise.
Thou didst accept their praises; accept the praise we bring,
Who in all good delightest, Thou good and gracious King.
—Theodulph of Orleans, ? - 821

THOUGHTS FOR LENT

Christianity is an event not a theory: an event in history, God the Creator coming into human life through the Man of Galilee.

Christianity is the religion of a person, not an institution, and the man Jesus we affirm also to be Christ the Lord.

Christianity is an adventure, not a retreat, for the Christian in following his Lord must forsake comfort and security for pioneering in service.

Christianity is a fellowship, not a withdrawal, for in the church we gain and give strength for the task.

Christianity is a surrender, not an achievement, for only in giving up the selfishness of the self can we clear the way for God to give us the abundant life.

Christianity is a victory, not a defeat, for as God turned defeat at Calvary into victory at Easter, he will bring his kingdom into being through contemporary crosses.

Christianity is the life everlasting, not the dark night of death, for he who placed hidden power in the atom implanted life eternal in the souls of his creatures.

Christianity is a life, live it!

— Robbins Ralph in
Florida Congregational News

HE RODE IN TRIUMPH

In his triumphal ride into Jerusalem Jesus was celebrating no victory past, but a victory to come; he was preceded by no slaves or spoils, as were the Roman victors, followed by no army; he rode not on a horse-drawn chariot, but on the humblest burden-bearing animal of the farm. But the one overwhelming tragic contrast between his entry and that of a Roman general was that whereas the Roman knew he was entering a career of high privileges, the Jewish carpenter knew he was riding to his death. He knew that the death that was in store was for himself and no other. Here was a new way to face an evil day — to ride in triumph toward it!

Douglas Horton in
Missions Council Calendar

"The Church That Is In The House Of Everette And Irene"

William T. Scott, Superintendent

In Burlington, North Carolina, 40 souls assembled on Sunday morning, March 1, for their first regular service as the new United Church of Christ, sponsored and supported jointly by the Congregational Christian and the Evangelical and Reformed national boards, and the Mission Board of the Southern Convention.

One felt that he was experiencing some of the spirit of the early church as pastor G. Harold Myers gathered this newest church, "in the house of Everette and Irene (Knight)". The Knights have made available the large basement of their lovely new home for the services of this infant church. Church School classes will begin the first Sunday in April, and will be held in the Knight home and other homes in the new West Burlington area.

The charter membership roll of this new church will be opened on the first of April, and preliminary architectural plans are now being prepared for the church's first unit to be located on the spacious five-acre site.

The members of our Southern Convention should take immeasurable pride in the fact that this is the third United Church of Christ church extension project being co-sponsored by the Southern Convention. The other two United Church projects jointly shared by the Evangelical and Reformed and Congregational Christian denominations as part of the United Church of Christ are St. Peter's in Greensboro and St. Andrews in Richmond, Virginia. These projects were started in 1958.

I was particularly impressed at this first service on March 1, and felt that the beginning of the worship services in this home was in perfect line with the great tradition of the early church. It should be remembered that the church of Our Lord was begun in a very modest way. There was a long period in the early church during which Christians were dependent upon the hospitality of those of their number who had houses large enough to accommodate them for their services of worship, praise and witness. Not before the end of the second century do we find clear evidence of buildings especially set apart for Christian worship, known as churches.

Assisting in the services of our new United Church of Christ on March 1 was Miss Anne Kernodle, daughter of Dr. and Mrs. John Robert Kernodle of our First Church in Burlington. Anne served as pianist. She is a great granddaughter of the late Dr. Daniel Albright Long, distinguished divine of the Southern Convention. Young John Kernodle received the offering. One felt that a past generation was participating with present and future in this latest witness of the Southern Convention.

Rev. G. Harold Myers spoke very convincingly to the congregation on "What the Church Will Do For You". He stated, "It will bring you into relationship with God, who forgives you of your sins, and calls you from your sins to his power; it will bring you into fellowship with one another on a basis which will be a blessing to the world; and gives you a relation of God and man, which makes you a redemptive force to your community and world."

May God richly bless this newest Church of our fellowship.

MISSIONARY AT LEAKSVILLE

Doris J. Clatterbuck

The Leaksville United Church of Christ played host on Monday evening March 2, 1959, at 7:30 to Rev. Emmons White, well known to all for his missionary work in India. Rev. Mr. White was introduced by Rev. Melvin Dollar who was accompanying him on his trip to the Valley.

"Why Foreign Missions?" was the subject on which Mr. White spoke, and the experiences which he and Mrs. White have had in their village work and in the educational field were related to the congregation with an almost lifelike nature. The Indian music which Rev. White played for us from a tape recorder, as well as the very fine demonstration of his talents, was very enjoyable.

A number of the other churches of the Valley were represented as well as the Leaksville Church and I feel sure that they felt their trip to our church was very inspiring. Everyone left with the answer to the all important question "Why Foreign Missions?"

In magnitude no other piece of engineering construction in the history of the human race has surpassed the Great Wall of China.

The United Church Of Christ Mission In Burlington

Harold Myers, Route 7, Burlington

On Sunday morning March 1 in the home of Everette and Irene Knight on Oakland Drive the first morning worship service of the West Side United Church of Christ Mission was held with 47 persons in attendance. It is most significant that this church is having this home as its temporary meeting place since most of the early Christian churches began in such fashion.

The pastor has visited in some 125 homes during the month of February and is finding a warm response to the community church. Church School classes will begin on the first Sunday in April under the superintendent guidance of Mr. Claude Ward. The group will also choose the name for the mission on Sunday April 12.

As we seek to begin there are many little items that a mission church needs. We would greatly appreciate the help of our sister churches if they could supply any of the following items: offering plates, mimeograph machine, funds for tables and chairs for classes, a good used piano, a lectern Bible, communion set.

We want to thank Mr. Harold Ingle of the First Congregational Christian Church for the gift of a cross and a fine lectern and the St. John Evangelical and Reformed Church for the gift of 50 hymnals for worship use.

The Sponsoring Committee has already undertaken the purchase of a parsonage on Edgewood Avenue where the pastor and his family are comfortably located, which is being financed by the group locally. Mr. Vernon Lewis has been secured as an architect and is at present working on preliminary drawings of a first unit which we hope to have underway during the year 1959.

Reidsville Fetes Pastor

Beulah H. Wright

It's a long story from Pope's Chapel to Reidsville, and our pastor, Rev. Mack Welch, though he doesn't admit it, gets around fast to have made the run and be found still going strong at the ripe old age of "39."

Why mention Pope's Chapel in connection with this narrative? Because it concerns one of the most interesting stories of his career. About fifteen years ago the kind folk, for whom he was holding evangelistic services placed on the pulpit a pitcher of water and glass for him to use, if he preached so long that his throat became dry. Wise to himself, he set the pitcher on the floor before starting to preach, but the glass he left on the stand. Completely absorbed in his message and waxing more enthusiastic as he progressed, he flung his arms wide, hit the glass, knocked it off the stand, but was quick enough to catch it before it hit the floor, placed it back and kept right on preaching. That's our pastor, not in the least non-plussed.

That is, not until Saturday evening, February 14, 1959, when the members and friends of the church surprised him with a wonderful birthday supper and delightful hour of fellowship. Tables were arranged in the fellowship hall of the church, decorated with valentine colors and centered with a large birthday cake flanked by red roses.

Tables were loaded with the most delectable food imaginable. The pastry and dessert table was especially beautiful and enticing, and many a one risked adding another pound. All eyes turned toward the door when someone called, "Here he comes." As Mack, Lucille and the girls entered, everyone stood and sang "Happy Birthday" and "He's a Jolly Good Fellow," led by Jack Strickland. Claude Garrison was master of ceremonies, and after the singing he asked the Rev. John J. Parks, Presbyterian minister and friend, to bless the food and the occasion.

When all had eaten, we sang a number of favorite songs, with Mrs. Christine Gentry at the piano. Two valentine pages brought the gift boxes to the birthday table, and the M. C. asked the pastor to come forward and accept the tokens of love and esteem. He did so, and for once he was almost speechless. He was deeply moved and genuinely surprised when the presentation was made. So much so, in fact, that he asked if for this once he might be excused from making a speech and with the indulgence of each kind friend he'd open the gifts, cards and letters at home. Whatever was in the packages or the envelopes was meant to convey to him the love and esteem his people have for him, and in this small way they tried to tell him so.

The success of the occasion was largely attributable to the combined efforts of the Board of Deacons, Sunday School superintendent, Minister of Music, and the ladies of the church, who always look after the details of such functions. Mrs. Bernard Cates, Mrs. Nette Gilbert, Mrs. John Briggs, Mrs. C. A. Clapp, Mrs. Maude Burgess, Miss Edna Kiser and Miss Kate Sartin played very important roles in making this birthday anniversary for the Rev. Mack Welch one of his best. For as he expressed it, "I just don't know what to say, and I couldn't say it fancy if I tried, but may God richly bless all of you and thank you so very, very much."

SMITHWOOD REPORTS

During the past year Smithwood Christian Church, near Liberty, North Carolina, has received three new members, two upon confession and one by letter. We have lost one member by death and one by transfer of membership, with a net gain of one member.

Recently we have set young shade trees on the church lawn and had the large trees surrounding the church topped. Four of our Sunday school rooms have been remodeled. There has also been a vast improvement to our parking area and yard. Concrete walks have been laid from the parking area to the church entrances.

We feel that this has been a year of many blessings to our church.

The American Bible Society has a new motor launch which is assisting the Society in its work of Scripture distribution in Thailand. The Bible launch will bring the Scriptures to thousands living on the waterways of Thailand. A loud speaker, given to the Bible Society by a friend interested in its work there, brings many people to the river front for a copy of the Scriptures.

Progress At Northview

Mrs. H. S. Clark

We feel that our Northview Community Church, near Sanford, North Carolina, has made good progress during the past year.

Our church was organized in February, 1958. Since that time we have met regularly twice each month for worship service. We have had to meet for the most part in homes — except for three or four special services which were held in Shallow Well church. We have held Holy Communion service three times. Our services have been well attended, even during the cold winter weather.

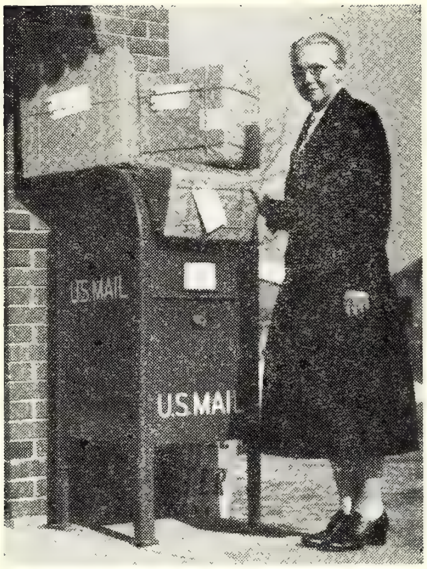
We have organized our Women's Fellowship with ten members. Even though our group is small, the women are alert and eager to learn and to carry out all the projects we are supposed to take part in. Some of the women have never before belonged to a Women's Fellowship.

We are especially proud of our Pilgrim Fellowship groups. We have two, with about 25 children. During Youth Week the young people had charge of the worship service and did a splendid job.

Our church building is now under construction, and we hope it won't be long before we can use it. However, our new Northview community building has been completed and we are now using it. Plans are now underway to organize a Sunday school, which we hope to have ready to begin April 5.

We laid the cornerstone for our new building March 15. Following this, we had open house at the new community building, which is near the church.

We want to thank Rev. Lacy Presnell and Rev. Max Vestal for the splendid leadership, advice and encouragement they have given our church.



WAKE CHAPEL RESPONDS

In the January 27 issue of **The Christian Sun**, the following excerpt is taken from a letter from Mrs. Ed Riggs, one of our medical missionaries to India:

"In my spare moments I have been sewing bandages from the old sheets American friends have sent. They are being used up faster and faster as the leprosy load gets heavier. Right now I am using up sheets just a bit faster than they are coming in. The last few packages have been duty-free, and are extremely useful. The sheets and other gifts we get for the work are so very useful in keeping things going. We surely do appreciate the things you send."

In response to that paragraph, Mrs. R. M. Dickens, chairman of the Friendly Service Committee at the Wake Chapel Christian Church, is shown with packages of old sheets at the beginning of their journey to the other side of the world to help relieve human suffering.

Incidentally, the Wake Chapel Church sends **The Sun** to all of its active members.

Dr. and Mrs. W. W. Sloan of Elon College are willing to review either the home or the foreign mission study books for this year, and have already done so for some of our churches and some Methodist churches. Dr. Sloan has lived in the Middle East; they have both seen church work in all areas of our continent except Alaska, but have been reading a lot about that in preparation for their visit to Alaska next summer.

A 3,000 Mile Parish In The Pacific

Rev. and Mrs. Harold F. Hanlin
Ponape, Caroline Islands
January 28, 1959

Dear Friends:

We have been living here at Ponape a little over a year now — so it seems pretty much like home to us, even though we ourselves have not had much "home life" as yet. During the second semester of last school year, Mary Ruth (Mrs. Hanlin) stayed at Kolonia and I spent some time each week at Ohwa while the Terpstra family was getting ready to leave for their furlough. During the summer, I had to spend several weeks at Truk, and then I made a trip to the Palau Islands in the fall. Mary Ruth moved to Ohwa after the Terpstras left, but I've been spending most of my time at Kolonia and have been going out to Ohwa on week-ends. After the Terpstras return to Ponape we hope to get settled in our new house here at Kolonia.

That new house is still so new that it isn't finished yet! Everything seems to move slowly here in the tropics — and some things are slower than others. The house is in this latter category. In a way, it is good that Mary Ruth is helping at Ohwa now — thus we haven't felt too frustrated over the slow progress of the work on our house. If and when it does get finished, we think we will like it very much.

As a few Micronesian students from government and Mission schools have started going outside the Trust Territory for more advanced education, it has become apparent that one of the weaknesses in the general educational program here has been that Micronesian students have not been learning English well enough. Our attempt to remedy that situation here at Ohwa has involved Mary Ruth and has

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

Micronesia

22—**Rev. and Mrs. Harold Hanlin** live on Truk, but as Field Superintendent of the entire Micronesia Mission his area of responsibility extends from Palau in the western Carolines to Majuro in the Marshalls, 3 000 sea miles. He served as a Navy Chaplain in Micronesia and in 1947 volunteered for missionary service there. (See recent letter from them on this page.)

23—**Rev. and Mrs. Tuck Wah Lee** are Hawaiians, coming to the U. S. mainland in 1951 to go to Yankton College and Seminary. Last year they went to Caroline Islands where they teach at the Pastors' and Teachers' Training School; he is also responsible for the mission boats and teaches carpentry.

24—**Mr. and Mrs. Robert Loomis** went in 1952 to Majuro Atoll, Marshall Islands, where they are teaching and translating the Bible. Both studied linguistics at Kennedy School of Missions.

25—**Miss Louise Meebold** is now in the U. S. on pre-retirement furlough, following 30 years of rural church work in North China and 7 years in Micronesia. She taught at Ron Ron, Ponape, Truk and Moen. At Ponape she trained 18 young men for entry into the new Pastors' and Teachers' School.

26—**Rev. Robert Simon** was a business man for 7 years and then entered Bangor Seminary. He went out last year for 3-year term as teacher and minister in the Carolines.

27—**Rev. and Mrs. Chester Terpstra** went to Ponape in 1950 where he is principal of Pastors' and Teachers' Training School. They visit lonely atolls, encouraging pastors, suggesting new methods, bringing outside Christian world to lonely islanders. Their parish is as large as any other in the world.

28—**Loy R. Tetzloff** was at a PF conference when he met a Marshallese boy and became interested in going out as a missionary. He went in 1957 for 2-year term as teacher and agriculturalist on Ponape. His ability in music is a great asset, for Micronesians like to sing.

taken most of her time since last June.

First, she had a six-weeks Summer course in Remedial English for any of the students of our Pastors-Teachers Training School who might want to take it. Some twelve of them stayed here, instead of going to their homes for the summer vacation. Then we had the new first-year students of the Christian Training School come to Ohwa at the beginning of August, and they had about six weeks of intensive study in Beginning English with Mary Ruth before the fall semester began. And now she has that same group for their First-Year English three hours a day, five days a week. We are all encouraged over the results of this "bearing down" on our English teaching program, and Mary Ruth may even try to have another Summer Session, for again I must be away for several weeks — this time to the Marshall Islands.

In addition to her English work, Mary Ruth has been meeting once a month with the Christian Training School alumni — this program is not really developed yet, but she will expand it considerably after we get settled here at Kolonia next fall.

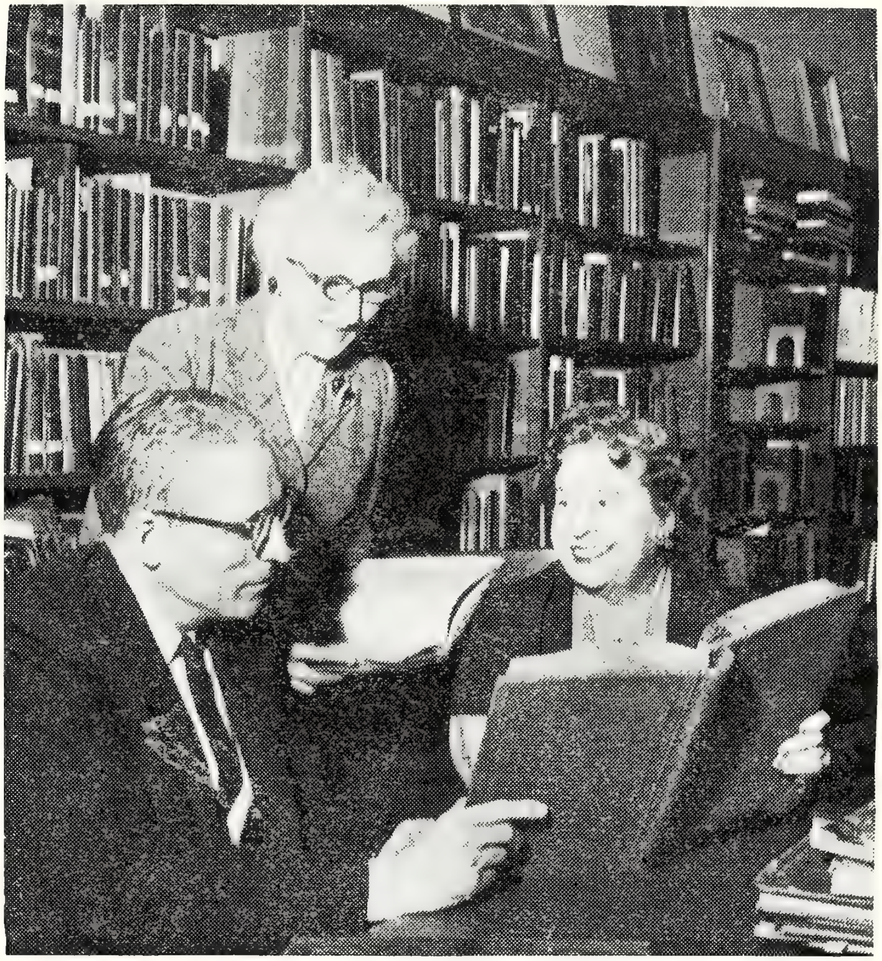
In addition to my general work as Field Superintendent of our Mission, I was appointed Mission Treasurer early last year. With no more knowledge or experience in bookkeeping than I have had, I've had some fun (?) getting the details of this part of my work straightened out. The prospects are not too bad for this year.

When I have not been away on trips to other areas, when I haven't been working over financial matters, and when I haven't been going out to Ohwa, I've spent my time in Kolonia on language study. Although I haven't done anything startling along this line, I have been gaining proficiency in the use of the Ponapean language, I have kept using Trukese all along, I have tried (without too much success) to avoid losing what little I know about Marshallese and Kusaien, and I have even begun to get acquainted with the language of Nukuoro, which is one of the two Polynesian languages of Micronesia.

For some weeks now, I have been working steadily with a "Revision Committee" of Micronesian informants, experimenting with the idea of revising the New Testament in more than one language at a time. We have worked through Romans in Turkese, Ponapean, and Nukuoron — and Romans is hard enough to do in any one language. Now we are more than half through I Corinthians. After doing Romans, I thought that I Corinthians might be a little easier. Our techniques and methods of working together are improving, but I haven't noticed anything easy about I Corinthians yet! Just take a good look at either one of these books and try to imagine how you would translate it into a primitive language.

One of the things that adds to the difficulty of this sort of work is the confused state of the orthography of most of these Micronesian languages. Not only do I have to find the right word to use in this translation work, I also have to try to decide the correct way to spell it!

Although we write rarely, we think and speak of you often, and we covet your continued interest and the spiritual support of your prayers in our behalf. We are always grateful when we hear from you — so write us a letter when you can.



EXPLORING CHURCH HISTORY

Dr. H. H. Cunningham, dean of Elon College and head of its department of history, and a member of the Board of Directors of the Southern Convention Historical Society, is shown looking at one of the old books in the History Room at Elon College with Mrs. W. W. Sellers, president of the Historical Society. Standing is Mrs. Oma U. Johnson, long-time librarian at Elon College and now curator of the Church History Room.

Among the new acquisitions are 150 books from Dr. F. F. Fagley's personal library and a like number from the Congregational Library. Mrs. Johnson is desirous of securing copies of The Christian Sun missing from the files (see January 13 issue of this paper for list) and old copies of the Herald of Gospel Liberty.

A Page for Young People Edited by R. L. Milteer

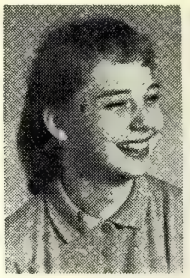
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Rosemary Hoffman

Work-Camps Ahoy

Each summer thousands of young people in all corners of the globe are spending part, or even all, of their vacation time work-camping. Most of the camps are set up on the college level, but a large number are operated for high school students. Work-camping is an experience you will never forget. It gives you a chance to work with young people from all parts of the country and, in some cases, all parts of the world. Working together for the benefit of another group of people is an important phase of Christian living which no high school or college student should miss.

Once you have become interested in something of this sort, expense is the first thing to think about. Work-camps are operated at the least possible expense to the camper, so he rarely has to pay more than room and board. The only time any great expense would be involved would be when the camp is a long distance away, then you would have to consider travel expenses.

Details of work-camps may be obtained from your local church or convention office. If you want to go to a work-camp, send in your application now or it may be too late to take advantage of this wonderful opportunity.

Rosemary Hoffman
Fellowship Chairman

WAKE CHAPEL REPORTS

On Sunday evening, February 22, Mr. Joe Eipe, an exchange student from India, spoke to the Wake Chapel Youth Fellowship on "The Church in India." Mr. Eipe attended Elon College when he first came to the United States and then transferred to State College.

In order that mothers and fathers may become informed on the work of the Youth Fellowship and be in position to be of assistance when needed, two parents of fellowship members are being asked to meet with the fellowship for a month at a time.

On the first Sunday evening in each month, one of the circles of the Women's Fellowship serves a light supper to both the Junior and Senior Youth Fellowships. This does not take the place of refreshments they plan for themselves at other times.

Mr. Cary Powell, Jr., is counsellor for the Senior Youth Fellowship and Mrs. Thomas M. Jones and Mrs. Powell work with the Juniors.

YOUTH ACTIVITIES AT HAYES CHAPEL

Mamie Tussey

The young people at Hayes Chapel, Garner, North Carolina, are not idle this year. We have a group we are proud of — a group where it isn't enough just to be a member, but where one wants to have a part in promoting Christianity. As individuals need encouragement and interest, so do the youth of our churches.

The young people are replacing the senior choir for night services. February 15 the three younger classes took charge of Sunday school devotions. The young people and intermediates had a commendable worship service. Those taking part were: Ruben Gass, scripture reading; Felton Gass, prayer; Larry Parrish and Jamie Perry, ushers; Curtis Parrish, offertory prayer. The youth choir of 18 used "Where We'll Never Grow Old" as their special with Judy Stone as pianist. The message on "Your Life is Your Memorial" was very well delivered by Jerry Stone.

This wasn't the last to be heard and seen of the young people, for March 8 they sponsored a fellowship supper followed by singing and entertainment, which was enjoyed by all. They collected $100 for the Building Fund.

This reminds us of the scripture, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity." What can we say to the young people, but to go forward and keep the banner waving for Christ?

YOUTH WEEK AT BAY VIEW

Margaret Moore

The Bay View Pilgrim Fellowship of Norfolk, Virginia, observed Youth Week in February with a variety of activities. Sixteen members took an active part in the morning church service. Sarah Jane Albert presided over the service, Loretta d'Antonio led in prayer, Mary Moore read the scripture, David Pegram gave a brief message, and Pat d'Antonio said the benediction. Other members sang in the choir and acted as ushers and acolyte.

At the evening church service the P. F. sponsored a family worship play with Pat Williford and Sarah Albert in leading roles. The play was followed by a panel discussion led by Mr. Leo Austin. Two members each from the Women's Fellowship, Men's Fellowship and the Junior Fellowship were invited to participate on the panel. Pilgrim Fellowship members who took part in the discussion were Barbara Eley, Lynn Moore, and Lynn Albert.

Tuesday evening after Youth Sunday the young people had a bowling party chaperoned by Bob Sydenstricker, and throughout the week a concentrated drive was made to collect clothing for migrant workers.

The Bay View Youth Fellowship is under the leadership of Mr. and Mrs. Bill Moore and Mr. Bob Sydenstricker.

ACTIVITIES OF PLYMOUTH YOUTH

Thomas W. Madren, Pastor

Newly elected officers of the Youth Fellowship of Plymouth Congregational Christian Church, Route 3, Raleigh, were duly installed in a candle light ceremony conducted by the Rev. Thomas W. Madren, pastor of the church.

Each lighting a candle of obligation and responsibility, the new officers pledged themselves to loyalty, service and devotion as they accepted their respective offices. Following this all members of the group stood in confidence and cooperation to their leaders and the group. Officers are: Susan Ferrell, president; Carolyn Sealey, vice president; Judy Pollard secretary and treasurer; and Barbara McGhee, music. Refreshments were served after adjournment.

Sunday, February 15, was observed as Youth Sunday, when the youth of our church took the offices and leadership of our Sunday School and church services. It was an inspiring event to witness and worship with the young people in leadership.

Leading in the church school were David King, superintendent; John Ball, Assistant Superintendent; Song Leader, Kenneth Sealey; and Miss Judy Polland as secretary. Teachers for the classes were: beginner, Jeanette Ferrell and Sarah Louise Adams; primary, Barbara McGhee and Gloria Sauls; junior, Peggy King; intermediate, Susan Ferrell and Carolyn Sealey; Young People, Sandra Ogburn and Eugene Hocutt; and adult, Miss Meredith Davis.

Leading in the morning worship service were Kenneth Sealey, Don Bowling, and David King with Miss Carolyn Sealey and Miss Susan Ferrell rendering a musical duet. Pianist was Sarah Louise Adams, ushering were, Bonnie Harmon, and Gerald Ogburn.

Adult counselors for this group along with the pastor are Mr. Charles Walton and Mr. Billy Murray. We feel a definite need for the youth of the church to express themselves in just the way for Christ that they were able to do on Youth Sunday.

We have an active group and would invite correspondance with other young peoples' groups concerning programs, attendance, and projects.

Littikens Appreciated At Hines Chapel

Mrs. Vera G. Davis, Reporter

It has been the good fortune of Hines Chapel to have had the services of many young ministerial students — and we have progressed under the leadership of each. We pleasantly recall the services of the Revs. W. W. Hall, Ellis N. Clark, Mack V. Welch, and Julius Rice, to name a few. Each gave something very real, vital, and lasting to our church and community.

Some five and a half years ago the Rev. John Littiken — an enthusiastic ministerial student at Elon — accepted our call. He and his charming, talented and dedicated wife and two children moved into the parsonage. At that time we shared our pastor with the Monticello church.

However, interest had increased at Hines Chapel and we decided to go on full time. It seemed the church had taken on new life! Plans which had been but dreams for years took form. Our educational building was begun! The work, has, of course, been slow at times, but with Mr. Littiken assisting with the plans, his encouragement and the countless hours of his time given from week to week over the years, side by side with various laymen, the building is nearing completion. During this time he received his diploma from Elon, was ordained, and has pursued his studies at Duke. Had it not been for his faith and the work with his hands, we would probably not have the beautiful building, created by the labor of the members. Too much cannot be said of his untiring efforts through the years. His wife has likewise served as teacher, pianist, leader, choir member — in fact, she equally deserves much credit.

We are proud of the young people of our church and appreciate the minister's efforts with them. There is a very active Laymen's Fellowship, as well as the Women's Fellowship, with regular, well-planned meetings. Truly God has blessed us!

It was with pride that we started to use the new building for group meetings, and more recently for several classes. The Pilgrim Fellowship has used the Fellowship Hall many times. The older people find it convenient for covered dish suppers and special meetings.

One of these special meetings was a New Year's Eve program. This was something new, different, but nice! We had had an excellent Christmas program, but we wished to thank our pastor in a material way for his untiring efforts over the past months. He was invited to be speaker for the evening. First, we were served supper by the women of the church. Then came the surprise! Many canned, frozen and fresh packages of food, plus a nice money gift to the pastor and his family were among the items received. He was speechless, temporarily, but we were able to thank him in a small way for his efforts in our behalf.

Under Mr. Kittiken's ministry, new by-laws have been adopted. There are jobs for the entire membership. Many of our members tithe regularly — hence our increased budget. Members serve in various offices on a rotation basis. This is good!

Another special service, which we enjoyed planning, was one held in the Assembly Hall honoring the older members of our community and of our church. They were honored with a banquet which was prepared and served by the women of the church. Some fifty honored guests turned out for the service, along with many interested younger folk of the church. We hope to have a repeat again each year.

It was with reluctance that Hines Chapel accepted our pastor's resignation, effective March 4. On Sunday afternoon, March 1, the congregation gave a tea honoring him and his family. On the following Tuesday the youth of the church honored them with a banquet at Libby Hills in Greensboro. A sterling silver cream and sugar service with "Hines Chapel Church, 1953-1959" engraved on it was presented the Littikens by the congregation on their last Sunday.

We shall miss them! Words cannot evaluate or enumerate their worth and their good works here. We feel that God has been kind to lead them our way for a while. May they ever continue to inspire others, as they have inspired us, to further God's kingdom in their new field at Providence in Graham!

The Sophomore Tri-Hi-Y group of Central High School, Sanford, worshipped with our Sanford church March 1, and **Girl Scout Troop No. 40** worshipped there March 8.

Elon College Trustees Make Changes

Elon College — Continued progress at Elon College was the keynote of Dr. J. E. Danieley's annual president's report to the college's board of trustees, which held its annual spring meeting recently.

In his report Dr. Danieley cited the increased emphasis on academic standards, with more selective admissions and the requirement of good work to remain in school. In this connection he told of a number of seniors who are planning graduate work through assistantships or fellowships from leading universities.

Pointing out that Elon continues to emphasize its mission as a Christian college, he expressed appreciation for the excellent service rendered by members of the faculty and staff during the year, and he pointed out several improvements in the campus appearance. While reporting the college in sound financial condition, he indicated the need for more funds if the college is to achieve desired standards of excellence. There were also reports from the business manager and the college registrar.

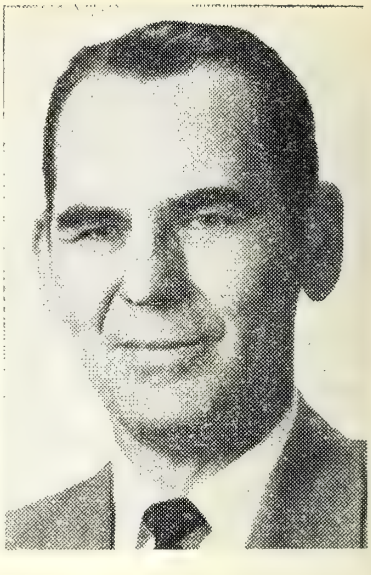
In addition to hearing reports, the trustees also acted on several matters concerning operation of the college, including a vote to change the day-class program from the quarter system to the semester system. Evening classes at the college have been on the semester system for several years.

Recognizing the increased costs, the trustees also voted a raise in tuition and fees, raising day student costs from $405 to $450 per year and raising from $885 to $930 the average yearly costs for dormitory students. There was no increase in room or board charges.

The trustees approved plans for the renovation of the Student Union to include a lounge, self-service equipment for the sale of books and supplies, erection of student mail boxes and new equipment for the soda fountain. Plans were also approved for renovation of Mooney Chapel, which was damaged by fire on December 15.

Other board action included approval of a recommendation that the college employ a chaplain to give at least one-half time to the work of the chaplaincy and the remainder of his time to teaching, and the reelection of faculty and staff members for the 1959-60 academic term.

The group re-elected Thad Eure, of Raleigh, as chairman and Clyde W. Gordon, of Burlington, as secretary of the group. Eight trustees re-elected for four-year terms as board members included S. H. Basnight, of Chapel Hill; T. S. Earp, of South Boston, Va.; W. L. Gregory, of Virgilina, Va.; W. D. Rippy, of Burlington; Royal H. Spence, Jr., of Greensboro; Dr. Millard Stevens of Southington, Conn.; Walter Wilkins, of Norfolk, Va.; and Mrs. C. B. Wilkins, of Virgilina, Va.



Dr. W. J. Peterson

Scientist Is Founder's Day Speaker

Elon College — The challenge presented by the world's current situation was emphasized by Dr. Walter J. Peterson, dean of the graduate school of North Carolina State College, in the featured address of the Elon College Founders' Day program, held in Alumni Memorial Gymnasium here March 5.

Addressing an audience which included faculty, students, alumni, trustees and friends of Elon, Dr. Peterson declared that "the primary and possibly total challenge of our time rests in the existence of weapons capable of our complete or near destruction."

He cited three headlines in one of the state's morning newspapers today, all of which centered in one way or another with "the rapid emergence of Russia as an impelling and all-prevading force in a greatly fore-shortened world," and he cited the fact that America is facing an implacable and able competition that will require Americans to strive mightily and intelligently.

"We must recognize," he said, "that intellectual achievement is as important for survival as a high standard of living and material prosperity," and in this connection he urged the importance of science, quoting a world traveler who had said that "the nations of the world agree only on the one topic that science and technology are important for the future."

In discussing the importance of and the contributions of science to mankind, he declared that "we are approaching a position in which the dimensions of knowledge and power appear so great as to place the destiny of man in his own hands," and he further declared that "science more than any other field has demonstrated the almost limitless resources of the human mind."

Dr. Peterson, who is himself an eminent chemist, admitted many people express concern over possible over-emphasis on science, and he cautioned that scientists themselves must recognize "that science is only one of the great disciplines that are vital to our society." In so saying, he declared his belief that science and the humanities are complementary in the field of learning.

Addressing himself in particular to the Elon College students in the audience, he stressed the opportunities they have in associating with their college professors, calling this opportunity an adventure and citing it as one of the fruits of such an institution as Elon College, which is now observing the 70th anniversary of its chartering by the North Carolina legislature in 1889.

He spoke briefly of the fine record of service by Elon College during the intervening seven decades and declared that "we have no reason to be doubtful or faint-hearted about the awesome prospect looming ahead," but he cautioned all of his hearers that "we must not take ourselves for granted."

Jesus On The Cross

Background Scripture: Luke 23:18-49
Devotional Reading: I Corinthians 18-25
Memory Selection: **Then said Jesus, Father forgive them, for they know not what they do.** Luke 23:34.

I begin the writing of these NOTES in a subdued mood and contrite spirit. For I have read again and again, quietly and thoughtfully and prayerfully the story of the Crucifixion. And if that story, with all its majesty and mystery and meaning does not beget a mood of awe and penitence, I do not know what will! Furthermore to this mood of awe and penitence, there is added a sense of futility or frustration. How can one put in words the sweep and significance of this strange event. The fact is that it cannot be explained; it must be experienced. The Gospel writers did not explain it; they simply described it. Or rather presented a few facts, unembellished and uninterpreted. It remained for others to interpret what happened there. And there have been many shades of interpretation. But at the heart of them all there is this central and basic conviction: THE CROSS SHOWS THE SACRIFICIAL LOVE OF GOD IN CHRIST REACHING OUT AND DOWN TO MEN. Or put it another way: GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF. With true Christian instinct, men have felt that what happened on the Cross had relevance for them. With Paul they believe that Christ died for our sins, because He loved us and gave himself for us. The best preparation for teaching this lesson would be to get alone and read several times, prayerfully and thoughtfully, this story. What one feels in this case is more important than what one thinks!

NUMBERED WITH THE TRANSGRESSORS

"There they crucified him, and the malefactors (or criminals), one on the right hand and one on the left." To add indignity and shame to our Lord, he was crucified along with two common criminals. Thus does society punish both those who transgress their "mores" or customs, and those who transcend them. It is especially hard on those who expose its pretensions and injustices and imbecilities. The prophet is more likely to get a stiff sentence than the profiteer. The two malefactors had failed to live up to the law. Jesus had lived above the law. Although He was not guilty of breaking the law, He suffered the same fate as did those who broke the law.

"FATHER FORGIVE THEM. . ."

Here is perhaps the most sublime prayer in history. Here is a glimpse into the heart of God, an expression of ultimate love begging forgiveness for its enemies. Even as He was being nailed to the Cross, He asked his Father to forgive those who were doing him to death. What a rebuke all this is to us who cherish and nourish our grudges and grievances and who refuse to forgive those who have wronged us.

JEERS, MOCKERY, APATHY

"And the rulers derided him. . .: and the soldiers mocked him . . . and the people stood beholding him. . ." The rulers derided him, saying "He saved others; let him save himself; if he be the Christ the chosen of God." According to popular belief the Christ, the Messiah, the Chosen of God was to be a great, powerful personage, able to overthrow the enemies of the Jews, to establish his Kingdom, and to rule the nations. And here was the man who claimed to be the Messiah or the Christ, hanging on a cross. Let him verify his claim by coming down from the cross — it was as simple as that to them. Alas, they did not sense the profound truth of what they said. It was simply because he did not save himself that he could save others! The church is always in danger of failing to understand that it is only as it constantly and sacrificially spends and is spent in service that it can save its life. And the same thing is true of individuals. We save our own lives and the lives of others only as we lose our lives for Christ's sake and the gospel. If Christ had come down from the cross there would have been no salvation through him.

Along with the derision of the rulers, there was the mockery of the soldiers, or the military. Even today, those who depend upon military might mock the place and power of the spirit of Christ in everyday affairs and in the relations between nations. Those soldiers represented proud and powerful Rome in all her military might. But where is Rome now? But of the increase of the government of Christ there is no end. A word of commendation must be spoken here in behalf of these soldiers. There was a latent decency and pity in their hearts — they offered him vinegar to quench his thirst. Thus do we often find the spirit of kindness and decency in what we think are "tough cases." And often those who seem sordid and crude rise to great heights in emergencies. The church would do well to spend more time and energy to seeking the "hardened characters" than in coddling so-called saints.

SUNDAY SCHOOL LESSON

MARCH 22, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

And the people simply stood by. They had done nothing positive about crucifying Christ. Their sin was simply the sin of apathy. They did nothing, period! Thus does the indifference and apathy and indecision of the crowd crucify good men and good causes.

THE KING OF THE JEWS

"And a superscription was also written over him in letters of Greek and Latin and Hebrew "THIS IS THE KING OF THE JEWS." This was, of course intended as an insult. Pilate had that written, aiming it at the heirarchy hoping to make them squirm. He used the three languages of the day for the inscription. But history has made Pilate squirm, for practically every language on earth now calls Christ King of Kings and Lord of Lords!

TODAY THOU SHALT BE WITH ME IN PARADISE

"One of the criminals railed on him. . .; the other said unto Jesus, Lord remember me when thou comest into thy Kingdom." Thus does suffering for wrongdoing and sin produce different responses in men. It hardens and embitters some; it softens and begets penitence in others. And in the case of Jesus, we see that suffering for others can be redemptive.

That poor, dying criminal did not travel very far, measured in terms of miles, or even feet, as he hung there nailed to the cross. In fact he simply turned his head a few inches. But he traveled a long way in his cry for forgiveness. He acknowledged his

—Continued on Page 15

VITUS R. HOLT

Chairman Orphanage Trustees Dies

John G. Truitt, Superintendent

Dear Friends:

My good friend and your good friend, Vitus R. Holt, died early Sunday morning (March 8) in bed in his home. A full chapter of Christian service had been written. And quietly in the night as he slept he passed away. Everything in his room was in order, and his housekeeper had kept the home in the same way. I do not know, but I feel it is quite safe to say that everyone of his business transactions were just as orderly and well kept.

He was vigorous and faithful. His thoughts were clear and he expressed himself clearly. He wanted it right. Whatever and whenever it was with him it must be right. In the traditionally fine business which was his and which bore his father's name: The Kirk Holt Hardware Company, he kept his stock up to the best standards of well made merchandise. He was proud of his business, his employees, and his business associates. He was proud of his city, of his home and family, and of his church. He was not found wanting in any of these places.

We here at the Home for Children know that he was proud of this institution. It was not just an institution to him, but a place where he knew from rich experience that he could do something very worthwhile for little boys and girls. A joy came into his face when little children gathered around him. A kind word. A quick question. A friendly chuckle, and they loved him. He was rewarded for many hours of time, much work and thought and planning. When he spoke to them they obeyed. And when he talked with them they were bettered. He was perhaps never happier than when things were going well with the Home for Children. He was always concerned and anxious whenever its days were difficult. And what is more he inspired many others to be faithful to the Home for Children. About his going let me put it plainly: I feel lonely. There was always one person ready to hear anything I had to say about the Home, and any time I wanted to say it. That meant something, much indeed, for the burden has often been quite heavy. He would listen, and with his listening the load seemed lighter.

His father became president of the board of trustees May 29, 1918, and served as president for more than ten years, until he died at the dedicatory service of Johnston Hall, July 29, 1928. V. R. Holt came on the board of trustees April 22, 1933, and was elected vice president of the board the first session he attended. He was elected president February 23, 1938, and served as president for more than twenty years until his death. For nearly six months after the death of Supt. Charles D. Johnston he served the Home right along with keeping up with his own business, giving time to the Home, and seeking to find a new superintendent, and withtout any charge whatsoever for his services. To him it was a joy and a duty. The little children's welfare and the life of the institution were at stake. He rose to the occasion and did it well. His record stands, and as I see it, it is a good one and is the result of faithful service rendered out of love for children, and as a Christian business man ready always to do his part.

REPORT FOR MARCH 9, 1959

MONTHLY OFFERINGS

Amount brought forward			$15,172.18
Eastern North Carolina Conference			
Wake Chapel	$ 19.91	$ 19.91	
Eastern Virginia Conference			
Norfolk, Little Creek	8.35	8.35	
North Carolina and Virginia Conference			
Durham, S.S.	154.51		
Greensboro, First	57.36		
Liberty	30.00		
Salem Chapel	11.00		
Tryon	90.00		
Hendersonville	5.00	347.87	
Western North Carolina Conference			
Albemarle	37.00		
Asheboro	13.00		
Pleasant Ridge	112.00		
Pleasant Union	20.28		
Ramseur	5.00	187.28	
Total			$ 563.41
Grand Total			$15,735.59

SPECIAL OFFERINGS

Amount brought forward		$27,751.59
Women's Fellowship, Hunterdale Christian Church, Franklin, Va. (Friendly Service)	$ 10.00	
Mr. & Mrs. D. Marsh McLelland, Burlington, N. C.	10.00	
Mrs. Pauline J. Phillips, Newnan, Ga. — Easter Gift	65.00	
Elmer Kellam, McLeansville, N. C.	20.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C. — Easter Gift	5.00	
Women's Union, First Cong. Church, Natick, Mass. — (Friendly Service)	25.00	
V. R. Holt, Burlington, N. C.	100.00	
J. Scott Smith, Ashtabula, Ohio	35.00	
A Friend, High Point, N. C.	30.00	
Jr. Baraca Philathea Class, Holy Neck Church	8.61	
Mr. & Mrs. Norman E. Greene, Greensboro, N. C.	10.00	
The Happy Sharer's Club, Greensboro, N. C. (for Easter shoes)	20.00	
In Memory of Rev. G. C. Crutchfield	10.00	
In Memory of Mrs. Elsie J. Barham	5.00	
In Memory of Mrs. Lee Barham	10.00	
In Memory of Mrs. Pattie Edwards Stephenson Niblett	1.00	
In Memory of Clifton J. Rion	5.00	
In Memory of Mrs. Mary E. Sanders	10.00	
Special Gifts	376.77	
Total		$ 756.38
Grand Total		$28,507.97
Total for the Week		$ 1,319.79
Total for the Year		$44,243.56

The Fellowship of Tithers among Congregational Christian church folk has an executive secretary, Stanbery J. Nichols, 56 Public Square, Medina, Ohio. The 1958 report lists only 1477 tithers in our denomination, 24 of whom are from North Carolina and 57 from Virginia. Of course, this is not the complete list. If you would like to be included, simply send your name and address and the name of your church to Mr. Nichols. It would be very encouraging to him, and would list you among a "goodly company" of those who tithe.

Readers of The Christian Sun will be sorry to learn that C. B. Riddle, weekly contributor to this paper, was stricken with a severe heart attack January 20. After four weeks in the hospital, he is recuperating at home. Having written 20 articles for **The Sun** ahead of schedule, he has kept us supplied with "About. . ." for page five. Our best wishes go to Mr. Riddle, former editor, for complete recovery.

REGISTER NOW FOR WASHINGTON SEMINAR

This is the last call for registrants from the Southern Convention for the Washington Seminar sponsored by the Council for Christian Social Action of the United Church of Christ, April 7 to 9.

These sessions open with addresses on the church and the federal government and on civil rights. Among the visits to be made on Wednesday will be an interview with Senator Humphrey, a Minnesota Congregationalist, and attendance at the Houses of Congress and the Department of State.

To register for this high quality seminar you need only five dollars. Send your name and address to Council for Christian Social Action, United Church of Christ, 289 Fourth Avenue, New York 10, New York.

Meals, transportation and room for the three days in Washington will probably cost a total of from eighteen to twenty-five dollars.

If you want to know what social action leaders are thinking and what our Government and churches in Washington are doing for people, go to the Washington Seminar if you can. At least one from a Southern Convention church is already planning to go, Mrs. Lloyd Tyler of Raleigh. Her church is helping to send her as a delegate.

Installation For Carl Dollar

Installation for Rev. C. Carl Dollar as pastor of the Holland Christian Church, Holland, Virginia, was held Sunday evening, March 8. Bringing the sermon entitled **Prophet and Priest** was Dr. George D. Alley, president of the Eastern Virginia Conference and pastor of the Suffolk church.

Other ministers participating in the service were: Rev. W. A. Grissom, Windsor, who gave the call to worship and invocation; Dr. R. E. Brittle, Bethlehem, Suffolk, who read the scripture lesson; Rev. Joe A. French, Hunterdale, Franklin, who led the prayer of installation; Dr. Jesse H. Dollar, uncle of the candidate, who gave him the charge; Rev. Melvin Dollar, cousin, who gave the charge to the people; and the candidate, Rev. C. Carl Dollar, who gave the benediction. Lay participants included W. H. Baker of Newport News, vice president of the conference, who led the act of installation, and Martin T. Garren, president of the Southern Convention, who gave the right hand of fellowship.

The sponsors of the service were the members of the Board of Deacons of the local church, with Dr. K. H. Garren (brother of Martin T. Garren), chairman. Mr. L. P. Waldo was chairman of the committee in charge of arrangements. Music was furnished by Mrs. E. L. Rawles, organist, and the choir under the direction of Mrs. V. E. Holland.

At Bethlehem, near Littleton, N. C., Mrs. Clyde L. Spragins has been appointed reporter and begins by saying that the church has service first Sunday mornings at 11:00 and third Sundays at 9:30; that Rev. Elmer W. Alcox is the pastor; and that visitors are invited, especially former pastors.

Group subscriptions for the SUN have recently been received from the following churches, according to Miss Ruth Dunn of the Convention Office: Holy Neck and Great Bridge in the Eastern Virginia Conference; Mt. Pleasant and Zion in the Western N. C. Conference; and Carolina in the North Carolina and Virginia Conference. This means that at least one-half of the families are receiving **The Christian Sun** at the group rate of $2.00 per year. Why not try it in your church?

SUNDAY SCHOOL LESSON

(Continued from Page 13)

guilt and expressed a desire for a new life. And Jesus in his infinite grace and mercy assured him of forgiveness and fellowship with him in the unseen but real Kingdom of God.

It was a case of almost too late! But it was not too late! **There is hope for any man, every man, no matter what he has done, who is truly penitent.** And what happened to that criminal on that Friday of long ago, is a symbol of the meaning and purpose of the Cross. This day, the very day, when men repent and come to Christ, this day, thru his sacrifice on the cross, those who do thus repent shall be with him in paradise, with him, that is, in a new life of joy and peace and power and growth.

INTO THY HANDS I COMMEND MY SPIRIT

"Father, into thy hands I commend my spirit." Death for Jesus was simply that. He simply commended or committed his spirit into the hands of his Father when he had come to the end of the road. Calmly, serenely, confidently he committed himself into the Father's keeping, knowing that the Father was well able to keep that which he had committed unto him until that day when he should rise again from the dead. Here is the secret of lack of fear in the last dark hour. Many men have repeated them at such a time. But they are also suitable for our days in the midst of life as an expression of obedience and trust. In simple trust in the reality and presence of the living God we can be strong and of good courage both in life and in death.

WELL, WHAT OF IT?

C. E. Montague tells the story of a boy who heard from the lips of his uncle giving out from the pulpit the story of the Cross. It was the first time the boy had ever heard the story. The boy wept at the sad story of that kind, brave man being so cruelly hurt and even now feeling the pain. But the people around him seemed to be so strangely tranquil. When they left the church they walked away as if nothing had happened.

Is this story going to make any difference in you?

At Sanford Girl Scouts Sunday, March 8, was observed by having as guests Troop 40 under the leadership of Mrs. C. D. Goodwin and Mrs. Mack Brannon. The minister, Dr. David W. Shepherd, preached that morning on "Christ's Bequest to Us."

THE LAST SUPPER

(with **DaVinci**, "The Last Supper"
or **Wood**, "The Last Supper")

A meal.
  a meal among friends
    perhaps among men who were more than friends.
No; not more
  people are never more than friends
    not even when husband and wife, brother and sister
      one blood, one family
        on this earth nothing more than friendship

For friends are those who know one another
  Not acquainted but known
    Not the quick smile but the sharing look
      Not easy flick of hand but the clasp that is held . . .
        held until two hands are one
The embrace that forgets all else
  save that two who were apart are now together
    father and prodigal son
      wife and sinning husband
        once we were two but now are one
Once two in flesh, two in spirit
  Now one; two bodies but one life, one spirit
Friends
  No longer strangers, acquaintances
    vague shadows passing in the fog
"No longer do I call you servants . . . but friends."

Friends around a table
  Jesus and his friends
    Jesus and his twelve friends
      Yes, twelve, even Judas was a friend
A friend afraid to know what friendship really means
  afraid to know the love which tears from men their scanty clothes
    and leaves them naked
      naked, save for the love of God
"This is my body broken for you . . .
  my blood for your sins."
    now one body, one blood
      not twelve but one
        one fellowship — one church
          then — now
            alive — eternal
              one
                holy
                  catholic
                    apostolic
                      the body of Christ
"You did not choose me, but I chose you."
Friends

Henry V. Harman

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Southern Convention of Congregational Christian Churches.

The Christian Sun

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VOLUME 111 MARCH 24, 1959 NUMBER 12

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

HE IS RISEN

The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns forevermore—
The Lord of Life, the King
of Love,
Life's loving Conqueror.

—John Oxenham

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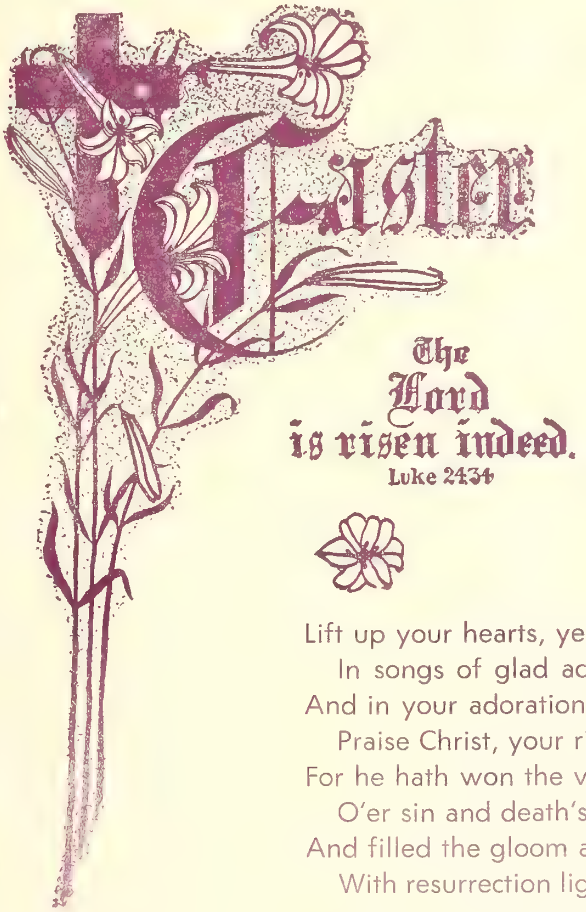
Easter
The Lord is risen indeed.
Luke 24:34

Lift up your hearts, ye people,
In songs of glad accord,
And in your adoration
Praise Christ, your risen Lord.
For he hath won the victory
O'er sin and death's dark night,
And filled the gloom and darkness
With resurrection light.

Now let the earth be joyful
In springtime's bright array,
And hearts downcast and lonely
Rejoice this Easter day;
The grave has lost its triumph,
And death has lost its sting,
O, sing in exultation
To Christ, your risen King!

—Leonard A. Parr

Here And There Among The Churches

At Bethlehem in the Valley of Virginia choir robes will be used for the first time Maundy Thursday.

At High Point a sunrise service will be held on the new church land at 6:00 Easter morning.

63 subscriptions to The Christian Sun were received on Christian Sun Day, February 22, at Great Bridge church. Thanks to the women who sponsored this!

Two services of worship on Easter are scheduled for **Warwick,** one of our newer churches, where Rev. A. L. Granger, Jr., is the minister — one at 8:30 and the other at 10:45. Sunday school will meet at 9:30. This church is sharing in the community Good Friday service being held at First Methodist, Hilton Village.

New Pilgrim hymnals arrived at Monticello church, near Greensboro, North Carolina, just in time for use at the Women's Fellowship Rally there March 17. Beautiful flowers for the altar were given by the Greensboro District in memory of Mrs. Herbert Trost, secretary of the District who was a member at Monticello.

New choir robes will be used at Great Bridge Easter Sunday. They are maroon to match the carpet and will have gold pennants. The Men's Bible Class is sponsoring this project. Easter Sunday morning children and young people from the Pastor's Class which Rev. Bill Simmons has conducted during Lent will join the church. Twenty-seven are enrolled in the class.

The preacher was "pounded" following service March 15 at Haw River. Rev. Henry V. Harman reports he is getting along fine following surgery, but Mrs. Harman is suffering complications following mumps. Their four children also had mumps during the last three weeks.

Offering of $606.15 was reported for Rosemont, South Norfolk, March 8. This church has two morning worship services, at 8:45 and 11:00. Mr. Raymond Niles spoke at the evening services March 15 on "We Believe in One Holy Universal Christian Church."

A twelve-foot cross has been erected on the lawn of Great Bridge church as a reminder during Lent of the suffering of the Master. On Palm Sunday it will be covered with pine bows and on Easter Sunday with white lilies. A sunrise Easter service is planned for 5:45 at the foot of this cross.

Two Easter sunrise services will be broadcast over NBC Radio network: 7:00-7:30 a.m. from Radio City Music Hall, New York, sponsored by Protestant Council of New York City and 7:30-8:00 a.m. from Arlington National Cemetery, Arlington, Virginia, under the auspices of the Grand Encampment of Knights Templar.

Community Good Friday service is being sponsored jointly by our Shelton Memorial, Portsmouth, church and five other churches to be held at Park View Baptist beginning at noon and continuing for three hours. Both Rev. Thomas Britton and Chaplain George S. Thilking (E. and R. minister who works in our church) will share in the leadership.

Liberty Spring, near Suffolk, Virginia, had special services each evening last week with Rev. Walstein Snyder, pastor of Rosemont, South Norfolk, as the guest minister.

CHURCH VOCATIONS CONFERENCE

High school juniors and seniors are invited to spend a week-end at Moonelon to consider church vocation.

Place: Moonelon Conference Center

Date: April 17, 6:00 p.m. through April 19, 12:00.

Cost: Nothing

Registration: Write Rev. J. R. Lackey, 637 S. Sunset Dr., Winston-Salem, N. C.

Church vocations to be considered include: Pastoral ministry, Christian education, chaplaincy and institutional workers, missionary work, church music.

WAKE CHAPEL SERVICES

On Easter Sunday morning, 6:30 o'clock the annual community sunrise service is to be held at Wake Chapel. This year the Methodist choir is joining the Wake Chapel choir for this service under the direction of Mr. Edward G. Benson of the Fuquay Springs Schools.

Beginning with the eleven o'clock service on Easter Sunday and continuing through the following Thursday, a series of revival services is scheduled to be held. Rev. Melvin Dollar, Associate Superintendent of the Southern Convention, is to be the guest minister.

Members of nearby churches are especially invited to attend these services.

Volume 111 Number 12

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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During Vacation at Timber Ridge

Members Conduct Services

Miss Ruby O. Seldon

What shall we do when the minister is away on vacation? Shall we seek the services of guest speakers, or shall we discontinue our church services altogether during that time? These are questions which confront nearly every church sometime during the year.

When Rev. Arnt Schoning went on his vacation last month, we, at Timber Ridge, adopted a plan which resulted in four inspirational worship services, as well as giving us an opportunity to discover many hidden talents of our membership.

February 1 — How appropriate it was for our young people to have charge of this service on the last Sunday of Youth Week. Approximately twenty-five young people took part in this service and composed the youth choir. They used the theme, "Dare We Live In The Household of God?" The three speakers were: Scarlett Spaid, Shelva Whitacre, and Ruby Seldon.

February 8 — "The Great Invitation" was a most fitting theme for our Women's Fellowship to choose, as a follow-up of our Teaching-Reaching-Preaching Mission, which had ended just ten days previously. A number of the ladies took part in the opening worship service, after which three most interesting talks were given by Mrs. LeRoy Clem, Mrs. Cordelia Johnson, and Mrs. John Watt.

February 15 — How fortunate we are to have as a member of our church a licensed minister of the Southern Convention — Rev. Walton Brill. Naturally, we took advantage of this opportunity by asking him to have charge of one of these services. Mr. Brill delivered a most inspiring sermon based on the lives of a number of Bible personalities, stressing how we can use their lives as examples for our own Christian conduct.

February 22 — The final service was presented by the laymen of the church. Their theme was "The Power of Little Things." Their main speaker, Mr. Vernon Whitacre, most aptly included in his sermon stories from the life of George Washington, whose birthday we were celebrating. Although Mr. Whitacre is not a licensed minister, he has the reputation in our community of being an excellent preacher and teacher. This sermon was further proof of this.

Just one more word in behalf of this plan — it helped make us all more appreciative of the time and work Rev. Mr. Schoning must put into his sermons for the other forty-eight Sundays of the year.

REVIVAL AT PALM STREET CHURCH

Mrs. James T. Winslow, Reporter

There will be a week of revival services at Palm Street Congregational Christian Church in Greensboro beginning Easter Sunday, March 29 and continuing through April 5. Rev. Garland B. Bennett of Ramseur, N. C. will be speaking each evening. Rev. Bennett, a former member of Palm Street church, is now pastor of three churches, Antioch, Ramseur, and Shiloh Christian churches.

Rev. Thomas D. Sutton, pastor of Palm Street, extends a cordial invitation to the public to attend these services. Choir Director, Fritz Apple, will conduct the song service. There will be special singing each evening. Plan now to come and hear Rev. Bennett. The people of Palm Street are looking forward to having him back for this week of services and fellowship together. We consider him one of "our boys". Join us in prayer that much will be accomplished in this week of revival services. We'll be looking for you.

TYPICAL SERVICE AT HEBRON

Mrs. Ida Arrington

The Rev. W. W. Hall, pastor of Hebron Congregational Christian church, filled his regular appointment Sunday evening, March 8, at 7:30. He chose for his scripture lesson Hebrews 12. His topic was "Looking Unto Jesus." He reminded us of the importance of God's chastisement. Preceding the sermon Mr. Hall sang a solo, "Moment by Moment," with Mrs. Carl Gregory, church pianist, accompanying him. The church attendance was good. Visitors included Mr. and Mrs. Dill Arrington, Willie Williamson and others. We always welcome visitors. At the close of the service the quartet sang, "The Old Rugged Cross." The service was very impressive and enjoyed by all.

COACH AT ELON RESIGNS

Graham L. Mathis, head basketball coach at Elon College for the past ten years, submitted his resignation, March 9, as a member of the athletic department and the coaching staff. In the statement that he released when he resigned, he indicated that it was his plan to undertake further graduate work. In accepting the resignation, President Danieley stated, "Doc Mathis is a friend of mine. I have encouraged him to continue his graduate work. We appreciate the service he has rendered to Elon College and wish him well in his new work."

Our Albemarle church will participate in a **community Easter Sunrise service** at the North Albemarle Elementary School. Other churches sponsoring the service are Pilgrim Holiness and Grace Baptist.

Spring Session
EASTERN NORTH CAROLINA CONFERENCE

Sanford Church
April 28, 1959

10:00 A.M.—Call to Order by Rev. Lowell A. Smoot, President. Worship and Sermon led by Rev. Carl Wallace, Southern Pines — "The Unusual Challenge of Our Day."

10:30 A.M.—"The United Church of Christ" — Dr. J. H. Dollar, Newport News, Va.

11:00 A.M.—Class Period:

1. "The Spiritual Life of the Church." Dr. W. T. Scott, Supt. of So. Convention; Mr. Martin Garren, Pres. of So. Convention.
2. "Christian Stewardship." Rev. Melvin Dollar, Assoc. Supt. So. Convention; Dr. Robert Benson, Dean of Students, Elon College.
3. "Workshop for Vacation Bible School." Rev. Robert Knowles, Minister of Christian Education, So. Convention.
4. Pastoral Counseling." Dr. W. R. Steininger, Chaplain, State Hospital, Raleigh; Rev. Gaylord B. Noyce, United Church, Raleigh.

12:00 Noon—Lunch

1:30 P.M.—Class Period

2:30 P.M.—Assembly Period

3:30 P.M.—Adjournment

"He Has Risen, As He Said"

Eleven men and a goodly number of women witnessed the death of their Leader on a Friday in the long ago. The women, at least, saw the hurried burial in a garden tomb near the place of crucifixion. Sabbath gloom settled over the company as they realized that Jesus was dead. In him they had hoped for the fulfillment of Israel's faith that a Redeemer would come. When the sun rose on the first day of the week some of the women were at the grave very early with their votive offerings of spices and ointments. They fully expected to find the body where it had been placed by the loving hands of Joseph of Arimathea and Nichodemus, the secret disciple who was a member of the Sanhedrin.

But they were completely surprised. The stone was rolled from the door of the tomb. The body of Jesus was gone. They heard the voice of a messenger of God — an angel to them. "He is risen, as he said." Can't you almost hear Mary Magdalene exclaim: "He is **what?**" Calmly the angel replies: "He is risen like he told you he would."

How dull their minds had been! How stupid! On the Mount of Transfiguration Jesus had talked with Moses and Elijah about his demise. After the discussion in Caesarea Phillippi about the beginning of the Church, Jesus explained in detail that he would die in Jerusalem and rise the third day. Even on Thursday evening in the upper room he had explained that he would go away, and come again. The resurrection was too much for their minds to understand; so they dismissed it.

Then when they stood facing reality, in the brilliance of the Easter morning, they were dazzled, bewildered, afraid, and withal exceedingly happy. They couldn't believe it because it was too filled with joy. "He is risen!" they exclaimed to all who would listen. Slothful men ran to the empty tomb to assure themselves that the things told by the women were not just idle tales, figments of the imagination, delusions caused by emotionalism. And they found it just as the women had said.

Every intelligent person should read again this week the story of the trial, crucifixion, and resurrection of Jesus as it is recorded by eye witnesses and careful historians in what we call the Gospels. And they should read what a one-time persecutor of the Church, the scholarly Saul of Tarsus, the missionary par excellence, wrote to the church in Corinth (I Cor. 16) about the resurrection of Jesus. For nearly twenty centuries lovers of truth have studied these records, and, having studied them, rejoiced in the certainty of the resurrection. Witnesses to the resurrection of Jesus were numerous. Historians tell us that the records are indisputable, that if we can believe anything from ancient history, we must accept the fact of the resurrection of Jesus. Belief in his resurrection is a summit of faith for Christians. It lets us stand on tiptoe above the wrecks of time looking for the dawn of the new day in which the earthly body will be clothed with the celestial — when life is victor over death, when all things have become new.

Easter For You And Me

There are numerous jests about those who dress in finery and go to church only at Christmas and Easter. But Easter is not a matter for jests. It is a solemn fact, the like of which is to be found no other place than in religion, and religion at its best.

What Easter really says is that personality does not perish in the change which we call death. Jesus had lived only a third of a century when evil men ended his physical life, but those years had been filled with faith, hope and love that fruited in service to all sorts and conditions of men. The value of his life was not measured by the years he lived. His character was such that the intelligent Sadducees who were members of the Sanhedrin should have known that they could not crush his personality by killing his body. They didn't believe in a resurrection, and so, they reasoned, death would stop him forever. But they were wrong. They simply released the spirit from the limitations of the earthly. That is what death does. It releases; it overcomes; it opens new doors; it sets the foot on the path to the "house not made with hands."

Some of you have stood within the year by an open grave, and have seen the body of a loved one lowered to its resting place beneath the sod. You have laid flowers on a grave. That gift was not just a memorial, not just a reminder of beautiful memories. It was a hope for the future. It was an expression of faith in things to come. There at that sacred spot you did not despair; you did not turn away thinking all was lost. It was there that you found your strongest belief in immortality. Like the despondent disciples and loving women in a garden near Jerusalem, you turned away awaiting a new day, and for you it was to be an Easter Day bright and beautiful, for you knew that Jesus arose from the grave as he said that he would.

As the years accumulate, and life's sun turns toward the western skies, and friends of yesteryear fold their tents and slip away, Easter becomes more sacred and its message more beautiful and assuring. Where are those we "loved long since and lost awhile?" Have they vanished forever? What will be our destiny when day is done and the lengthening shadows have brought the night to us? Will "dust to dust" be the end of us? Will there be no new day beyond this setting sun? The answers to such questions are more real than the presence of those whose hands we hold. God is always in the shadows lighting the trail that leads home. Jesus passed from Gethsemane, across Calvary, and through Joseph's tomb to Easter with its greetings in the garden, companionship along the Emmaus way, and a visit with the disciples in the eventide. "Because he lives, we too shall live." This is the radiant hope that bursts full-bloom at Easter for you and me.

"Go quickly, and tell . . ." were the words of the first request of the resurrected Christ. The music of that commission still sings in the hearts of those who care, and all across our world at Easter will arise the Hallelujah Chorus to our Redeemer and Lord. "Thanks be unto God for his unspeakable gift," the gift of immortality.

From Death To Life

(From the Diary of Ruth C. Whitten, Winchester, Virginia, January 21, 1958)

As I passed down the hall this morning about 6:30, I caught a glimpse of beauty that reminded me anew of the eternal truth that we shall live again. For there, at the window in Mary Ruth's room, where just a few days ago I had been able to see only a few pots containing bulbs from which sprouted a few leaves, which while green gave little promise of bloom, there I glimpsed two blossoms of marvelous beauty; two amaryllis chalices that held their heads in stately grandeur as if to say to me, "We are just another two of God's messengers to reassure you that after Death there is Life."

And then, in my fancy I saw my Mother, not as I had known her body for the last three months, pale, weak and worn, and finally in the flesh, losing its fight for earthly life, but transformed by the touch of the Divine Gardener — transplanted as it were, just as her loved amaryllis had come from an ugly brown bulb! Had not the amaryllis been bound in a body of misshapen helplessness, and then did it not break its bonds when it came to beautiful flower?

My mind went back to that cold November night when, because I was afraid the plants she loved so much would freeze, I wrapped myself, and went out into the winter's chill and brought into the sheltering warmth of the parsonage those pots which held very little promise for beauty. Robert, my companion, in his characteristic way, helped me bring them upstairs, and that she might be satisfied as to their safety we brought one of each kind of plant to the side of the hospital bed. As Robert held his closer for those failing eyes to better see, I can hear her softly say, in answer to my question, "That's an amaryllis." And when I held mine, "That's my red geranium. Did you get the one by the chimney too?" And when I assured her that every plant was safely in, she smiled and whispered, "That was a lot of work, but I am so glad. They were too pretty to freeze."

And so the plants were protected, cared for, watered, and then, this morning, their resurrection day, my eyes beheld them in their new robes of beauty!

I like to think that God, who brings about such transformation from a flower bulb does far more abundantly above anything we could think or ask with the spirit of His child.

Eighty-one years takes its toll of a human body. Illness of many months had weakened the structure of the house in which she lived. God knew it was no longer a fit dwelling place for a spirit so fine and noble as hers. Such a Queen deserved a castle far more beautiful, a house not made with hands, "eternal in the heavens."

And so, on Christmas morning, the anniversary of the day He sent His own Son in his divine mission to earth, He took her, a true daughter, to be with Himself. I stood by, as I had prayed God it would be my privilege to do, and as her spirit took its flight, I seemed to somehow sense the rejoicing that heaven must have known on that Christmas morning.

Yes, I do thank God for the lesson my Mother's amaryllis impressed upon me this morning. As the brown bulb has burst into flower, just so her spirit, released from its worn house of clay, found glorious flower in the sunshine of her Father's house. John Oxenham's poem "Seeds" will hereafter have new meaning for me:

SEEDS

What shall we be like when
We cast this earthly body and attain
To immortality?
What shall we be like then?
Ah, who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay
To fit the heavenly mansions and the light of day?
Ah, who shall say?
But this we know . . .
We drop a seed into the ground,
A tiny, shapeless thing, shrivelled and dry,
And, in the fullness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen.
Instinct with loveliness, and sweet and rare
The perfect emblem of its Maker's care.

This from a shrivelled seed? . . .
Then may man hope indeed!

For man is but the seed of what he shall be,
When, in the fullness of his perfecting,
He drops the husk and cleaves the upward way,
Through earth's retardings and the clinging clay
Into the sunshine of God's perfect day.
No fetters then! No bonds of time or space!
But powers as ample as the boundless grace
That suffered man, and death, and yet, in tenderness,
Set wide the door, and passed himself before . . .
As He had promised . . . to prepare a place.

Yea, we may hope!
For we are seeds,
Dropped into earth for heavenly blossoming.
Perchance, when comes the time of harvesting,
His loving care
May find some use for even a humble tare.

We know not what we shall be . . . only this . . .
That we shall be like Him . . . as he is.

I thank God for these few moments of meditation on this rainy January morning. I am grateful, too, that the tears that somehow have to wet my cheeks are not really tears of sorrow, save for the temporary separation, but rather tears of joy. Joy for the certainty of the knowledge that some day I, too, shall know the transforming touch of Him who said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25,26)

Twenty New E. & R. Churches In 1958

NEW BRAUNFELS, TEXAS, February 17 — A report that twenty new Evangelical and Reformed Churches were started in 1958 highlighted the all-day meeting here Monday, February 16, of the Executive Committee of the Board of National Missions of the Evangelical and Reformed Church.

The committee members from all over the nation are responsible for work of the denomination in church extension, town, country and city work throughout the continental United States between semi-annual meetings of the Board of National Missions.

They met at First United Church of Christ, New Braunfels, Rev. Carl D. Burkle and Richard F. Kuretch, pastors. Staff members of the board also convened Saturday, February 14, at the Faust Hotel here.

Noting that the twenty new churches from Levittown, Pa., to Portland, Ore., and from Wheaton, Ill., to Albuquerque, New Mexico, have been started in 1958, the board announced three churches have been designated as "United Starts". This means those congregations in the Richmond, Va., Burlington, N. C., and Greensboro, N. C., are being sponsored jointly by the Congregational Christian Churches and the Evangelical and Reformed Church.

Proposals for new churches to be opened in 1959 include "United Starts" planned for Orlando, Florida, Syracuse, New York, Levittown, Pennsylvania, Maple Shade, New Jersey, Tacoma, Washington, and others, the board announced.

In line with the Inter-denominational home missions study theme of the National Council of Churches for 1959-60, the board reported the plans for a feature film on the problems of town and country churches in the midst of agricultural revolution. The film, as yet unnamed, is to be projected by joint action with the Congregational Christian Churches and will feature work of the modern family management expert in central Illinois.

Rev. Shirley E. Greene, St. Louis, secretary of the town and country church, Board of National Missions, announced the film will have its premiere showing at a joint convocation (Congregational Christian - Evangelical and Reformed) on the town and country church to be held in Oberlin, Ohio, September 1-3, 1959.

Rev. Dr. John R. Shope, Philadelphia, Pa., secretary of the city church and urban strategy, said an experimental summer school for ministers will be held at Lancaster, (Pa.) Theological Seminary during the summer of 1959. This will include not only refresher courses in theology and biblical subjects, but also will give special emphasis to the work of the churches in new urban situations confronted in the United States today.

Rev. Dr. Samuel J. Schmiechen, pastor of the St. Paul's Church, St. Paul, Minnesota, newly elected board president at the board's last semi-annual meeting in Detroit, Michigan, presided.

Mr. Harold Wiese, St. Louis, Mo., acted for the first time in his new capacity as treasurer of the board's Church Building Fund. Mr. Wiese has succeeded Mr. Oscar C. Grueninger, also of St. Louis, who retired in November after 18 years service, as Church Building Fund treasurer.

Rev. Dr. Purd E. Deitz, St. Louis, is general secretary of the Board of National Missions.

According to a recent survey by the Protestant Council of the City of New York, there are **960,000 Protestants** in New York City, of whom **440,000 are Negro and 90,000 are Puerto Rican.** Dr. David W. Barry, committee chairman, commented: "For the first time in three quarters of a century, the balance of immigration to New York City has been favorable to Protestantism because of the overwhelming Protestant character of the Negro community and the very substantial Protestant proportion of the Puerto Rican population."

The Bible Versus Communist Literature

Many friends of the American Bible Society have been distressed by the claim that the works of Communist writers have outstripped the Bible as a best seller. The Bible Society has learned, through the Library of Congress, that according to Russian sources, more than 1,000 editions of the Communist Manifesto (usually of about 25 pages) had been published from 1848 to 1952 in 77 languages. Also that the works of Marx and Engels, Lenin and Stalin over a billion copies in 101 languages were published from 1917 to 1954.

What about the Bible? From 1917 to 1957 the American Bible Society distributed 393,246,474 volumes. To this should be added the distribution of the British and Foreign Bible Society, which was somewhat larger than that of the American Bible Society, and of other Bible Societies. In addition, there are the commercial Bible publishers, who do not make public their figures. While there is little Bible publishing by such concerns in languages other than English, French, German, Greek and Hebrew, the number of Bibles issued each year by the Oxford and Cambridge University Presses and the Bible printers in this country and Great Britain is very considerable. The total would certainly be a billion and a half. So that even for a period from 1917 to 1957 it would still appear to be true that the Bible "outpublished" Communistic literature.

Furthermore, the Bible was being printed nearly 500 years before 1917, and parts of it had already appeared in more than 750 languages and dialects. In addition to the actual Bible text must be added the vast volume of Christian literature. The fact, however, that the Communists put out a great deal of printed matter, often very attractively produced and priced, in many languages and in many parts of the world, continues to be a great challenge which must be met by the Christian community through the worldwide program of the great Bible Societies of the world.

Some published statements referring to yearly publications so far inaccurately reflect the actual situation for the "Index Translationum," issued annually by UNESCO, lists publications only that are reported to it by national bibliographical services. Such publications by the Bible Societies have not hitherto been adequately reported, so the future editions of the "Index" will more accurately reflect the true picture. So far, the Bible Society knows of no other book that has been published, even in part, in more than 1,100 languages and dialects.

A Dollar For Missions

"Here, use this — but what can you do with a buck?" asked a Rotarian as he placed a dollar bill on the table after hearing a luncheon talk on the work of Church World Service.

Come with me to Pakistan. Here stands a tall, thin mother with two small children. They are sick unto death. The sickness? Simple starvation.

She is holding out an empty coconut shell. It is being filled with milk — milk you sent through Church World Service — milk from the ocean of surplus held by our government.

What does she do with it?

She holds the brimming shell high in the air under the open sky where we stand and she cries out in Urdu, her language: "Thank you, God! Thank you, God!" She almost screams it: "Thank you, God!"

And then she gives it to her children.

You could have sent that gift. Do you know what it cost? We can give an accurate account of our stewardship. That coconut shell of milk delivered there in Pakistan and placed in that mother's hands cost seven one-thousandths of one cent!

What can you do with a buck? You can take it to your church. Let the E and R Commission on World Service, and the CC Service Committee put it to work for you. They cooperate fully with Church World Service and the Division of Interchurch Aid and Service to Refugees of the World Council.

In 1958, through Church World Service, church people sent 340,682,127 pounds of surplus food valued at $27,983,905 to the hungry overseas. We delivered over 448 pounds per dollar. What can you do with a buck? You can place one cup of life-sustaining milk in the hands of 3,452 hungry children.

—**The Torch,**
Elon College Community Church

FELLOWSHIP TOUR FUND

Mrs. Ray Gordon, president of the Eastern Virginia Women's Fellowship, reports the following amounts sent in for the Fellowship Tour Fund from Women's Fellowships in her area by March 15.

Holland	$ 15.00
Newport News	25.00
Hunterdale	25.00
Windsor	10.00
First, Portsmouth	11.00
Holy Neck	20.00
Liberty Spring	10.00
Central, Norfolk	10.00
Waverly	10.00
Great Bridge	25.00
Warwick	10.00
Bethlehem, Nans.	25.00
Christian Temple	25.00
Little Creek	10.00
Rosemont	25.00
Bayside	15.00
South Norfolk	25.00
Suffolk	50.00
Total	$346.00

Your Easter Offering For Missions Will Help

NEW LAYMEN'S FELLOWSHIP GIVES $100 TO MOONELON

Harry H. Harcum

The newest Laymen's Fellowship in Eastern Virginia is that at the new Hodges Ferry United Congregational Christian Church, Portsmouth. Officers are: N. A. Porter, president; A. L. Morrison, vice president; E. H. Hamm, secretary-treasurer.

March 4 the group held a dinner meeting in the Flamingo Room at The Giant Market and asked me to speak to them. There were 23 men from the new organization present. After a nice chicken dinner, the Moonelon Crash Campaign was explained and a talk made on "What Christian Laymen Should Do." After the meeting I was presented with a check for $100 from their treasurer for the Moonelon Crash Campaign, which I have forwarded to the secretary.

I am hoping that other churches of our conference will show that same kind of spirit on the Moonelon project. We are very proud of these men and their new church. They have 109 church members, and I am sure their group will grow with this kind of spirit.

MISS BLEMKER VISITING ABROAD

Dr. Margaret Blemker, Secretary for Europe and the Near East for the American Board, left Boston, Massachusetts, March 14 on an administrative trip to Europe, North Africa, and the Near East. She will be one of a hundred delegates to a study conference on "The Christian Faith and the Contemporary Middle Eastern World" to be held in Ethiopia.

Enroute to the Middle East, Miss Blemker will visit Le Chambon, France, Protestant fellowship center maintained by the American Board. In Beirut, Lebanon, she will spend one week on consultations with the Near East School of Theology. She also expects to visit representatives of the Evangelical and Reformed Church at the United Mission in Bagdad, Iraq.

At Union (Virgilina) there will be an Easter morning service although the church usually has no service on the fifth Sundays. The minister, Rev. W. W. Hall, is in the midst of a series of sermons concerning "Things We Believe."

CALENDAR OF OBSERVANCES

Sponsored by National Council of Churches

March 29-May 17 — **Easter to Pentecost** — "Fifty Great Days"

April 12 — **National Christian College Day.**

May 1 — **May Fellowship Day** — "How Much is Enough?" is theme for this service sponsored by United Church Women.

May 3-10 — **National Family Week** — "The Biblical Basis of the Family" is this year's theme. The week closes on Mother's Day, the second Sunday in May.

May 3 — **Rural Life Sunday** — Included in the calendar of the Christian Year since 450 A. D. as Rogation Day.

May 17 — **Pentecost or Whitsunday**

The Golden Medal of the Yugoslav Red Cross was recently presented to Dr. R. Norris Wilson, Congregational Christian minister and executive director of Church World Service. In 1958 CWS shipped 106,465,222 pounds of relief supplies to Yugoslavia as part of a 50-50 program with Lutheran World Relief. Together they also maintain a school lunch program for 2,000,000 Yugoslav children and help care for 12,000 needy church workers and their families.

Service Committee News

LEBANON

Reports during the summer and early autumn from DAOUD YOUSEF, Director of Relief work in Lebanon for Church World Service as well as for the CCSC, have indicated how seriously such work was disrupted by the political disturbance of the summer. Many projects were located in what were declared "closed zones," with approaches barricaded by barbed wire and heavily guarded by armed sentries. Schools — our own enroll about 1,700 pupils each year — had to close early and re-open late. The impossibility of gaining access to several centers of work meant the temporary closing down of welfare services. Social workers had to be transferred elsewhere. An emergency feeding program had to be started for the needy non-refugee population of approximately 16,000.

If we had realized that Mr. Yousef's office was located in what was practically no-man's land, near one of the principal targets of attack, with frequent shooting and bombing in the near vicinity, we should have been much more disturbed than we were. Many of the more sensational details of the situation were not reported to us until conditions had greatly improved, and Mr. Yousef's letters throughout the period were as calm, judicial, and quietly courageous as they always are.

* * *

KOREA

EDITH GALT sailed on the "California Bear" right after the New Year and will be at work again in the II Sin Woman's Hospital in Pusan, Korea, by the time this reaches many of you. Her furlough speaking appointments took her back and forth across wide sections of the country, but still left many people disappointed because a visit simply could not be squeezed in. Everywhere she not only won friends for her own work under the Service Committee but interpreted and personified the whole spirit and purpose of the modern missionary movement.

* * *

SOS

Many of you, who contributed to the Share Our Surplus (SOS) Program of CWS, will be pleased to know that once more in 1958 Congregational Christians led all the rest in the support of this far-ranging effort to supply the basic human need—food—to people who simply don't have enough to eat. Our contribution came to well over $100,000. While SOS perhaps appeals as "the greatest bargain in benevolence" ever offered American church people, it also appeals, we are sure, because it is a direct answer to the challenge our Lord gives us in His parable of The Last Judgment — "I Was Hungry and You Fed Me."

* * *

HUNGARY—FRANCE

One of the constructive things made possible by the outpouring of gifts for **Hungarian Relief** two years ago was the selection of more than a dozen youthful refugees who were supplied scholarships at the **College Cevenol.** These young people soon settled down to full participation in the life of the College. Several did exceptionally well in their studies, one passing the French baccalaureate cum laude, an astonishing achievement for a young man who eighteen months before knew no French at all. Support for this group, one third of whom are girls, will be continued through the academic year 1959-60.

"WHY I DO NOT ATTEND THE MOVIES"

Mulling over the timeworn excuses people give for not going to church the Rev. Grant H. Elford of Lake Crystal, Minn., and Dr. Ronald Meredith, of Fresno, California, on a trip together, compiled this list of reasons.

1. The manager of the theater never called on me.

2. I did go a few times, but no one spoke to me. Those who go there aren't friendly.

3. Every time I go they ask for money.

4. Not all folks live up to the high standards of the films.

5. I went so much as a child I've decided I've had all the entertainment I need.

6. The film lasts too long; I can't sit still 2½ hours.

7. I don't agree with all I hear and see.

8. The music isn't very good.

9. The shows are held evenings and Sundays, the only time I can be at home with the family.

—Newsweek

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

Micronesia

29—**Rev. Eleanor Wilson** went to Japan in 1925; then served 1933-36 on Am. Board staff in Boston; went to Micronesia and served until war; returned there in 1946. She is now "friend at large" to Christians in Marshall Islands and skipper of the new Morning Star VII.

30—**Miss Ida May Woodbury** is on a 3-year term as a missionary teacher in Marshalls, assisting Miss Wilson. She has served as a missionary in Burma.

The Philippines Mission

31—**Rev. and Mrs. Harold Fryday** are both Canadians, but held pastorates in our churches in Kentucky, Nebraska and New York before going to the Philippines in 1957. They teach at Mindanao Institute and Mr. Fryday travels extensively, working with youth and lay groups.

April

1—**Rev. Alexander Grant** is another Canadian. He is professor of Theology at Silliman University. He did home mission work in U. S. and Canada before going to Philippines in 1953.

2—**Rev. and Mrs. David Hamm** (1946) are both graduates of Knox College and Union Seminary. They work among the Moros, and he is treasurer of Dansalan Junior College and she is dean of women and directs school and community music.

3—**Rev. and Paul Lauby** train leaders for developing Filipino churches — he is professor of New Testament and Christian Ethics at Silliman University and she does kindergarten supervision and training.

4—**Rev. and Mrs. James McKinley** were in the Southern Convention two years ago. He visited many of our churches and received a D.D. degree from Elon College. They went to Philippines in 1930 and serve at Silliman University where he is dean and she teaches music. During war they spent two years with Christians in hills in hiding from Japanese. (See excerpts from letter from McKinleys on next page.)

Newsletter from James and Virginia McKinley

A Year Has Flown!

Dumaguete City, Philippines
Thanksgiving Season, 1958

The reception by our student friends in October 1957 was one of the most wonderful we have ever known. The crowd with leis and songs at the airport shifted to a spontaneous, voluntary house-cleaning crew which lifted us in two days through a week of work. We dived into the registration for the semester, short-handed; but with the help from faculty friends in Arts we made up a circle for teaching. Came Christmas, and both of us went to northern Mindanao for a Youth Conference. This was high-lighted for us by the complete direction from young graduates, with a place for us as chaplain, and counselor — opportunity wide open for service. Closed the year by a wedding for two graduates in Oroquieta; the groom, being the first-born son of the first couple I ever married in the Philippines.

Commencement season in March saw 27 graduates, including candidates from Northwestern Luzon to Southern Mindanao Conferences. Also the first graduate of the new interim three-year curriculum after two college years of general education. By vote of the University's Academic Council he was hooded for his degree, along with the lawyers and graduate students. We would like to introduce several more of these grand young men and women, but space forbids. . . One man for internship demands introduction. Stenio Labrador went to the Mission field among the Bila-ans, of southern Mindanao, where the program is guided by a couple, the Genotivas, both graduates of our College. He had done so well, the full band of elders, twenty strong, hiked three hours to the director to beg for him to stay a second year. The Silliman church, supporting him, has voted to extend their support too.

THE UNITED CHURCH OF CHRIST IN THE PHILIPPINES BECOMES TEN YEARS OLD

What joys we had at the General Assembly of our Church! Jim was Fraternal Delegate of the United Church of Christ in the U. S. A. appointed by the Co-Presidents of the church we saw fused on June 27, 1957 in Cleveland at the Uniting Synod. Virginia addressed Ministers' Wives, and we both thrilled on Missions Night when the Estoyes, Quismundos, and Genotivas were all featured. They are, all but one, graduates of our College and we were justly proud of their reports from Thailand, Indonesia, and the Bila-an area.

AN UNFORGETTABLE ACADEMIC YEAR 1958-59!

With pre-registration it was possible to take time for a wonderful retreat of students and faculty at the new site of our DYSR transmitter. The Director, Dr. Henry Mack, pressed arrangements so we occupied the new Conference Center to dedicate it in its unfinished state. An International Work Camp had built it through the vacation. One of the team was a new overseas student, Sudra Jonathan from Indonesia. A dear friend in Massachusetts gives the scholarship for Jonathan. He comes from the Bali church because of the fine work his teachers the Quismundos have done in the school where he studied in Makassar, Celebes. Another overseas student, Mana Smithapindhu, from Thailand, joined our campus life. He has worked with the Estoyes in an ecumenical ministry group in Thailand. Thus are we binding ties of inter-Asian Christian fellowship flowing back to us from the outreach of our graduates at (overseas) Fraternal Service. We pray that we can keep enough scholarships earmarked for those Asian overseas students so that in their days of preparation our Philippine ministers will have the breadth of the Asian church made plain in intimate friendship with men from the lands around us. If interested, let us answer your questions.

JOY DAWNED ON EASTER DAY

A Fifth Century Latin Hymn

Joy dawned again on Easter Day,
The sun shone out with fair array,
When to their longing eyes restored,
The Apostles saw their risen Lord.

O Jesus, King of gentleness,
Do thou thyself our hearts possess
That we may give thee all our days
The willing tribute of our praise.

O Lord of all, with us abide
In this our joyful Eastertide;
From every weapon death can wield
Thine own redeemed for every shield.

THE HOPE FOR YEARS TO COME

Miss Elena Maquiso who was included in the distinguished group for the Program of Advanced Religious Studies in New York, 1957-58, continues now at Hartford Seminary towards a doctor's degree. The Rev. and Mrs. Pedro Raterta and their two children are hoping to get into a graduate school where he can round out his preparation for teaching Theology, and she can finish preparation for further service here in preschool education in the Church and in Church Music. The Rev. and Mrs. Proceso Udarbe are also named to go for his doctoral work in New Testament, and she in Christian Education. We shall be reduced to a walk while these friends are away, but it is part of our great dream that Filipinos shall be ready to take over this ministerial education with the best preparation possible to any one. Pray with us they can succeed.

REACHING FOR THE FUTURE

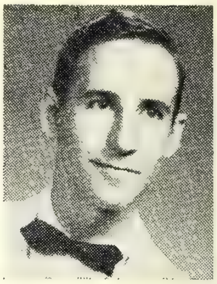
From dear friends we have had many special gifts for the McKinley Work Fund and we have been able to administer these over a wide arc of need. We still need Scholarship funds designated for National Leadership Scholarships for Silliman through the United Church. Send these through your state conference and the American Board, clearly designated.

We seek in the biennium 58-60 when Higher Education is presented full force to have $30,000 in gifts from individuals and churches and all sources, to claim a $20,000 challenge grant offered us by the Nanking Board. This will be translated into Offices, Classrooms and study space to implement our new program.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

> "We are united in the purpose . . .
>
> "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
>
> "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
>
> "To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Our Church Of The Present

Rev. Max Vestal

You are the church of the future! How often this exclamation is made to youth. And it is, we hope, quite true. We hope that the youth of today will continue the fine work of the church tomorrow. Perhaps, when we adults are willing to admit it, we hope they may do a better job than we. The youth are the hope of the future!

But what of today? When does that future arrive? What are the youth to do in the meantime? Are they simply to mark time, waiting for their elders to hand them the reigns of church leadership? Are they to wait patiently on the sidelines until — who knows when?

Youth, by their very nature, aren't very good at simply marking time. Neither will they wait patiently on the sidelines. They are too full of vigor. They are too full of vision, and hope, and expectation. We were this way once, but some of us have allowed the discouragement, the frustration, and the failures of life to take the edge off. Our youth are still keen. What will the church say to them? Mark time? Wait?

If we say this, we need not be surprised if we "lose" our youth. We should not be surprised, but we should be disturbed, when our youth channel all their energies in activities outside the church. Every church has a group of active youth. There isn't any other kind. They will be active at something.

Adolph Hitler knew this. Germany became infested with an army of goose-stepping youth. Why did this sort of thing appeal to the youth of an enlightened nation such as Germany? It appealed because they were given status. They were recognized as being important. They had a course. They had a part — right then, not at some undetermined future date. The Communists know this. Their youth are uniformed, regimented, recognized. They have an important place in, what to them, is a great cause.

We could never agree with their motives, their methods, or their results. But we must recognize that youth are going to be active at something. Where are our youth active? Does the church have no cause to appeal to youth? We have simply the greatest cause there is — that of changing the world, turning it upside down. Perhaps we older folk would say, "converting the world." Does the church have no place for youth? Christ had a place, even a place of honor, for a little child. We in the church should be not only willing, but happy, to accord to our youth a place of importance in the church. We must give them status — the status of a servant, which is the only status one can have in the church. But this, you see, is the very status youth want. A servant does things; he does them now. He isn't asked just to mark time; he isn't asked to wait until later.

AUTOBIOGRAPHY OF REV. MAX VESTAL

I was born on May 29, 1930, at Asheboro, N. C. At the age of nine I became a charter member of the Asheboro Church. Our pastor at the time was Rev. A. Lanson Granger, who was the first president of the Pilgrim Fellowship nationally.

In 1950 the P. F. of the Southern Convention selected me to attend a World Council of Churches Work Camp in Agape, Italy. This was a very thrilling experience.

In the fall of 1950 I began working with the Children's Church, at Elon College. In 1952 I became pastor of Pleasant Ridge and Spoon's Chapel churches, near Asheboro. Now I'm serving as pastor of Shallow Well Church, near Sanford. In addition, I have been helping with the organization of the new Northview church.

In 1954 I married Girleta McPherson, of Asheboro, and we have a little boy, Eric Allen Vestal, who is now one year old.

Spring Rallies

For Virginia P. F.'ers, First Congregational Christian Church, Sunday, April 5, 1959 — 2:30 P.M. Richmond, Virginia.

For North Carolina P. F.'ers, First Congregational Christian Church, Radiance Drive, Greensboro, N. C., Sunday, April 12, 1959 — 2:30 P. M.

Arrive promptly at 2:30 to register and join in the Recreation Period led by our Fellowship Commission Chairman, Rosemary Hoffman.

3:15 P.M. — Senior Highs

Film, "The Tell-Tale Arm" (in Richmond). Play — presented by Greensboro, First, P. F. Charles Garren, Southern Convention P. F. President, will guide.

Junior Highs

Filmstrip, "Do You Dig Friendship?" Rev. Robert A. Knowles, Minister of Christian Education, will guide, followed by Buzz Groups for all.

5:00 P.M. — Supper

Buffet Style — Be sure to bring along sandwiches and cake or cookies to be shared. Fellowship singing — camp favorites, old and new. Moonelon Filmstrip — maybe your picture or a friend's is here!

6:15 P.M. — Service of Worship

Emphasis on Summer Service. Special presentations by Dick Apperson and Larry Smith concerning their summer experiences.

7:00 P.M.

Closing Friendship Circle — and happy memories to take home.

A Morning Devotional

Scripture:

Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress. Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers.

Timothy 4:11-16

Meditation:

One can never measure the widening influence of the Christlike character. It lights the way by which others travel toward God and the abundant life. Sir Harry Lauder tells us in one of his addresses how one evening he watched a lamp lighter engaged in lighting the street lamps in a Scotch town. Quietly he went from one lamp post to another, leaving on each corner a light to guide the travelers' feet. As he disappeared from the street, one could trace his movements by the lamps he lighted and the long trail of light he left behind him.

Our business is to so live now that we will leave behind us a trail of lighted lamps to carry on after we have gone ahead to other activities for Christ. We all exert influence over others, more often than we realize; and our job is to so live and work that we will lead people to the right. We must remember that the lights we light in others are the best evidence we have of a light of our own! !

Prayer Guide:

While soft music is being played, let us bow our heads in reverence to God as we pray

for an humble heart in order that we might serve him in humility and earnestness;

for his divine guidance as we seek to do his will;

for courage to meet and overcome the obstacles which we shall encounter as we diligently serve him;

for an abiding faith to carry us through the less pleasant moments;

for love of and concern for our followman, that we may be kind and tolerant toward our associates.

AMEN

Louis Wilkins
Teacher in Turkey

AN EASTER PRAYER

O God, who, through the mighty resurrection of thy Son Jesus Christ from the dead, hast delivered us from the power of darkness into the kingdom of thy love; grant, we beseech thee, that as by his death he has recalled us into life, so, by his presence ever abiding in us, he may raise us to joys eternal, through him who for our sakes died and rose again, and is ever with us in power and great glory, even Jesus Christ our Lord. Amen.

—A Book of Worship

HIM I FOLLOW

". . . I'll not bow
To the gentle Jesus of the women, I—
But to the man who hung 'twixt earth and heaven
Six mortal hours, and knew the end (as strength
And custom was) three days away, yet ruled
His soul and body so, that when the sponge
Blessed his cracked lips with promise of relief
And quick oblivion, He would not drink:
He turned his head away and would not drink:
Spat out the anodyne and would not drink.
This was a god for kings and queens of pride,
And him I follow."

—From **Will Shakespeare**
by Clemence Dane

ROSEMONT LISTS COLLEGE STUDENTS

Mrs. T. D. Comfort, Jr., Secretary

The Rosemont Congregational Christian Church is pleased to present its list of college students.

At Elon College: Jimmy Fentress and Richard Milteer

At the University of Virginia: John Wade Chappell

At the University of Richmond: Ashburn Kirby, graduate of Elon studying law

At Virginia Polytechnic Institute: Billy Phillips

At Richmond Professional Institute: Miss Dorothy Beard

At the College of William and Mary, Norfolk Division: Billy Ainsley, Gail Ainsley, John Bondurant, Wilbur Debaun, Edward Dozier, Bettie Hassell, Ralph Haywood, Ellen Huwitt, and Carol Richardson.

We are very proud of our young people.

SUSAN FERRELL REPORTS FOR PLYMOUTH

At the Sunday morning worship Service of Plymouth Congregational Christian Church, Route 3, Raleigh, N. C. the pastor, Rev. Thomas W. Madren, awarded 18 young people of our 30 member Youth Fellowship with Pilgrim Fellowship pins. The adult counselors, Mr. Charles Walton and Mr. Bill Murray were presented with P. F. tie pins for their work with the group.

We have begun a group within our P. F. meeting known as the Badge Holders Club. Individuals who merit pins for their work and faithful attendance are given these pins to wear in honor and dignity as long as they remain faithful to the group in loyal support with time and talent. We feel this has helped our youth group with its attendance and cooperation. As others attend and serve our youth group they are welcomed into the Badge Holders Club and awarded pins to wear.

The following are members of this lapel pin group. Susan Ferrell, Carolyn Sealey, Judy Pollard, Peggy King, Annie Burt Stancil, Barbara McGhee, Sandra Ogburn, Diana Blaylock, Kenneth Sealey, Bennie Harmon, Pansy Stephenson, Linda King, Marilyn King, Teddy Pollard, Ronnie Pollard, Linda Sealey and Gordan Sauld.

We commend this idea to others of our conference and convention to try, and we would appreciate a letter from you as to program and attendance ideas.

Susan Ferrell

Jesus Christ Lives (Easter)

Background Scripture: Luke 24:13-53.

Devotional Reading: I Corinthians 15:1-11.

Memory Selection: **This Jesus, God raised up, and of that we all are witnesses.**
Acts 2:32

THE END, PERIOD

When the leaders and people of Israel saw Jesus nailed to the Cross, and after several hours of suffering, saw him die there, and also saw his body put into a grave and sealed there, they felt that was the end of the man. So far as they were concerned, **that was the end, PERIOD.** Jesus was dead and out of the way. Life could go on as it had been going on. And strangely enough, the disciples felt the same way themselves. The world had come crashing down around their heads, and their faith and hope had died. It was for them, the end, period. And of course it did look that way. What right did they have to think that this man would come alive from the dead! Preposterous, incredible, unbelievable!

A COMMA, NOT A PERIOD

But it was not the end, period! The fact is that it was not the end at all. **Death was, for Jesus, not a period, but just a comma.** It was a brief interlude in his life, the door thru which he passed from his physical earthly life, into eternal life and immortality. The Resurrection and the Ascension were the final facts of his life. But they were not the end of his life. In fact there is no period at the end of the life of Jesus Christ. He is alive forevermore. Death had no dominion over him. He conquered death and the grave and he lives and reigns forevermore. That is the central and the breath-taking truth about Easter.

AN EXCLAMATION POINT

The fact is that the most appropriate punctuation mark to be associated with Easter is an exclamation point! That was the spirit in which the disciples first faced the news that Christ had risen from the dead and had appeared to some of his friends. "They believed not for joy, **and wondered.**" When the women told them that they had been to the grave and had not found the body of Jesus, but had been assured that he was alive, "these words seemed to them as an idle tale and they did not believe them." And when the two men who were walking on the Emmaus Road told their Unknown Companion that when the women told them about what had happened they **"were amazed."** Make no mistake about it — the story of the Resurrection was not something that the disciples made up, some wishful thinking on their part. Their first reaction was unbelief, bewilderment, amazement, awe! Something had really happened that could be punctuated only by an exclamation point. And one suspects that the same thing was true of the enemies of Jesus. How startled and bewildered they must have been when the solid, stubborn fact finally sank into their blinded and bigoted minds and hearts!

A QUESTION MARK

There was, it must be frankly admitted, a question mark about the Resurrection. Writing some years later, Paul put it in words when he wrote "But some man will say," or as the RSV puts it, "some one will ask **How are the dead raised? With what kind of body do they come?"** How indeed? There are many questions about the Resurrection which we cannot answer, and which cannot be answered. The Gospel writers did not answer them, did not even try to answer them, because they did not know the answers. The thing offers an opportunity for speculation and guesses and hypotheses. It is an interesting and fascinating subject. But after all is said and done, there are questions which cannot be answered. That is about the **HOW OF THE RESURRECTION.**

AFTER ALL, A PERIOD

In spite of what has been written above concerning the fact that the death of Jesus was a comma instead of a period, and that there is a question mark after the how of resurrection, there is a period after the Resurrection. For we put a period after a declarative sentence. **And there is a declarative sentence about the Resurrection:** "NOW IS CHRIST RISEN FROM THE DEAD." Or again "I delivered unto you first of all that which I received, how that Christ died for our sins according to the Scriptures, and that he was buried, and **that he rose again the third day according to the Scriptures,** and that he was seen. . ." by this one and that one and on many occasions and even by large numbers. And the beloved physician, Luke, who wrote the Gospel which bears his name, also wrote in the Acts of the Apostles that the crucified Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking with them of the things pertaining to the kingdom of God." (Acts 1:3.) Questions about the "how" of the Resurrection should not rob us of the joy and peace and power of the "fact" of the Resurrection.

SUNDAY SCHOOL LESSON

MARCH 29, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

QUOTATION MARKS

There are some quotation marks about the Resurrection too. There are the words of Jesus as recorded by Luke in today's lesson "And ye are witnesses of these things." And there are the words of Jesus in both Matthew and Mark in which he commands us "to go into all the world and make disciples of all nations." The first impluse of the disciples was to tell others that Christ rose from the dead and was the Lord of Life. That should be our first impulse. Faith in the Resurrection of the Lord Jesus Christ should issue in action. "Forward March! ! ! !"

THE MESSAGE OF GLADNESS

We celebrate on Easter day the rising of our Saviour from the tomb. For that the whole aspect of our thought and worship changes. Our sober churches burst out into flowers, our hushed voices break out into songs of praise, our whole religiousness puts on another robe — exultation instead of sorrow, "the garment of praise for the spirit of heaviness." We go about with one another, heart saying to heart everywhere, "Christ is risen." And what makes that such a glad greeting is the assurance that is hidden in under it, and is heard up through it: "We too shall rise." It is the assurance of our immortality bound up with Christ's, the certainty that because he rose we shall rise also, that makes that resurrection a message of gladness to us all.

Phillips Brooks

Easter 1959

Near the close of a brief biographical statement, long attributed to Bishop Phillips Brooks, are these short phrases: "While he (Jesus) was still a young man, the tide of popular opinion turned against him and his friends ran away. One of these denied, three times in the same night, that he had ever known him at all. Through the treachery of another he was turned over to his enemies, went through the mockery of a trial and was nailed upon a cross between two thieves. As he lay dying, his executioners gambled for the only piece of property he possessed — his robe. Then, when the life had gone out of it, his body was taken down from the cross and laid in a borrowed grave through the courtesy of a friend."

Such is the simple way in which may be told the story of the end of Jesus' life. But what if the story ended there? If it did, the religion we know as Christianity would have died before it was born or, had it offered nothing beyond Calvary, would be only a religion of despair!

The wonderful truth is, of course, that the story does not end there! It actually reaches its climax on the third day after these seemingly tragic events. On that third day — the first Easter — tragedy is turned into triumph. And, for the first time in human history, the world learned that hate, violence and greed are not the strongest things on earth. In the wake of this discovery came the knowledge of that power upon which Christianity is based and which has been the essence of the Christian faith from that day to this: truth is stronger than falsehood; principle is more important than expediency; to share is to find greater satisfaction than to have; to give is more blessed than to receive!

How terribly important it is that these beliefs be renewed in our minds and hearts in this Easter time of 1959! There is much going on in our world that is contrary to the will of God: men's minds are shackled by god-less doctrines, their freedom is denied, their values corrupted by those greedy for power. It is again, in a great many parts of the world, a day of darkness and despair. But, at a time when the meaning has gone out of life for countless people, when we hear on every hand of the "beat" generation, Easter comes to say, clearly and distinctly, what it has always said: "That much is happening that is contrary to God's will does not really give us excuse for despair, for God is not dead. Nothing which is happening in the world today can defeat his will!"

In the words of Dr. Sizoo: "There is no evil powerful enough and no hate bitter enough to keep the things of Christ in the grave. Truth may be postponed, but not conquered. A man is a poor Christian who does not feel the steadying power of this story in his pilgrimage through the years."

May each of us take heart in the fact of Easter, 1959. May God make us so aware of His eternal purposes of good that we may not give way to despair, ever, in the presence of evil. May he so strengthen each of us, in this time, that our lives may radiate a new confidence in His power to bring victory out of defeat, gain out of loss, and hope out of every occasion for despair.

George D. Alley

Easter — Center Of Faith

It is hard for us to grasp, I think, how wide and deep was the gulf between the first Good Friday and Easter. To see these disciples of Jesus on Good Friday is to look upon men who were utterly dejected, cast down, dispirited. The heart had gone out of them. If you have known what it means to have the bottom fall out from under you, this is what they knew in the bleakest sense.

But then came Easter Day, the Resurrection, and with it the tremendous assurance breaking in upon them which could not be denied, that God is not mocked, that Christ lives, the Lord God Omnipotent reigneth!

This is the message upon which the Christian faith and the church is built. When the early Christians went out proclaiming to the world the good news of Jesus, their message was not — Jesus taught this, or Jesus was like this, or even that Jesus died in this manner. It was that Christ lives! He is risen.

This faith makes all the difference to us and to the world. Too many people today are living on this side of Easter. They can grasp Good Friday — the evil that man's hatred and callousness and indifference has let loose in the world, their fear and despair, their emptiness. But the good news which Easter proclaims is that man's evil, vile and terrible though it can be, is not the last word. God has the last word, and His word is that love triumphs over hate; forgiveness over malice; good over evil; that life can be resurrected out of death. If this is true then it is the greatest news the world has ever heard, and it is the news the world needs to hear today. It is the abiding confidence that each of us needs and can have as we go out each day, as a church, to help to fulfil the mission of Christ to the world.

Lanson Granger

EASTER

Sing, soul of mine, this day of days,
The Lord is risen.
Toward the sun-rising set thy face,
The Lord is risen.
Behold he giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

—Author Unknown

AT OUR CHURCH HOME FOR CHILDREN

Dr. Kernodle Is New Board Chairman

Dear Friends:

John G. Truitt, Superintendent

Dr. Harold B. Kernodle, surgeon and physician in Burlington, North Carolina, formerly vice president of the Board of Trustees of the Home for Children, has become president of the Board, upon the death of the late Mr. V. R. Holt. Mr. Holt's going has doubled anxiety of us all to see that the Home for Children which has lost one of its very best friends should carry on as he was so anxious for it to do. His long service and devotion to the Home for Children in so many ways, and in so many places will be greatly missed. The evaluation of his labors which have come in from members of the Board from Virginia and North Carolina, and from other officials of our Southern Convention amply attest that he served well in his day as a Christian, a churchman, and a lover of unfortunate little children.

Dr. Harold B. Kernodle was a close friend of Mr. Holt's and quite familiar with the work of the Home. He attended all the board meetings and the meeting of executive committee of the board. He is one of five doctor sons of an Alamance County doctor, and his name is a good one, his influence and work excellent.

These lines are being written as I hasten to get off with a group of our children, and Mr. Biggerstaff, to New Elam church in the Eastern North Carolina Conference, where we are invited by the pastor, Rev. Elmore Powell, to present an "insight into the Home for Children." After dinner Mr. Biggerstaff and the children will return to the Home, and I will go on to Suffolk, Virginia, where I am to speak to the Eastern Virginia Ministers' Conference on the purposes and plans of our forthcoming $150,000.00 campaign for the Home. While in Eastern Virginia I shall contact leaders with the hope of having them present for our luncheon meeting, April 7, at the Home for Children. On that same morning at 10:30 there will be a meeting of the Board of Trustees, and we shall all join in the luncheon at 12:30.

Recently I had the privilege of speaking to the mid-term session of the Western North Carolina Conference about the Home, and on April 2, I shall speak at the mid-year meeting of the Valley of Virginia Conference (I think you can guess what my subject will be!).

Today I had a letter from Robert E. Kinch who came to the Home when he was a very small boy. He was reared here and graduated at North Carolina State College. He continued his studies until he received his Master's Degree in Industrial Psychology. He enclosed his check and wrote: "I would like to take this opportunity to express my thanks for all the Orphanage has done for me, especially providing for me the privilege of attending college." He is employed at the Martin Company, Orlando, Florida, where he and his lovely wife and little daughter live. Yes, it's worth it!

REPORT FOR MARCH 16, 1959

MONTHLY OFFERINGS

Amount brought forward			$15,735.59
Eastern North Carolina Conference			
Christian Light	$ 50.00		
Martha's Chapel	2.50	$ 52.50	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50		
Newport News, S.S.	10.86		
Rosemont	39.00		
Windsor, S.S.	10.00	62.36	
North Carolina and Virginia Conference			
Bethlehem	200.00		
Burlington, Bev. Hills	13.00		
Mt. Bethel	12.00	225.00	
Western North Carolina Conference			
Zion	50.00	50.00	
Total			$ 389.86
Grand Total			$16,125.45

SPECIAL OFFERINGS

Amount brought forward		$28,407.97
The Men's Bible Class, Bethlehem (Nans.) Church	$ 20.00	
Women's Fellowship, First Cong. Christian Church, Burlington, N. C. — Easter Gift	160.60	
Single Young People's Class, Apple's Chapel Church	20.00	
Friendship Bible Class, Christian Temple	25.00	
Circle No. 4, First Cong. Church, Greensboro N. C.	10.00	
Women's Fellowship, Cong. Christian Church, Geneseo, Ill. — Friendly Service Gift	20.00	
Mr. & Mrs. Arthur Wilkins, Suffolk, Va. — Easter Gift	25.00	
Women's Union of the First Cong. Church of Hadley, Mass — Friendly Service Gift	5.00	
C. M. Fields & Family, San Leandro, Calif. — Easter	5.00	
Ladies' Fellowship, Plymouth Cong. Church, Sedgwick, Kans. — Friendly Service Gift	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	25.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	26.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	

N. C. Council Elects Officers

What many attending felt was the outstanding Annual Assembly in the history of the North Carolina Council of Churches was held January 27-28 at Duke University. Over 400 pastors, laymen and laywomen delegates took part, plus a number of visitors.

Dr. Cecil W. Robbins, president of Louisburg College, was elected Council President, succeeding Dr. W. A. Kale of Duke Divinity School. Miss Willa Player, President of Bennett College, Greensboro, was elected Third Vice-President. Other general officers were re-elected, including Dr. Harold J. Dudley, Raleigh, First Vice-President; Mr. Aubrey Mauney, Kings Mountain, Second Vice President; Mrs. B. Frank Hall, Wilmington, Fourth Vice-President and General Chairman, Department of United Church Women; Mrs. P. Hunter Dalton, High Point, Secretary, Mr. E. B. Hobgood, Durham, Treasurer; and Mr. Herbert G. Bailey, Greensboro, Finance Chairman.

A strong slate of members-at-large was also elected. These included Dr. Samuel E. Duncan, Salisbury. president of Livingstone College (to succeed Miss Player in the class of 1959); Dr. Carlyle Marney, minister of Myers Park Baptist Church, Charlotte (to succeed C. W. Robbins in the class of 1960); and the following members of the class of 1961: Mrs. R. A. Willis, Monroe, president of the Women of the Church, Presbyterian Synod of North Carolina; Dr. Charles P. Bowles, minister of West Market Street Methodist Church, Greensboro; Dr. B. Frank Hall, minister of Pearsall Memorial Presbyterian Church, Wilmington; Mr. A. T. Spaulding, Durham, president of North Carolina Mutual Insurance Company; Dr. Hoy Fesperman, minister of First Evangelical and Reformed Church, Greensboro; Dr. Arthur D. Wenger, president of Atlantic Christian College, Wilson; and Mr. Richard E. Thigpen, Charlotte, attorney-at-law and vice-chairman of the Board of Trustees of Duke University.

—Council Bulletin

An Attendance Crusade at Pleasant Grove, near Halifax, Virginia, will be held during April, May and June. Last year this church aimed at averaging 100 each Sunday during this same period and succeeded. This year the goal is 125. **Rev. John Lackey** of Winston-Salem will be the speaker for revival services to be held the week beginning April 5.

In Memory of Vitus R. Holt	7.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	3.00	
In Memory of Vitus R. Holt	25.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	7.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Mrs. A. F. Richardson	25.00	
In Memory of Rev. G. C. Crutchfield	5.00	
In Memory of Bobby Blue	5.00	
In Memory of Bobby Blue	5.00	
In Memory of Robert C. Blue, Jr.	5.00	
In Memory of Ben R. Foster	5.00	
In Memory of Mrs. Maude Whitley Larrimore	1.00	
In Memory of Mrs. R. Lee Barham	5.00	
Special Gifts	215.48	
Total		$ 855.08
Grand Total		$29,263.05
Total for the Week		$ 1,244.94
Total for the Year		$45,388.50

ONE GOOD TURN DESERVES ANOTHER

Someone is sending **The Christian Sun** to T. R. Moore of Charlottesville, Virginia. In turn, he has sent in $3.00 to send the paper to someone who does not receive it.

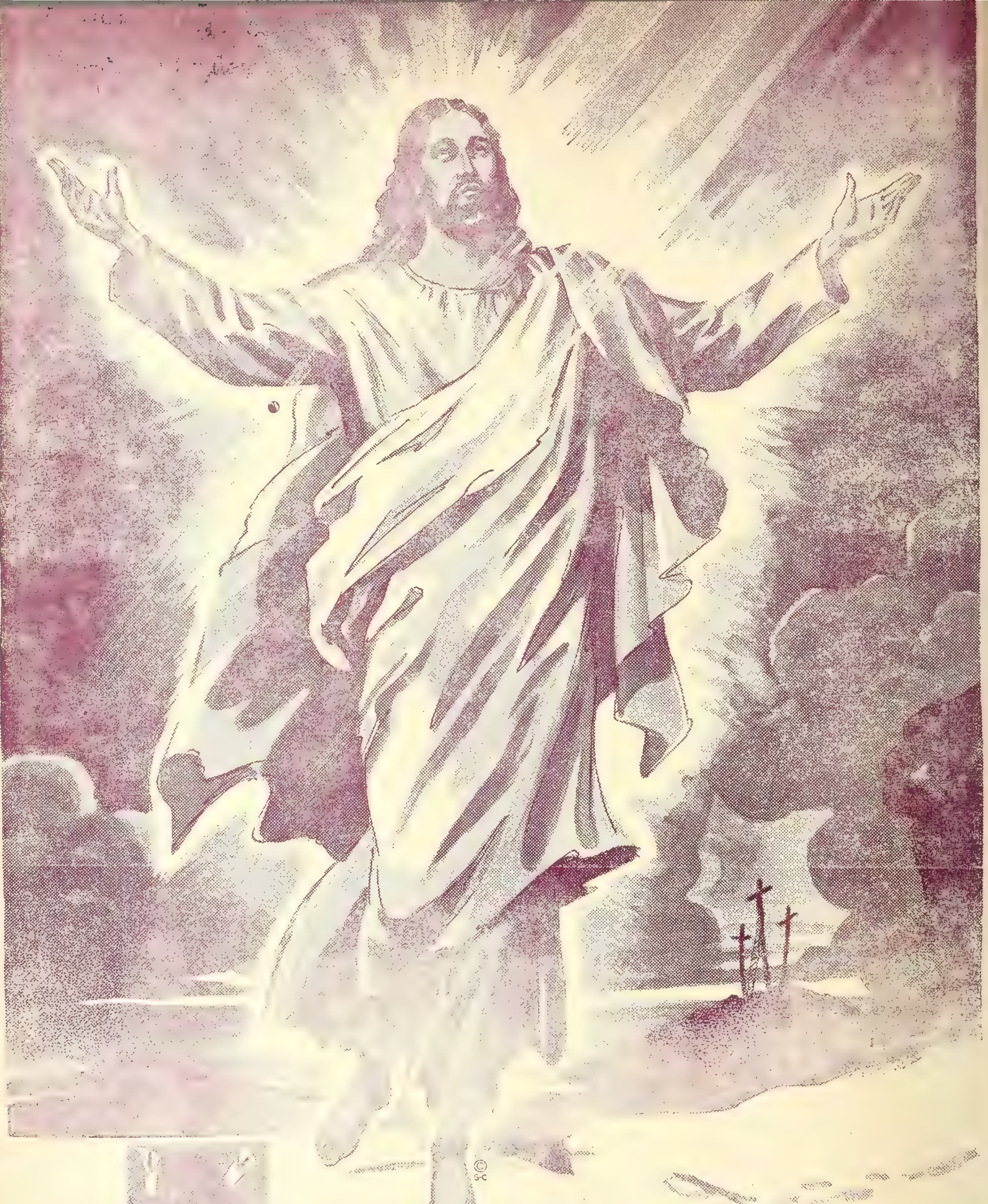
He writes thus about his father: "He was a man who had a change of heart. He came up in Southampton County, Virginia, and was an ordained minister of the Christian Church. He served churches in Eastern North Carolina and then in the Valley of Virginia. He was president of the Virginia Valley Christian Conference for several years. He never put a charge on any of his services including weddings and funerals. He was liked and loved by all who knew him; raised a family of nine with no drinking, smoking, or divorces among them; he had no college education. His name was H. C. Moore."

Mr. T. R. Moore also says, "I am concerned about the church of today, and the seeming indifference the clergy have in the teaching of the true meaning of the Bible, and the teachings of our Savior. There seem to be so many members without any change of heart, judging from the fruit they bear — worshipping the church, college education, everything physical and very little spiritual, forgetting that there is a spiritual body as well as a physical. Why not put God first in everything that we do? The way of life is not as important as what we find at the end of the way. Tithing is a tax, which was put on the people to pay the priest. God doesn't want to tax his people. He wants us to give our alms to the poor.

"Christ gave us a church made without hands, based upon the faith of Simon Peter, and he called it a rock. He promised that the gates of hell should not prevail against it. What more do we want than a church which has a promise from our Savior? I pray God to come to our rescue. Let's put God and his church first. I understand there are over 200 denominations. Shall we divide Christ into so many parts?"

There is no frigate like a book
  To take us lands away,
Nor any coursers like a page
  Of prancing poetry.
This traverse may the poorest take
  Without oppress of toll:
How frugal is the chariot
  That bears a human soul!

—Emily Dickinson



Easter - the Prince of Peace is risen

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 ARCH 31, 1959 NUMBER 13

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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SPRING

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven —
All's right with the world.

—Robert Browning

Here And There Among The Churches

New pews given by members and friends of the church were used in **Eutaw Community, Fayetteville** on Palm Sunday.

Rev. John R. Lackey, pastor of our United, Winston-Salem church, reviewed the home mission study book for the Wentz Memorial Congregational church of that city March 24.

Twenty-four members on confession of faith and five by letter were received into our Asheboro church on Palm Sunday by Rev. Clyde Fields, pastor.

Union Holy Week Services, sponsored by the ministerial association, were held in our First Church, Burlington, from 12:00-12:30 Monday through Thursday and from 12:00-3:00 on Food Friday.

Mrs. Harold Myers, wife of the minister of the new United Church in Burlington, was the leader for the Bible study class on **We Believe** at First Church, Burlington, Monday morning, March 16.

Young people of First, Burlington, had a special service of communion on Palm Sunday evening. The annual Maundy Thursday communion service was also held, combining music and meditation.

Holy Week services at Winchester, Virginia, included a Maundy Thursday candlelight communion service; a Good Friday worship service presented by the young people followed by a film, "The Crucifixion"; and the 38th annual early dawn service Easter Sunday, followed by a coffee hour in the social hall with the Young Adult class as hosts.

Leadership training is being stressed at Shelton Memorial, Portsmouth, with a workshop for church officers to be held April 8 and a training session for church school teachers April 15.

Sympathy is extended to Rev. E. M. Carter of Youngsville in the death of his wife. Word of her passing has come to the editor through Miss Susie Allen, but details are not known as we go to press.

Rev. Robert Knowles is conducting a **teacher training program** at Eutaw Community, Fayetteville, for teachers, prospective teachers, youth leaders and S. S. officers on Monday evenings, the first session having been March 23.

Holy Communion at Hunterdale during Holy Week was unique in that families were asked to come to the altar and partake of the elements together. The service was divided into sections: The Cup of Humility, The Cup of Forgiveness, The Cup of Healing, The Cup of Hope, The Cup of Restoration, The Cup of Allegiance, and The Cup of Suffering.

Holy Week services at Carolina church, near Burlington, N. C., where Grant J. Burns is pastor, included communion for young people at 6:30 Thursday evening and for adults at 7:30; an Easter cantata by the choir on Friday evening; a sunrise service in the cemetery Easter followed by breakfast in the church hut.

The Ladies Sunday School Class enjoyed a coffee hour in their honor given by Mrs. Cora Dickey and Miss Ida Trollinger. Special and group singing provided the program.

The newly organized youth choir at Rosemont sang "Ride On, King Jesus" and "Easter Bells" at the 8:45 service Easter Sunday. Mr. Don Liverman and Mrs. Royal Gallup are directors.

Congratulations to Miss Joye Bray of Rosemont who is the valedictorian this year for Oscar Smith High School, South Norfolk.

Rev. Thomas D. Sutton of Palm Street church, Greensboro, will be the guest speaker at a spring revival at our Albemarle church April 19-25. He is a former pastor there.

Rev. Walstein Synder, pastor, will conduct services in the Rosemont church each evening April 26-30. The purpose will be to "revive the church within." The four choirs will provide special music .

Dr. H. S. Hardcastle has been serving Berea and Oakland churches, living in Chuckatuck, Virginia. Recently each church voted unanimously to ask him to serve it full-time. Quite a compliment! Dr. Hardcastle has resigned at Oakland to become **full-time minister at Berea** starting October 1, or at such time as might be mutually agreeable to both churches.

"We will walk through God's Acre" was the intriguing announcement in the bulletin of our United, Winston-Salem, N. C. church as part of the Easter Sunday program. This was preceded by 6:30 service at the new church site and 7:30 breakfast in the church basement, and followed by Sunday school and an eleven o'clock worship service. A busy morning, filled with church activities — and why not, on Easter?

Volume 111 Number 13

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Easter Monday the young people of First, Norfolk, spent at their church. They bundled newspapers and magazines to sell, ate a picnic lunch, and played softball. The children of the church enjoyed an egg hunt that morning, followed by a picnic.

Evangelical and Reformed and Congregational Christian churches in **Asheboro** joined for a sunrise Easter service, with both ministers (Lawrence Leonard and Clyde Fields) and choirs from both churches participating. Our Pilgrim Fellowship enjoyed a waffle breakfast following the service.

Home of the Month read the sign in front of our Ramseur parsonage in March. Each month, as part of the Finer Carolina program, a committee chooses one outstanding home. Our Ramseur church is proud of its new parsonage, and that they have it all paid for ahead of schedule. Rev. Garland Bennett is the pastor.

Rev. Collie Seymour of Albemarle gave the meditation on the seventh word from the Cross at the union Good Friday service at Central Methodist church. **Easter services at our Albemarle church** included sharing in sunrise service at North Albemarle School, morning worship with holy communion, and a play, **Conversion,** presented by the Pilgrim Fellowship in the evening.

EASTER PAGEANT AT APPLES CHAPEL

Rev. Bland A. Leebrick

The fourth annual Easter Pageant, depicting the last four days of the life of Christ, was given at Apple's Chapel Christian Church of Route 1, Gibsonville at 5:45 a.m., March 29. The pageant began with the Last Supper and went through the Resurrection Scene. The setting was the church cemetery, where three huge crosses have been erected for use in the crucifixion scene. The scenes were very realistic. The costumes added beauty and color to the pageant.

After the pageant, the public was invited to have breakfast with the church people, in keeping with Christ's eating with the disciples. Music for the program was under the direction of Mrs. Norman Brooks. Narrator was Lloyd Chrismon. The directors were Robert Pritchett and Rev. B. A. Leebrick.

Valley Mid-Year Conference

The Valley of Virginia mid-year session of Conference meets Thursday, April 2, with Clarence A. Phillips, president, presiding.

Southern Convention leaders who will share in the program include Dr. Earl Danieley, president of Elon College; Dr. W. T. Scott, superintendent; and Dr. J. G. Truitt, superintendent of our Home for Children.

Reports are to be given from seven churches on the Teaching-Reaching-Preaching Mission held recently. Mr. R. B. Alexander will tell of the newly organized Churchmen's Fellowship, which includes E. and R. and C. C. men.

Rev. Edouard H. Taylor, pastor of St. Steven's E. and R. church in Harrisonburg will speak on "People, Parishes, Potentials." Rev. Clyde Koon and Rev. Arnt Schoning will lead worship services, while the closing communion meditation will be given by Dr. Danieley.

PROVIDENCE HAS NEW PASTOR

Rev. John P. Littiken, pastor of Hines' Chapel near Greensboro for five years, became pastor of Providence Christian Church in Graham, North Carolina, the first of March.

The **Burlington Times-News** says this about Mr. Littiken:

A native of Columbus, Indiana, Mr. Littiken moved to Sanford in 1939. A graduate of Elon College, he is at present completing his graduate work at Duke Divinity School.

He has served churches in eastern North Carolina and in Virginia. He is married to the former Jewell Cooper of Sanford.

Mr. Littiken and his family will reside at 601 Johnson Avenue in Graham until a new parsonage to be located on Climax Street is completed.

This will mark the first time that Providence Christian Church has had a full-time minister living in the community. Dr. Ferris E. Reynolds of the Elon College faculty, former pastor of the church, resigned last November after completing 11 years of service to the church.

President Dwight D. Eisenhower and Prime Minister Harold Macmillan worshipped in Trinity United Church of Christ, Thurmont, Pennsylvania, on Palm Sunday, where Rev. Samuel A. Moyer is pastor.

LAYMEN MEET AT VIRGILINA

Mrs. Ralph O. Murray, Reporter

The Layman's Fellowship of Union church, Virgilina, Virginia, held their dinner meeting Friday, March 6. The invocation was given by Russell Seat, after which a delicious meal was served by the Woman's Fellowship.

The group then enjoyed a quartet, composed of Rev. Walter Hall, Grant Hall, Margaret Hall and Reams Long, singing several hymns.

The president, Reams Long, opened the meeting with prayer. The devotional was given by Woodrow Murray. A free-will offering was taken to be sent to the Virginia-Carolina Laymen's Fellowship, Burlington, North Carolina. Rev. Walter Hall spoke to the group about Moonelon. The benediction was given by Cook Murray. The evening of fellowship was enjoyed by all.

PALM STREET PERFECT ATTENDANCE

Mrs. J. T. Winslow, Reporter

Mr. Mack Fulk, superintendent of Palm Street Congregational Christian Church Sunday school, in Greensboro, N. C., presented perfect attendance pins to the following persons on Sunday, March 29: Mr. William Murray, 16 years; Mrs. Lettie Lumley, 10 years; Mr. W. B. Lumley, 7 years; Mr. Bill Watkins, 3 years; Mr. Boyce Cochran, 3 years; Juanice Brady, 2 years; Buddy Brady, 2 years; Melba Winslow, 1 year; Mrs. Lois Winslow, 1 year.

Also, on Saturday night, March 21, the Men's Fellowship sponsored a Family Night Fellowship Supper in the basement of the church. We had a delicious meal after which a film was shown entitled "A Split-Level Family". Everyone present enjoyed an evening of fun and fellowship.

Special events during Holy Week at First, Greensboro, included: The **Crucifixion** sung by the senior choir at Palm Sunday vesper service. Thursday — Breakfast for Senior Highs followed by a service in the chapel before school; Passover Supper (6:30) for Upper Junior Class, members of the Pastor's Class, and their parents; Holy Communion in sanctuary at 7:30. **Friday** — Sharing in community three-hour service at Moravian church; luncheon for Junior Highs after which they presented program at Masonic Home. **Easter Sunday** — Sunrise service in the sanctuary presented by Pilgrim Bible Class.

Remember Easter

There is something about Easter that needs to be remembered. It is not the weather; that may have been bright and beautiful or rain and wind may have foiled well-laid plans for celebration. It is not the clothing displayed in church or on the streets in the Easter parade; the fashions will change, and the clothes that were so lovely and modern last Sunday will be outmoded when spring turns into summer, or another year brings its Easter. It is not even the worshiping congregations, the thrilling music of choirs and organs, or even the stirring sermons preached by great divines. All of these are temporal; they will pass; in fact they are not there now.

When we remember Easter we walk through a garden where there is an empty grave; we meet with the Master and hear him call our name; we are convinced that God raised Jesus from the dead, and that immortality is a quality of the human soul; we believe that because he lives we also shall live through the ages; we know that the grave is not our goal but is only the door that leads to a house not made with hands, eternal and in the heavens.

The disciples of Jesus remembered Easter. Wherever they went they told of that unexpected event. Wicked men crucified Jesus, but God raised him up. The women went to the tomb at sunrise and found it empty; Mary lingered in the garden and talked with the Master; Peter and John ran to the tomb and found it as the women had said. Two disciples talked with Jesus on the Emmaus road. In the evening Jesus met with his beloved in a room with closed doors. A week later he came again when doubting Thomas was at church. In Galilee Jesus fed the disciples breakfast. On a mountain he commissioned the Church to reach the world with the message of redemption. The disciples could not forget Easter. It transformed their lives, and sent them across the world with a message of eternal life.

Remember Easter, and tell your friends that Jesus is alive forevermore, and that he wants to meet them in Galilee, in every place.

Springtime

The earth has turned the northern hemisphere closer to the sun, and we are in the springtime of another year. The earth is absorbing the warm rays of the sun and whispering to the seeds and plants that it is time to rise, to flower, and to prepare for the harvest season. Winter is past. The cold winds have gone elsewhere, and the warm breezes blow. There is brightness in the earth. The skies are blue; the days are longer; birds are singing; flowers are blooming; and the fish are ready to bite the hook of the barefoot boy with cheeks of tan. Soon the ground will be covered with green and the trees with leaves and blooms. The big outdoors is calling to all who listen to the voice of Springtime.

Children are playing in back yards near the church where this is being written. Their voices are filled with laughter. It is springtime for them. They have not grown old, crochety, and filled with fears. Games and friendships claim their attention. They are growing, learning, living, with little thought, mayhap, about tomorrow. This is not their time to bear heavy burdens. The season for fruit is not yet. This is the time when comradeship of those who care can mean much in molding character. How nice it would be, and how important, for some good person of older years to join in the games and the laughter of the children, and to guide them in making right choices so the harvest time can be bright and beautiful like the springtime! That is the reason for Scouting, and for Sunday school, and for Church.

In the church calendar the weeks from Easter to Pentecost are filled with activity that should lead to new members coming into the church. It is the time for evangelism, for proclamation of faith in Christ, for persuading people to follow the Master. One excellent way to do this is to cultivate friendships — just as the farmer cultivates his crops.

Vitus R. Holt

When Vitus R. Holt left his earthly body while sleeping one night recently, the Burlington Christian Church, the Congregational Christian Home for Children, and Elon College lost a friend and worker. Much of his time and energy had gone into the care of little children. As chairman of the Board of Trustees he kept close to the work of the Home, and when no superintendent was available, he served in that capacity. As a trustee of Elon College he proudly shared his knowledge with that institution, and was pleased with its progress. In the Burlington church he was an influential member.

There were times when some of us thought he went too far in defending the institution he loved and served. Changes came slowly under his leadership. The reason: he served with a loyalty few others felt. When he was sure the changes would benefit the institution, no one was more eager for them than was he.

A layman who loves and shares with his church and its serving institutions is worthy of high honor both in life and death. Vitus R. Holt was such a layman.

Freedom Of The Pulpit

A minister who is not allowed to speak his mind cannot preach. He has nothing to say. The ancient prophets are remembered because they could say, "Thus saith the Lord." They echoed not what the people thought, or wanted, but what they believed God wanted said. Modern ministers must be equally free to receive from the Almighty and pass on words of eternal life. Then the people are fed manna from on high.

News coming this way relative to the freedom of our pulpits is a bit confusing. A sermon preached on race relations Sunday — a sermon that was clear, devout, and loving — made the reader think the minister would have to leave. He left. A pulpit committee was interviewing a minister with the hope of finding a man to be their pastor. A member inquired what the minister thought concerning certain social conditions, and, on being told, said, "We do not want you." It made no difference how good the man was or how effective he was as a leader of church people, he could not speak his mind in that pulpit.

On the contrary one of our most liberal men, one who has served in our Convention for many years, has been serving two churches. Now both of them want to have a full-time ministry, and this good man has been unanimously called to each church. They know his beliefs; and they want him to preach to them even though they may differ radically on some things. He is free to say what he thinks.

Congregational Christian churches have a long history of freedom of the pulpit, and it is to be hoped that the future will be equally blessed.

About * * *

THE WORLD'S LONELIEST PLACE

There are many places on the globe that are known for their extremes, such as heat, cold, noise, and other characteristics, but what is considered the loneliest place is the island of Tristan da Cunha. This island is located between the southern tip of Africa and South America, and the nearest land area is St. Helena, a distance of 1,320 miles, where Napoleon was imprisoned.

Tristan da Cunha contains 16 square miles, with cliffs rising from 1,000 to 2,000 feet sheer out of the ocean except a plateau at the north with a 7,600 foot cone in the center. The island derives its name from the Portuguese Admiral Tristao de Cunha who discovered it 12 years after Columbus' voyage to America. The inhabitants number about 200, and are chiefly descendants of the British garrison stationed there during the captivity of Napoleon, and of settlers from American whaling vessels.

History is vague as to what country claimed the region prior to its occupation by the English in 1816. Since then Great Britian has held the area as a possession. Attempts to break up the settlement by the British Government have failed.

Sheep provide wool for simple knitted clothes, and the surrounding seas supply ample fish. The ground has to be coaxed to raise the staple food — potatoes. Rats destroy grain, and wind and rain damage many other crops. Most commodities, including flour, tea, medicines, paint, and cooking utensils, are imported from England and donated by that government.

There are no banks, for there is no money. Neither are there any written laws. Taxes are paid in potatoes. When the potato crop fails and a supply steamer is overdue, the islanders face starvation.

Ships often come to grief in trying to reach the island. In 1877 occurred the wreck of an American vessel — the Mabel Clark. The islanders showed such great gallantry in saving the crew and supporting them for a year afterwards that the United States Government rewarded the natives for "their gallantry, heroism, and humanity."

Since there is no place like home the outside world cannot adversely criticize the people for living on this lonely island. Happiness and contentment were known and cherished by the human heart before the development of modern conveniences.

C. B. Riddle

Love And Kindness The Heart Of The World

S. L. Morgan, Sr., Wake Forest, N. C.

Sunday before Christmas my son took me to see several neighbors — my first outing in ten days. My aim was to touch and feel the heart of the world. This I did, and was reassured that love and kindness are indeed at the heart of the world.

I felt it in the miracle wrought in the eminent saint Dr. W. R. Cullom, for 42 years head of the Bible department of Wake Forest College, due to celebrate his 92nd birthday January 15. Beside him were two big boxes of Christmas greetings received (some 600 were received last year), and he was thanking each sender "with all my heart", each with a 4c stamp — the cost maybe $35.00. And he was sure messages of love are a good investment.

He had found love at the heart of the universe — even when death lately took a beloved daughter, our postmaster.

I felt the same in Dean-Emeritus D. B. Bryan and his admirable wife. For several years I had felt "sorrow and love" etching something deeper in them than was there years before. Polio had suddenly killed their beloved Elizabeth — leaving two babies motherless. They had become my models in using sorrow to make them finer. Even death, for all its seeming cruelty, brought concealed something that refined and ennobled, "love and kindness" appearing to inhere in the heart of the universe — even in sorrow and death!

I passed the Community House and saw parked cars lining the streets for blocks, coming and leaving. All the town seemed to be doing honor to our banker's fine daughter at her wedding reception — love and kindness going out from the heart of all the community.

Today I feel it as I open numerous Christmas greetings, even from many unknown people in many states, thanking me for a little article urging that three little words, "I love you", be put on each Christmas card sent. Often the writers opened their hearts to the stranger I was, telling how death or some hidden sorrow made them reach out for the lovingkindness of someone who seemed to care.

This half-hour among my neighbors and with my Christmas messages assure me anew that love and kindness are built into the structure of the universe. They are the law of the universe. Obey the law of love and kindness, and all is well. Disobedience will be costly.

That is central in my article in January Home Life magazine, "The High Cost of Bitterness." Love and kindness simply pay; bitterness comes at frightful cost!

A FEW THINGS ABOUT CONSECRATION

As your minister and your fellow-church member, I challenge you and my self to a deeper dedication to the church. Let us all check ourselves on these points:

(1) Have we really found Christ as our personal Savior?

(2) Do we discipline ourselves to observe private devotions daily, taking time out to pray and study the Scriptures?

(3) Do we make it a special point to attend the services of the Church when at all possible?

(4) Do we tithe our income to the Church? (It's not a matter of whether we give "about as much as anybody else". What the "other fellow" gives is his own business. The Biblical tithe is ten per cent.)

(5) Do we try to witness for Christ wherever we are?

(6) Do we look for things which need to be done in the church and volunteer?

(7) Do we try to be friendly and co-operative in our dealings with other people?

—William Joyner
in **The Challenge,**
Liberty, North Carolina

Winchester Church Celebrates 50th Anniversary

On Palm Sunday our Winchester, Virginia, church, where Rev. Robert A. Whitten has been pastor for 22 years, observed the 50th anniversary of its first worship service, March 21, 1909.

"Thy King Cometh" was the sermon topic used by Mr. Whitten. Mr. J. C. Shanholtz gave a historical sketch entitled "Our Early Church." The scripture was read by O. A. Bazzle and C. A. Pugh led the morning prayer. All three laymen are deacons.

Music under the direction of R. E. Pugh included an anthem, **The King of Glory,** by the youth choir; **The Palms** by the senior choir, and a solo, **Open the Gates of the Temple,** by Rodney. Organist was Mrs. C. E. Price, Jr. and Allen Smith served as acolyte.

At the time of organization, Rev. W. T. Walters was the pastor and services were held once a month in a little chapel on the Valley Pike across from Handley school. There were 29 members of the Sunday school and 17 church members. Later the group met at the Friends' church until the Sunday school rooms for the present church were built. The church was organized October 15, 1911, and the church building dedicated August 17, 1913, at a session of the Valley Conference held in Winchester.

Ministers who have served during the 50 years include: Rev. W. T. Walters (1908-1920); Rev. C. A. McDaniel (1920-21); Rev. J.F. Morgan (1922-25); Rev. V. T. Crawford (1925-26); Rev. B. J. Earp (1926-28); Rev. R. L. Williamson (1928-33); Rev. A. R. VanCleave (1933-34); Rev. Ivan R. Smith (1934-36); and Rev. Robert A. Whitten 1936-1959). Mr. Whitten has resigned effective June 30. The church now has nearly 400 members.

Three charter members, Mrs. Henry Barrett, E. W. Cather and Mrs. Lydia Chrismore, are still members.

National Family Week will be observed May 3-10. Materials from National Council of Churches (Dept. FG, Box 301, Madison Square Post Office, New York 10, New York) include: **Pages of Power,** a booklet of family devotions, one for each day of the week, 10c each, $7.50 per hundred; **Family Week Folder** for church and family use in planning observance 5c each, $2.25 per hundred. Churches may wish to get these to mail to each family. There is also a **Family Week Poster** which is 15c.

Order **May Fellowship Day** packet now for your women's group. They cost 50c; three or more are 40c each. Order from: National Council of Churches, Dept. FG, Box 301, Madison Square Post Office, New York 10, New York.

Samuel D. Nelson, Jr. graduate of Elon College in the class of 1954 and recent graduate of the Candler School of Theology of Emory University, Atlanta, Georgia, was recently ordained to the Christian ministry at a service at our Fredonia, Georgia, church, where he is pastor. He is the moderator of the Georgia-South Carolina Conference.

Three communion services were held by Elon College Community Church on Maundy Thursday. At six the high school young people and children, at seven the Elon College students, and at eight o'clock the community at large observed communion at a cross-shaped table. The service of Tenebrae was used, with gradual extinguishing of the lights.

Fifty Years of Christian Witness is the title of a booklet published by our Winchester church on the occasion of its fiftieth anniversary. It contains historical sketches, quotes from seven charter members (one being Prof. A. L. Hook of Elon College), pictures and excerpts from clerks' records during the years. Those interested may secure a copy from Rev. R. A. Whitten, Box 355, Winchester, Virginia.

Every man, at the bottom of his heart, wants to do right. But only he can do right who knows right: only he knows right who thinks right; only he thinks right who believes right. It takes an army of patriotic and order-obeying soldiers to win a war. But only by an army of public-spirited and law-abiding citizens can we hope to win the peace to maintain and remain a great nation.—**Asheboro Lionizer.**

The Evangelism Advocate appeared February, 1959, as the new organ of the Joint C. C. and E. & R. Committee on Evangelism. The editor is Mr. Fred C. Schweinfurth, 2969 West 25 Street, Cleveland 13, Ohio. It is to be published five times a year.

Heard at the Asheboro District Women's Fellowship Rally: We want to pay a well-earned compliment to those who were responsible for compiling our program material for this year. It has not been "above our heads" and we have enjoyed using the packet and gained much good information from it (Mrs. Elizabeth Caviness of Pleasant Grove).

A reception honoring Mr. and Mrs. A. Lynwood Barrett was given on Easter Sunday, their 50th wedding anniversary, by their friends at First Congregational Christian Church, Norfolk. Mr. and Mrs. Barrett now make their home in Florida, but have been faithful members of First Church through the years. Mrs. Barrett was the first president of the Women's Fellowship.

Materials for Pentecost (May 17) are available from the World Council of Churches, 156 Fifth Avenue, New York 10, New York. The packet costs 50c and contains a poster, sample bulletin cover, ministers' helps, and Pentecost message of presidents of World Council. "Christian Unity — Fruit of the Spirit" is the theme for 1959. Bulletin covers are available at $2 per hundred.

THE BUDGET IS NOT SUMS TO ME!

It is children's happy faces;
It is missionaries who tell of Christ in far off heathen places;
It is a Sanctuary to which we go for worship and prayer;
It is the folks we're glad to know, in love and friendship there;
It is the organ's majestic roll, and anthems quite inspiring;
It is the preacher's honest theme of a gospel that's untiring;
It is the altar we call peace, in a world torn with war.
It is the Kingdom of our Lord, when evil has turned to good.
It is the reigning of the Christ in a world-wide Brotherhood.

—Heidelberg E. and R. Church,
Thomasville, N. C.

Cornerstone Laid At Northview

The first church aided by the North Carolina Builders Club, Northview, near Sanford, North Carolina, had a service of cornerstone laying Sunday, March 15. The call to worship was given by Rev. Max Vestal and the invocation by Rev. L. M. Presnell; they serve as co-pastors. Scripture was read by Rev. Clyde Fields, president of the Western N. C. Conference. Prayer was led by Dr. David Shepherd, pastor of the Sanford church. The sermon was delivered by Superintendent William T. Scott. The laying of the cornerstone was done by Rev. Mr. Presnell and John William Brown, the builder. Rev. Carl Wallace of Southern Pines gave the benediction.

"Our Thanks" on the printed bulletin for the service stated:

The Northview Community Church was organized on February 23, 1958. Since that time, through the wonderful support given us from many sources, we have purchased nearly five acres of land and have begun our building. A Women's Fellowship and three Pilgrim Fellowship groups have been organized. We are looking forward to the beginning of our Sunday School, which is in our current planning. We anticipate the service of our Lord through this local church, through the Conference, the Convention, the United Church of Christ, and through cooperative efforts such as the National Council of Churches. We pledge ourselves to work and pray that we may be worthy of so great a fellowship, for this is no less than the Body of Christ.

Our thanks go to the Building-Loan Society, the North Carolina Church Builders Club, and to those individuals who have given so generously. Our thanks go also to the Sanford Brick and Tile Company and the Lee Brick and Tile Company for their donations of brick. We are also deeply grateful to Mr. E. J. Austin, who has designed a building of beauty, and to Mr. John William Brown and his workmen, who labor conscientiously in the construction of this house of God. May God bless these and all others who share with us in this great adventure.

CAROLINA CHURCH NEWS

Gleaned from the second issue of "Carolina Church News," published by the pastor, Grant J. Burns:

Beginning this coming quarter, Carolina is going to use our denominational Sunday school literature throughout the entire school.

The Laymen's Fellowship was organized February 1 with these officers: President, Royal Councilman; vice president, Percy Smart; secretary, Harper Dickens, Jr.; treasurer, Lonnie Thomas; program committee, Calvin Holsenbach, Tommie Murray, George Knight, Jr.

Twenty-two families have subscribed to **The Christian Sun** (Thank you and hope you enjoy it. — Ed.)

SPEND A WEEK IN MAINE

Superintendent W. T. Scott

The Seminar on "World Missions Today" to be held at Old Orchard, Maine, July 1-7 and July 8-14, 1959, offers an excellent opportunity for a minister and his wife to visit beautiful Maine and to share unusual experiences with international Christian leaders. It is hoped that some of our ministers and their wives will be able to attend at least one of the Seminars. The leadership includes Dr. David M. Stowe of the American Board, Rev. Theodore S. Horvath, and Rev. Ralph R. Shrader of the Missions Council. National leaders include Rev. R. A. Hivale of Nagpur, India, and missionaries Dr. and Mrs. Ray E. Phillips and Dr. and Mrs. Henry C. McDowell.

On the southern Maine coast, near famed Old Orchard Beach, the American Board owns a comfortable vacation home. Named "Minnie's Seaside Rest" after the donor's daughter, this house will be the location of the Old Orchard Seminar. The house fronts on a fine sandy beach and has unsurpassed ocean view from its spacious porch and many windows. Many delightful spots are within an afternoon's driving distance.

Cost and Arrangements: The American Board will defray more than half of the actual living costs of the Seminar members during the six days. Members are asked to contribute $15, or $30 for a minister and his wife, toward their room and board.

If any of the readers of **The Christian Sun** are interested in attending this Seminar, they should write directly to Dr. David M. Stowe, 14 Beacon Street, Boston 8, Massachusetts, for further particulars, or write to Superintendent Scott, Elon College, N. C.

Some Women's Fellowship in the Southern Convention sent $5.00 to Southern Union College, Wadley, Alabama, through the conference and convention treasurer. A nice letter of thanks has come to Mrs. F. C. Lester, as president of the Convention Women's Fellowship, from President Walter A. Graham. He says, in part, "Please express not only my personal thanks, but the thanks of all of us here at Southern Union. You will be interested to know that we have the largest enrollment in the history of the college. . . We hope that some of your people will find it possible to visit us some time so that we cannot only show you the progress we are making, but thank you in person for your support."

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

Gaylord B. Noyce, Chairman

TARHEEL CHURCHMEN STUDY GOVERNMENT

The first "Churchman's Raleigh Seminar" ever to be sponsored by the North Carolina Council of Churches will meet Tuesday, April 14. Interested churchmen from North Carolina may hear addresses on issues before the 1959 General Assembly, on social service work of churches, and on Christian responsibility in Government. Among the speakers are Dr. Ellen Winston, head of the Department of Welfare and Attorney-General Malcolm B. Seawell. During the afternoon participants in the conference will have a chance to visit and hear about the work of the Departments of Welfare, Education, and of Labor.

Registration for the conference is at First Presbyterian Church in Raleigh from nine to ten April 14. The morning program begins at ten. The noon lunch is at 12:30. The final dinner is at six, and adjournment at eight. For reservations drop a postcard to the North Carolina Council of Churches, Box 6637, College Station, Durham, North Carolina, or send a card to First Presbyterian Church, Raleigh, mentioning the Churchmen's Seminar. Anyone may come.

Financial Report

SECOND QUARTER 1958-1959

NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter Ending February 28, 1959

WOMEN'S FELLOWSHIP

Albemarle	$ 20.00
Amelia	10.00
Apple's Chapel	70.50
Asheboro	45.00
Auburn	8.00
Bailey's Grove	3.00
Berea	20.00
Bethel	42.00
Bethlehem (A)	10.00
Bethlehem (W)	12.50
Beulah	14.52
Burlington, Beverly Hills	42.00
Burlington, First Church	245.61
Burlington, Lakeview	37.50
Carolina	10.00
Chapel Hill	27.49
Church of Wide Fellowship	150.00
Danville, Va. Third Avenue	67.00
Durham	147.10
Elon College Community	129.65
Fayetteville, Eutaw Com.	25.00
Flint Hill (M)	5.00
Flint Hill (R)	5.00
Gibsonville	20.00
Greensboro, Calvary	48.81
Greensboro, First Church	141.25
Hank's Chapel	27.50
Happy Home	37.50
Haw River	47.50
Hayes Chapel	15.00
Hebron, Va.	15.00
Henderson	45.00
Hendersonville	15.50
Hines' Chapel	45.00
Hopedale	10.00
Hope Mills	10.00
Ingram, Va.	27.60
Kallam Grove	5.00
Lebanon	6.25
Liberty, Vance	62.50
Liberty, Virginia	19.00
Long's Chapel	12.50
Monticello	54.60
Mount Auburn	54.60
Mount Bethel	41.15
Mount Zion	12.15
New Hope	27.00
New Lebanon	120.00
Oak Level	30.00
Pfafftown	9.00
Piney Plain	10.00
Pleasant Grove, N. C.	17.95
Pleasant Grove, Va.	15.00
Pleasant Hill	18.70
Pleasant Ridge (G)	20.00
Pleasant Ridge (R)	48.50
Raleigh United	60.00
Ramseur	48.40
Randleman	45.75
Reidsville	150.00
Sanford, Northview	5.00
Sanford, United	50.00
Seagrove	33.46
Shallow Ford	12.50
Shallow Well	50.00
Sophia	27.40
South Boston, Va. Center	13.75
Spoon's Chapel	6.25
Tryon Con. C. of Christ	250.00
Turner's Chapel	12.50
Union Grove	9.00
Union Ridge	52.65
Union, Va.	40.00
Wake Chapel	25.00
Youngsville	20.00
Zion (W. N. C. Conference)	7.00
	$3,155.09

CHILDREN'S GROUPS

Apple's Chapel	$ 27.16
Durham	26.80
Elon College Willing Workers	3.00
Greensboro, First Church	20.06
Henderson	9.00
	$ 86.02

CRADLE ROLL

Durham	$ 8.60
Union Grove	5.89
	$ 14.49
TOTAL RECEIPTS	$3,255.60

DISBURSEMENTS

United Church Women, World Day of Prayer	$ 81.12
Intangibles Tax	1.10
Expense of the President to Mid-Winter Meeting	132.85
President's Expense Account	23.80
Expense of District Chairman	12.25
Expense of Spiritual Life Department	2.70
Leadership Training Workshop Registration fee for four Delegates	24.00
	$ 277.82

Mrs. J. D. Strader, Sr. Treasurer of Women's Fellowship of The Southern Convention for:

Thank Offering	$ 452.85
Angie Crew Scholarship Fund	204.20
Special Gift to Missions	250.00
Life Memberships and Memorials	30.00
Foreign Missions, Special	25.50
Missions in Turkey	19.85
Japan Sewing Machine	3.00
Rachanyapuram School for Girls	9.00
Friendly Service Projects (4)	40.00
Missions, General Fund	1,943.38
	$2,977.78
TOTAL DISBURSEMENTS	$3,255.60

Respectfully submitted.
Susie D. Allen, Treasurer

Treasurer's Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

Quarter Ending February 28, 1959

Women's Apportionments

Antioch	$ 37.00
Berea, Nans.	25.00
Bethlehem, Nans.	62.23
Bayview	30.00
Bayside	20.00
Central	20.00
Christian Temple	93.75
Damascus	25.00
Dendron	20.00
Eure	14.50
Franklin	85.00
First, Portsmouth	25.00
Great Bridge	25.00
Holy Neck	41.25
Hopewell	5.00
Hunterdale	67.55
Isle of Wight	10.00
Liberty Spring	110.00
Little Creek	10.00
Mt. Zion	7.50
Newport News	50.00
Oak Grove	9.60
Oakland	50.00
Prince George	5.00
Rosemont	150.00
South Norfolk	90.00
Suffolk	250.00
Wakefield	14.00
Windsor	30.00
	$1,382.38

Thank Offering

Antioch	$ 23.00
Bayside	41.43
Dendron	45.00
Franklin	164.61
First, Norfolk	3.00
Hunterdale	53.85
Oakland	86.64
Rosemont	76.80
South Norfolk	238.49
Wakefield	5.90
Warwick	22.78
	$ 761.50

Juniors

Bethlehem, Nans.	$ 10.00
Dendron	.30
Eure	1.35
Franklin	7.50
First, Portsmouth	3.00
Holy Neck	5.00

Hunterdale	7.10
Liberty Spring	13.70
Oakland	5.00
Rosemont	4.00
Wakefield	3.51
	$ 60.46

Cradle Roll

Eure	$ 1.35
Franklin	2.00
First, Portsmouth	1.00
Liberty Spring	10.00
Mt. Zion	1.00
Oakland	25.31
	$ 40.66

Life Memberships

Little Creek	$ 10.00

Memorials

Suffolk	$ 20.00

Angie Crew Scholarship

Cypress Chapel	$ 5.00
South Norfolk	16.35
Suffolk	35.00
	$ 56.35

Children's Home

Shelton Memorial	$ 30.00

RECEIPTS

Balance	$ 274.45
Women's Offering	1,382.38
Thank Offering	761.50
Juniors	60.46
Cradle Roll	40.66
Life Membership	10.00
Memorials	20.00
Angie Crew Scholarship	56.35
Children's Home	30.00
	$2,635.80

DISBURSEMENTS

Mrs. David Shepherd (Packet)	$ 3.25
Treasurer's Expense	3.30
Mrs. J. D. Strader, Convention Treasurer	2,361.65
	$2,367.90
Balance on Hand	$ 267.90

Mrs. Sam P. Frost,
Treasurer

Among regulations issued by the "Three Self Patriotic Committee" in mainland China are the following, reports the Far Eastern Office of the NCC Division of Foreign Missions: "The Salvation Army shall give up all its military regulations; the Seventh Day Adventists shall abolish daily morning prayers; and, all YMCA secretaries shall be assigned to productive labor." The Three Self Committee, an organization of Chinese church leaders, is the only Protestant group recognized by the Mao government.

Treasurer's Report

VALLEY VIRGINIA WOMEN'S FELLOWSHIP

Quarter Ending February 28, 1959

Women's Apportionments

Bethlehem	$ 32.50
Linville	19.00
Mt. Lebanon	16.00
Mt. Olivet (R)	$ 12.50
New Hope	10.00
New Port	5.75
Winchester	70.00

Life Membership

Bethlehem (2)	$ 20.00

Memorials

New Hope (1)	$ 10.00
Winchester (1)	10.00

Angie Crew Scholarship

Mt. Lebanon	$ 5.00
Valley Women's Fellowship	10.00
Balance from last quarter	52.78

Receipts

Women's Societies Apportionments	$ 165.75
Life Memberships	20.00
Memorials	20.00
Angie Crew Scholarship	15.00
Conference Expenses Winchester	10.00
Total Receipts	$ 283.53

Disbursements

G. G. Price, Bond	$ 5.00
Mrs. J. D. Strader, So. Conference Treasurer	220.75
Total Disbursements	$ 225.75
Balance in Treasury	$ 57.78

Mrs. Stella Liskey,
Treasurer

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

The Philippines Mission

5—**Miss Emma Noreen** was in China for 25 years serving as superintendent of the school of nursing and hospital administration in Fenyang in North China. She left there for the Philippines in 1951 and now serves at Brokenshire Memorial Hospital, Davao.

6—**Miss Frances Rodgers** is a retired missionary of the Presbyterian Church, having served 40 years at Silliman University. She is now serving as hostess of the Guest House at Manila, receiving and caring for visitors at Philippines Interboard Office.

7—**Mr. and Mrs. Guy Thelin** (who spent Palm Sunday with the Dick Jacksons in Springfield, Ohio) have visited many times in the Southern Convention. They were in China for 25 years and then went to the Philippines. They work with Southern Christian College, pioneer Protestant school in Midsayap, Mindanao.

8—**Miss Frances Thompson** went to the Philippines in 1937 and has served on faculty of Silliman University College of Theology. She was interned by Japanese 1942-45 and then back to Silliman in 1946. Since 1950 she has been working in heart of Muslim area, training ministers.

9—**Rev. and Mrs. Lloyd Van Vactor** do evangelistic work among professional and student population in Northern Mindanao and Central Mindanao conferences. He travels among 7 church-related high schools. She is treasurer of Pilgrim Institute and works in Christian Community Center.

10—**Rev. and Mrs .Philip Dutton** retired last year after 30 years of service in China and Philippines. "Their commitment and faith led them through paths of greatest need to sacrificial service given quietly and effectively whenever and wherever there was a call for their help."

AFRICA

The Angola Mission

11—**Rev. and Mrs. Gladwyn Childs** have worked in Africa for 35 years. He is principal of Currie Institute, Dondi, the only high school for Africans in Portuguese territory and is official mission representative to the government. His primary interest is in Bible translation. Mrs. Childs is a trained nurse, a native of Switzerland, who still serves in Sara Hurd Scott Memorial Hospital, teaches at Currie Institute, acts as matron and nurse for students, and is unofficial hostess for the mission station.

A Page for Young People Edited by R. L. Milteer

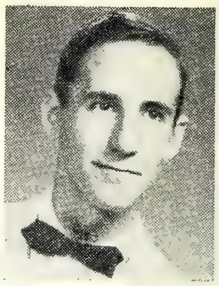
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."


Richard L. Milteer

President's Message

I should like to begin by expressing the feeling of many people that we have a fine Youth Page in **The Christian Sun.** It is good to see the comment and to read the news each week. Richard Milteer is spending a lot of time and effort to present the news of the young people of the Southern Convention in an interesting and appealing manner. We hope that everyone will continue to cooperate with him and to make the news available.

We hope that the Youth Page has served already to inform the members of the churches of the Convention of the work that the young people are doing. The fine articles by the commission chairmen have pointed out many of the things that the youth are thinking about. We hope that our plans and activities have impressed the adults.

Perhaps some people will be interested in the Statement of Purpose accepted by the National Pilgrim Fellowship and applied as one of the foundations of the Southern Convention Pilgrim Fellowship. It is carried at the head of this page.

Through the application of this purpose as well as we are able to do, the Southern Convention organization seeks to lead young people to personal commitment to Christ, his way and his Church, and to win others to him through the Pilgrim Fellowship. We solicit the continued support of the adult members of the churches in our efforts. We need your help and your advice. Most of all we need your interest and your confidence.

It is good to hear from various churches that many of the young people are taking active parts in the Easter activities in their churches. We know that these events always mean much to P. F. members. We hope that we may have some news of these events in this space soon.

I was glad to have the opportunity to meet with the Pilgrim Fellowship of the Elon College Community Church on March 15, 1959. The group there is interested and active. They are having much success in their activities. I appreciate the gracious reception that they gave me.

I hope you will pardon my repeating the request that the young people of the Convention be giving all possible attention to the schedule of future meetings and events. Don't forget the State P. F. Rallies: Virginia, at Richmond on April 5; and North Carolina, at Greensboro on April 12. Also keep in mind the Vocations Conference at Moonelon on April 17, 18, and 19, and the P. F. Officers Training Camp scheduled for Moonelon June 14-20. The P. F. Executive Committee will meet at Greensboro on April 11. We hope that every member will be present for that meeting.

Charles Garren
President of So. Con. P. F.

FAITH

Nancy Caldwell
Bayside, Virginia

The meaning of "Faith" as given in the dictionary is: "Firm and earnest belief." It was this belief or faith that was with Abraham as he took his son up on the mountain to be sacrificed. It was this same feeling that was with Moses as he led his countrymen to the Promised Land. It was this same strength that made the disciples keep on preaching after Jesus was crucified.

Faith brought the Puritans over to this country to establish the denomination from which our own Church started. Faith sends the missionary to distant lands. Faith builds churches and schools and hospitals for people who cannot do it for themselves.

Faith, among the members of our own church, provides us with this building for our worship.

Editor Expresses Thanks

Richard Milteer

It was nine weeks ago that I accepted the job of youth page editor for **The Christian Sun.** I have not once regretted this, or have I become discouraged in my work.

During these few weeks, it has been very inspiring to see the response I have been receiving from our churches. I would like especially to thank each commission chairman, and other convention officers who have been so dependable. Not at any time have any of you failed to hand in your article on time. Dependability and promptness are virtues. I think this shows a continued interest which I hope will prevail.

My deepest aim and objective in this position is to fill the page with articles which will benefit you, and ones which will help your group in its work. This is **your** page. **You** make it possible, through your articles telling others about the activities of **your** group.

I would greatly appreciate articles about your group and what they are doing. I would especially like articles on program materials, suggestions for programs and the like. Ideas which you have used and would like to share with other groups would be extremely good.

I welcome, at any time, your constructive criticism on my work. If you feel that I am not doing my job in the way in which it should be done, I would like to hear from you. I am here to serve you and I can do this best with your aid.

All materials are to be sent to me, Box 78, Elon College, N. C.

May God add his richest blessings to your group, as it continues to work in his name.

Helpful Resources For Local P. F.

I. General Helps:

A. P. F. Program Booklets

1. **Everyday Christians** — Kirk Dewey
2. **Faith in Action** — Theodore Schoonmaker
3. **Living Our Religion** — Oswell R. Warford
4. **Crossroad Decisions** — Henry Rust
5. **God in Our Lives** — Frances Eastman
6. **Because We are Christians** — Harry Stock

($1.00 each from Pilgrim Press; $5.40 for all six purchased at one time.)

B. **Junior High Kit No. 15** (topic material for Junior High groups for entire year) available from Pilgrim Press

C. **Pilgrim Fellowship Guide Book** — 25c from State Office

Adult Advisor of P. F. — 10c from State Office

How to be an Effective Officer — 3c from State Office

High Fellowship Set — $1.00 from Youth Dept., 14 Beacon St., Boston 8, Mass.

D. **Interest Finders** — 1c each from Young People's Department, 14 Beacon Street, Boston 8, Mass.

E. **P. F. Preview** — given by State Office to Key Young Person in each church. Subscriptions, 50c per year from Young People's Department in Boston. (Check to see your free copy is available to your P. F. group.)

Together, 1958-60 — brief outline of programs, emphases and projects recommended by National Council. Copies available from State Office.

F. Slides, filmstrips, and films on many topics are available at State Office. Write to Southern Convention Office for your mimeographed copy of this listing.

II Devotional Guides:

Daily Devotions — 20c per year, National Office, 287 Fourth Ave., New York 10, N. Y.

Lenten Devotions for Young People — 4c each from National Office.

I Believe — Nevin Harner (35c paper bound) from Pilgrim Press.

Upper Room — 5c from 1908 Grand Ave., Nashville 5, Tennessee.

Worship Service Books by Alice Bays, Abingdon & Cokesbury, 1908 Grand Ave., Nashville 5, Tennessee.

III. Materials on "Race Relations"

Broken Mask — Film, black and white, Rental $8.00 from Missions Council, 287 Fourth Avenue, New York 10, New York.

Sense and Nonsense about Race — by Ethel Alpenfels; Youth Fellowship. Programs No. 2 **I Hate Tolerance; I want my Rights . . . for Everyone** in Youth Fellowship Program No. 4 and **The American Way** in No. 6 available from Pilgrim Press.

ADDRESSES YOU SHOULD KNOW FOR ADDITIONAL RESOURCES

American Bible Society
(for films, displays, etc., on the Bible) 450 Park Avenue, New York 22, New York.

American Board of Commissioners for Foreign Missions
(for speakers, helps, materials on world missions), 14 Beacon Street, Boston 8, Massachusetts.

American Missionary Association
(for race relations, missionary college work in the U. S. A.), 287 Fourth Avenue, New York 10, New York.

Board of Home Missions
(for speakers, materials, pictures on home mission work), 287 Fourth Avenue, New York 10, New York.

Church World Service
(our interdenominational world relief agency), 37 East 36th Street, New York 16, New York.

Congregational Christian Service Committee
(materials, pictures, etc. on our relief activities in the world), 110 East 29th Street, New York 16, New York.

Freedom Films, Inc.
(free films and filmstrips on brotherhood), 20 West 40th Street, New York, New York.

Pilgrim Press
(all our denominational Youth Fellowship Programs, materials, books, etc.), 14 Beacon Street, Boston 8, Mass.

United Christian Youth Movement
(Youth Week Kit and materials), 79 East Adams Street, Chicago 3, Illinois.

Office of Recruitment
(Action Commission materials), Congregational Christian Churches, 14 Beacon St., Boston 8, Mass.

Friendship Press
257 Fourth Avenue, New York 10, New York.

Youth Magazine
The Pilgrim Press, 14 Beacon St., Boston 8, Mass.

A TRIP TO MOONELON

The combined fellowship of Zion (W.N.C.) and Turner's Chapel (E.N.C.) young people took a trip Sunday, March 15, to our Moonelon Conference Center. We arrived there at 3 p.m. and went sightseeing over the beautiful grounds. We were impressed with the new buildings, the outdoor chapel, the pond and the recreational facilities.

No one in our group had ever been to Moonelon in the summer and we knew very little about it. There were more than 40 people in our group and all of us enjoyed our day. After looking around Moonelon, we visited the Christian Home for Children, for we had not been there either. We came back from the Children's Home and had a picnic supper in the big building at Moonelon, then we sang camping songs, led by our pastor, Reuben Askew.

Before we left for home, we had a Vesper service and Robert Knowles came over to speak with us. He told us about the summer program at Moonelon, and he made us realize how wonderful and inspiring it would be if we could come to summer camp. When we left for home, most of us were saying to ourselves that "we will be back this summer." We wish that all of the young people would go and spend the day there. I am sure that they would enjoy it as much as we.

INVITATION TO VIRGINIA YOUTH GROUPS

The young people of First Church, Richmond, join me in extending a cordial welcome to all of you on the occasion of our Spring Rally, April 5. We are happy that you are coming to Richmond and will be awaiting your arrival at 2:30 p.m. It may seem a long way to some groups, but we will do everything possible to make your trip worthwhile. We pray you may have a safe journey.

We trust you will experience no difficulty in locating our church at 3000 Grove Avenue. We are within a block of Battle Abbey, the Confederate Museum and the Museum of Fine Arts. If you should have any difficulty, call us at EL 5-3410.

J. Everette Neese, Minister

All that we find out through our search for knowledge God knew from everlasting.

Richard Jackson Speaking at Elon

Christian Leaders Are Needed

Dick Lashley

The need for more full time Christian workers was the theme of an address by Rev. Richard L. Jackson to the Freshman Class of Elon College March 9.

Rev. Mr. Jackson, a former missionary of Fukein Province in China and present pastor of Snowhill United Church of Christ in Springfield, Ohio, drew his text from Luke 10:2:

Therefore, said he unto them, The harvest is truly great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

With this verse as a background, Mr. Jackson explained how Jesus had compassion on the people of his day. He saw them as sheep wandering without a shepherd.

That the same thing is true of people today was pointed out as Mr. Jackson explained that thousands of people today would be saved if only enough Christian workers were available to work with them — to harvest the crop. He pointed out further that new churches are being formed at the rate of one a week with no available pastors ready to serve them. "People would welcome the Word of God if only there were those who would take the Word to them," he stated.

Mr. Jackson pointed out that the trouble we experience in the world today is because we have ignored Jesus' teachings.

However, Mr. Jackson said that people seem to realize that the answer to their problem is a return to God. This is shown by the fact that people are now turning toward the church to seek light and truth in a world of darkness. People's minds are open to religious truths, the harvest is great, but workers are needed to lead and guide them.

According to Mr. Jackson, the answer lies in the homes and colleges of the nation. Parents should try to lead their children to decide on full-time Christian work as their vocation. Some students in our colleges must change from their present field of endeavor and go into study for the ministry.

In pointing out the serious lack of young people who want to give their lives to the service of Christ, Mr. Jackson issued a challenge to Freshmen of Elon College to ask themselves whether it is better to devote themselves to the need of raising mankind to new heights of spiritual beauty, or to settle on a secure form of life without regard to the spiritual matters of mankind.

Vitus R. Holt

Mr. Vitus R. Holt of Burlington, who died at his home in Burlington, North Carolina, March 8, at the age of 67, was the oldest of twelve children of Mr. and Mrs. W. Kirk Holt. His funeral was conducted by Dr. John G. Truitt.

One of the city's pioneer merchants, he attended Elon College for two years before joining the Holt and May business which later became Kirk Holt Hardware Company. He had been president of the Association of Hardware Dealers for the Carolinas, president of the Burlington Rotary Club, and was a Mason. He was also active in the Burlington Merchants Association.

Long an active member of First Christian church, he served for a number of years as chairman of the trustees there.

Mr. Holt was the oldest member of the Board of Trustees of Elon College in point of service, having become a member in 1936.

Mr. Holt's major interest was the Christian Home for Children. His father became a member of the orphanage's board of trustees in 1916 and became chairman in 1918, serving until his death in 1929 which came while attending the dedication of Johnston Hall. Following in his father's footsteps, he was elected to the orphanage board in 1933 and elevated to the office of chairman in 1938.

Survivors include a foster son, Lt. Joseph Clifton Morris, Jr.; six brothers, Corrie, A. Glenn, P. K., George, H. Richard, and W. K.; five sisters, Mrs. J. H. McEwen, Mrs. E. T. Sanders, and Misses Violet, Nellie May and Wilma; and one grandson, Joseph Clifton Morris, III.

This family presented the Home for Children with the $50,000 Holt Memorial Chapel in memory of Mr. and Mrs. W. Kirk Holt four years ago.

DR. SLOAN CHOSEN TO WRITE FOR INTERNATIONAL LESSONS

Dr. W. W. Sloan, a member of the faculty of the Elon College Department of Religion, has been invited by the Abingdon Press of Nashville, Tenn., to write a portion of the International Lesson Annual for 1962. The annual deals with the international series of Sunday school lessons.

The selection to be written by Dr. Sloan will be entitled "Explaining the Bible Text," related to the late Hebrew history and prophets, with material based upon the findings of scholars concerning this section of the Bible.

The invitation to contribute to the Sunday school textbook comes as additional recognition for Dr. Sloan, who has received acclaim for his book, "A Survey of the Old Testament," which is now being used as a textbook in more than 50 American colleges. His book has also been widely used by ministers.

The Elon professor recently wrote a series of articles on Old Testament subjects which are to appear in the 1960 edition of the World Book Encyclopedia. He has also been asked to write another series of "Bible Words For Today" which are appearing in several hundred American newspapers.

MINISTERS' POST LENTEN RETREAT

United Church of Christ
Moonelon Conference Center
Saturday, April 11

The Holy Spirit and the Minister

9:30—Registration
10:00—Meditation led by Rev. F. A. Hargett
10:30—"God's Spirit in the Old Testament" — Dr. L. E. M. Freeman
11:30—Small group discussion
12:00—Lunch
1:30—Hymn sing led by Rev. G. Harold Myers
1:45—"God's Spirit in the New Testament" — Dr. Freeman
2:45—Small group discussion
3:15—Communion service led by Rev. Marlin T. Schaeffer

(Registration fee for the day — $2.50; please notify Miss Dorothy Hampton, 1503 Benehan St., Raleigh, N. C., if you can attend.)

Samuel As Judge

Background Scripture: I Samuel 3:19-21:7.
Devotional Reading: I Samuel 12:1-5.

A PREVIEW

We begin today a series of lessons on the Kingdom of Israel, united and divided. They will be lessons that cover rather long sections of Scripture, and long periods of time. They will deal with people and events. They are what might be called historical lessons. It was Henry Ford, I believe, who said that "history is bunk." But history is not bunk. History is "HIS STORY." God has been in history; God is in history; God will continue to be in history. These lessons, therefore, will be relevant to our day. We can learn from history. From the experiences of other nations we can learn what to do and what not to do. Furthermore the lessons will be biographical, the story of men who made history or who were involved in history. One biblical writer said that "whatsoever things were written aforetime, were written for our instruction. . . ." Let us learn the lessons of history from these lessons on history.

A MAN SENT FROM GOD

"There was a man sent from God whose name was John" — the writer of the gospel of John puts it thus. It can also be said that there was a man sent from God whose name was Samuel. No doubt about that. Samuel was a man of God sent from God and for God. Conceived in prayer, dedicated before birth to God, nurtured by God-fearing parents in infancy, and educated in youth at a sanctuary, and trained as an apprentice in God's service, for many years he was a tower of strength to the people of Israel, and an ambassador for God to the nation. **The strength of the man was his character.** Ability he had to be sure. But his rugged honesty, his integrity of character, his devotion to duty, his refusal to compromise made him great. He was **a great patriot, a great prophet, a great priest, a great pastor.** Samuel stands high on the list of God's good and great men.

A NATION IN PENITENCE

"And they gathered together at Mizpeh, and drew water and poured it out before the Lord, and fasted on that day, and said there, 'we have sinned against the Lord'." They were in a chastened mood. The husky and hated Philistines had made life miserable for them for twenty years. On one occasion, in battle, the Philistines had actually captured the sacred Ark which the Israelites had taken into battle with them as a kind of "rabbit's foot" to bring them good luck. But harassed by the bad luck which seemed to come from possession of the Ark, the Philistines had finally returned it. But the Philistines continued to plague the Israelites and to make life miserable for them. Accordingly Samuel called the tribes to Mizpeh. He boldly reprimanded them for their sins in forsaking Jehovah and in turning their hearts to strange gods. Whereupon the people "poured out water on the ground" a symbol of penitence, and fasted before the Lord. Have we had anything like that in modern times? Is it the custom of nations to confess their sins before God? Sometimes in times of dire peril as in war, nations do become scared enough to observe a day of prayer in a loose and general way, but there is little universality or vitality about it. It might be that the nations of the world could well have a day of confession and penitence and fasting because of their sins.

A NATION WITH POWER

Even as they were gathered together for prayer and penitence, the Philistines came upon them in a surprise attack. But this time the Israelites put them to flight, aided by a terrific thunderstorm which the Lord sent which "discomfited" them. But there was more to it than that. Cleansed and strengthened, the Israelites found new power, new might; they were too much for the Philistines. To be sure "good armies" do not always win all the battles against "bad armies," but there is an elemental truth in this story. A people strengthened by the thought that God is in their repentant midst wins in the end. You may delay a righteous cause, but you cannot defeat it. Morale is often more powerful than military might. There are many today, and militarists are some of the most vocal among them, who insist that America's ultimate defense is a people whose God is the Lord, that righteousness alone can save a nation. This does not mean, of course, that we are to scrap all our armies and navies and planes. It does mean that nations are doomed unless they are sound at the core of their national life. And true religion alone can make them sound.

SUNDAY SCHOOL LESSON

APRIL 5, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A STONE OF REMEMBRANCE

"And Samuel took a stone and set it between Mizpeh and Shen, and called it Ebenezer," saying "Hitherto hath the Lord helped us." By a coincidence — or was it a coincidence? — Samuel set up a memorial stone at the very spot where twenty years before, the Israelites had lost the Ark. **Thus do men, by the grace of God, win victories at the very place where they have been defeated before.** That stone at Ebenezer — the word means "hitherto hath the Lord helped us" — would always be a reminder of God's gracious help and of their dependence on him.

Nations do well to have their memorials, especially their memorials which call to mind the deeds of heroic men, and reminders of God's gracious help. We ought always to be able to tell our children "the meaning of these stones" erected here and there to commemorate great events in history. For nations, like people, are all too prone to forget past blessings and providential deliverances. Our prayer as a nation and as individuals might well be "Lord God of Hosts, be with us yet, lest we forget, lest we forget."

A CIRCUIT JUDGE

"And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel and Gilgal, and Mizpeh, and judged Israel in all these places." This good and great man was what we would call a "circuit judge" going to the places of worship, presiding over the rituals of sacrifice, counseling with the people, settling disputes among the people, offering prayer for the people, encouraging them and inspiring them in righteousness. And also reprimanding them, warning them, pronouncing judgment upon them. All his life he was a tower of strength to them. History has known but one Samuel.

AT OUR CHURCH HOME FOR CHILDREN

House Mothers Have Large Families

Dear Friends:

John G. Truitt, Superintendent

What you wish is that each child in this Home for Children has the best possible care, and comes to life's opportunities and privileges as well prepared as possible. When you see these children you wonder if little Mary is happy, is she learning in school and keeping up with her grade, and is she being taught how to be clean and strong and possessed of good manners; is she being taught how to help others as well as herself, and will she be ashamed of having been reared in this Home and by the folks she finds here, or will she be proud of the Home and of us.

We have here a staff meeting every week, and for an hour and sometimes more we seek to come up with the best approach toward each child and with the answer to the question how may we best do our job. It is a good meeting, and I can assure you that you would be pleased to know the attitude and desires of each member of our staff. It takes real study. Leaders and trainers of children and youth should themselves be trained and very devoted to their jobs. School teachers have to be trained, and they must meet certain standards.

So many little children are forsaken by much-below-standard parents. They are left on whoever-will. They are left, period. "In 1950 the total worth of all private child-caring institutions in North Carolina (I do not have the figures for our other Southern Convention state — Virginia) including the volue of land, buildings, equipment, and investments was $16,600,000.00." In 1957 this figure had risen to $24,400,000.00. This means the need for group child-care is growing, and also that there is improvement in the type of child-care offered.

These quotes are from one of the latest publications of our State Board of Welfare. "It has become more and more recognized that, in order to give the best possible care to the child, the institution must provide a setting for the child where he can receive individual attention." In 1950 the average number of children to a house-parent was 22.4, in other words on the average each house-mother had more than 22 children to look after. In 1957 this figure had dropped from 22.4 to 17.5. And it is contended by many authorities in group child-care that 12 is a maximum number of children which should be placed under the care of a house-mother.

Frequently here at our own Home for Children we run as high as 27 children to one house-mother. That number puts everyone under a strain, but I am inclined to believe that a well trained house-mother with a good personality can manage, on our campus, a much larger number than the "maximum 12." Right now we have more than 23 per house-mother. A few children, two or three in each building, who are below par in several ways can greatly upset the situation. The children in this bracket certainly need help, but are incapable of profiting by the help received as much as most of the children in such homes as this.

Suffice it to say we are here to make a home for each one of these children and every day we have cause to rejoice in the improvement so easily seen in so many. We thank you for your help, and indeed it is, by many of you, great!

REPORT FOR MARCH 23, 1959

MONTHLY OFFERINGS

Amount brought forward			$16,125.45
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 5.80		
New Elam	6.00		
Niagara	2.00	$ 13.80	
Eastern Virginia Conference			
Bethlehem (Nans.)	57.37		
Isle of Wight	24.00		
Portsmouth, Shelton Memorial	8.00	89.37	
North Carolina and Virginia Conference			
Asheville	100.00		
Union (Va.), S.S.	5.00	105.00	
Western North Carolina Conference			
Randleman	7.24		
Spoon's Chapel	4.50	11.74	
Total			$ 219.91
Grand Total			$16,345.36

SPECIAL OFFERINGS

Amount brought forward		$29,263.05
J. H. Webster, Pittsboro, N. C.	$ 5.00	
Joseph L. Owens, Suffolk, Va.	50.00	
Philathea Class, Suffolk Christian Church	5.00	
Woman's Fellowship, Pleasant Ridge Cong. Christian Church, Guilford College, N. C.	16.00	
Maude Hedley Bible Class, Rosemont Church	15.00	
Collins Grove Sunday School	26.16	
Women's Fellowship, First Cong. Christian Church, Greensboro, N. C. — Easter Offering	105.00	
Senior High S.S. Class, Union (Va.) Church	2.00	
Truitt Bible Class, Asheboro Cong. Christian Church	10.00	
Ladies' Bible Class, Henderson Church	25.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	5.00	
Women's Fellowship, Damascus Church, Sunbury, N. C.	25.00	
Mollie Savage Circle & The Ladies' Star Class, Bethlehem (Nans.) Church	3.00	
Service Club, Emmanuel United Church of Christ, Meadville, Pa. — Friendly Service Gift	15.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	3.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	15.00	
In Memory of Vitus R. Holt	10.00	

Buck Hills Falls Through The Eyes Of A Layman

Have you ever been in a group that spoke with familiarity of a place or event to the extent that you were afraid to ask to have it explained in more detail lest you might show your ignorance? Such was the feeling I must admit I fostered about the Buck Hill Falls Annual meeting prior to going there myself this year. So, for those who have shared my seat in the darkness, I would like to attempt to enlighten you a bit on Buck Hill Falls and some of its implications.

I suppose the first thing a person is interested in when going to a strange place is where it is and what are its physical characteristics. I had the pleasure of traveling with Supt. and Mrs. Rymph who were a great help to me. We "planed" to New York, "trained" to Cresco, Pa., and "limosined" to "The Inn."

To me, calling this fabulous Hotel, high on one of the Pocono Mountains, "The Inn," is a gross understatement. When I thought of it before, I was always reminded of the Bible passage: "And there was no room at the inn." Not true here at Buck Hill Falls. There was room aplenty and facilities were superb. The people working there all had 14-carat hearts.

The so called Mid-Winter Meeting is composed of several meetings, led and directed by the "top brass" of our denomination. The state and conference superintendents attend their own planning sessions. Also the Christian Education leaders, the National Women's Fellowship, the Council for Social Action, etc., all enjoyed their own separate meetings. The entire group of some 350 persons then had the pleasure of dining together each meal in one large dining room with the best food available.

I attended the Laymen's Fellowship sessions and found them most inspiring. I think the most memorable part was the cross-section of personalities that made up the group of Presidents from all over the U. S. including Hawaii — men dedicated to the Christian way of life and living it in their lives back home. The boy from Florida was a certified public accountant, the gentleman from California, a negro, managing a public service organization (and a real inspiration to us all) the Iowa president, a mayor of his home town, the man from Nebraska, a farmer who flew to Buck Hill Falls in his own private plane.

These are just a few of the individuals and personalities that will stay in my memory, and will represent a challenge to me that won't soon be forgotten.

Charles D. Armstrong
in Congregational Kansas

The Community Church of Chapel Hill, whose minister, Rev. Charles M. Jones, is a member of our Eastern North Carolina Conference, invites friends to attend the dedication of its new building on Purefoy Road, off Mason Farm Road at 11:00 a.m. next Sunday, April 5. At 2:30 "open-house" will be held. Monday, April 6, at 8:00 p.m. Dr. James T. Cleland, Dean of the Chapel, Duke University, will speak at the new church on "The Church in the Community." Sunday, April 12, at 7:30 p.m. a Children's play and chorus will be presented.

In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Robert Blue, Jr.	5.00	
In Memory of Ralph M. Holt	5.00	
In Memory of Mrs. Mary E. Sanders	3.00	
In Memory of Ralph M. Holt	10.00	
In Memory of James W. Ingle	10.00	
In Memory of James W. Ingle	10.00	
In Memory of James W. Ingle	5.00	
In Memory of James W. Ingle	10.00	
Special Gifts	20.00	
Total		$ 483.16
Grand Total		$29,746.21
Total for the Week		$ 703.07
Total for the Year		$46,091.57

GUESS WHO SAID THIS

The following came from the recent edition of a church newsletter:

Have you done your part? Let us face the question. We have approximately 190 members on the Sunday School roll yet last Sunday's attendance was only 139, 51 less than the number on roll. We turn out for Christmas treat night proving that we use flimsy excuses for not attending church and church school.

Have we forgotten the wrath of God. We teach the love of God so much that I am afraid we have forgotten his wrath.

Another thing I notice on Sundays is the number leaving after Sunday school. Sunday school is not church; the Sunday school is only a part of the church. Church school and worship are each parts of attending church. The number leaving after Sunday school is an indictment of your pastor. If worship is so poorly led by me that you are bored won't you tell me, perhaps we could improve. It makes me feel rather bad to see the rush, after Church school hour, homeward. Last Sunday we had 139 at Sunday school; I am sure 50 left after Sunday school hour.

Let us strive to improve our Church. Let us do some serious self-studying and seek to improve our church. This was not written to indict anyone, but written in the hope that we might seek to improve our church and its spiritual health. Just as we sometimes need a doctor to tell us what is wrong with us, so our churches need to examine themselves. These criticisms are reasonable and just. Let us honestly accept them and strive to be obedient to Jesus Christ our Lord and Saviour.

STEWARDSHIP CONTEST WINNERS

The Stewardship Committee with Street Morgan as chairman sponsored a "Time-Talent-Treasure Stewardship Contest" at the Asheboro Congregational Christian Church during February and March.

Carol Smith, age 10, submitted a poster. Gilna Nance, age 10, submitted a poem, Clyde Pell and Alton Williams each submitted a poster, Mrs. Frank Brower submitted a poem, and Mrs. Roy Moore submitted an essay on stewardship.

Carol Smith, Gilna Nance and Mrs. Roy Moore were given Bibles by the Stewardship Committee for excellent work. The Bibles were presented at the Sunday school hour on Easter.

We Are The Audio-Visuals

And, we are quite a family. . . . You probably know all of our names, but I wonder if you really know us . . . know all about us . . . our likes and our dislikes . . . our reason for being . . . and for wanting to be used.

> Since I am the oldest in the family, I have the honor of being presented first. **I am a picture.** Some people call me a visual aid. . . I am really a teacher's aid and have been these many long years. In fact, I've been around so long some just take me for granted.

Editors select me to put across ideas in their magazines. Teachers use me to put meaning into words, and to help make the unknown known. . . Church Schools choose me to help their walls speak to young and older folks alike . . . and to reflect the seasons or special days of the year. . . . At least I like to think they choose me purposefully. . . .

> I want to move around from room to room so that I feel that I am really serving. . . . I feel neglected if left in one place too long. . . .

I am quite thrilled when church school workers are aware of the need of caring for me. . . They say "Clothes do not make the man, but they certainly help his appearance," so the selection of a frame helps to enhance my beauty and to bring out the best in me.

> Someone with a flare for organization can be a good friend to me. . . . I like to be in the right place at the right time. . . . File me by number or subject or title just so I can be found when needed. I want to be kept clean to remain attractive.

What a happy day it was when it was discovered that we could be projected on a screen to serve larger audiences and help in so many ways. As a picture I am called a **Non-Projected Visual**. . . . Yet I can join with other members of my family who are called projected visuals when used in an opaque projector. . . . I get so enthusiastic about all that an opaque projector can do for me that I am apt to go off on a tangent. . . . I really want you to meet some projected Visuals. . . .

> **I am a Stereopticon Slide** and the older on my side of the family, and often considered old fashioned and very much out of date . . . yet some of the best reproductions of art masterpieces are only available in this my media. Our most popular member is the Kodachrome or 2 x 2 inch slide. . . . As slides we are most useful to the creative person and really quite versatile . . . because we are individuals and persons using us can be selective. . . . We, like our sister **picture** want to be properly cared for . . . labeled and marked so that we do not cause embarrassment when used. . . . We prefer to present a smooth running performance and especially so if used for worship. We like users to be skilled in the art of handling us. Yes . . . we are still pictures but we speak louder than a thousand words.

Before I, **the Kodachrome,** was grown up, folks found a new way to help me to serve and I found myself a part of the filmstrip branch of the family . . . so I want you to know something about this popular fellow. . . .

> **I am a Filmstrip** . . . easy to handle and work with but I am fussy because I do not like to be handled so that my face is smudged and scratched when I appear on the screen and I must because I am of no use otherwise. . . . I want a little container all my own but do no one any good if left there . . . usually I have a long story to tell and that story wants to stay with me.

Then, came the day when I teamed up with my "better half," the **Sound Recording.** Alone it is doing a good job, but together we feel that we can do even better than either of us alone. As an **audio-visual** team we often add realism and meaningful expression plus a professional touch. . . . As a teaching team we think we can do a very good job . . . we do not try to compete with the motion picture because it too has a special job to do. . . . Yes, **I am a film** and on the screen give the illusion of motion so viewers can identify themselves with those whom I portray seeing themselves as others see them. . . . I am glad for a chance to speak for myself because I am a most mistaken personality . . . the mention of my name usually means entertainment and for my job in the church I want to be used for something much greater. . . . I can help tell about the church's work around the world and carry the message of Christ and His Church to other lands. . . . I am only one of this great family and do not want to be used to the exclusion of the others.

> **Yes, we are Visual Aids** . . . and we hope we can help to stimulate thinking, change attitudes, and motivate people to action and aid in teaching in many ways. . . . We take real pride in our job . . . we want to be properly introduced and skillfully presented . . . we really do not mind in the least if we are talked about after we have finished our task, in fact we often encourage it. (There are times, however, when we feel we have done a job completely and prefer silence. . . . That's up to the leader to decide.)

Because churches invest money in us we all want to be well cared for, adequately housed, we are all allergic to dust and I guess it is just our nature to show up blemishes and scratches on the screen if not properly handled. If you borrow us or own us, we pray that you will be gracious unto us. . . . We would like to live as long and useful a life as our maker intended for us. Try us . . . we are good servants or aids.

WE ARE YOUR AUDIO-VISUALS

—**View Sounder**
Bureau of Visual Aids
United Church of Christ

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Miss Lila Newman 3-60

VOLUME 111 APRIL 7, 1959 NUMBER 14

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

—Longfellow

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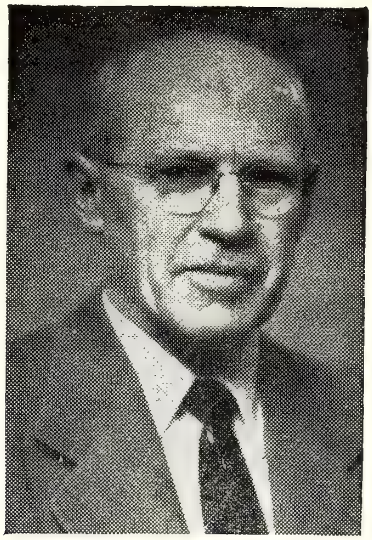

DR. LEIPER FINISHES SERVICE TO MISSIONS COUNCIL

Dr. Henry Smith Leiper, Minister and Executive Secretary of our Missions Council since 1952, finished his term of service April 1. Friends in the Southern Convention, where he visited our annual Conferences, will join with Dr. Henry E. Robinson in paying tribute to him thus: "Because of his wide interest and broad contacts Henry Smith Leiper must be considered as one of the outstanding leaders of the Christian world." (See pages 4 and 12 for additional tributes.)

Dr. Leiper has been appointed Director of the Department of Religion of Chautauqua Institution, Chautauqua, New York, where he will be responsible for an extensive religious program, including weekly services with world renowned speakers.

Here And There Among The Churches

Revival services begin at Long's Chapel next Sunday. Rev. W. M. Loy, pastor, will be assisted by his son, Rev. J. C. Loy.

$1096 was the offering Easter Sunday at our Asheboro church, where Rev. Clyde L. Fields is pastor. 230 were present for Sunday school and 238 for church.

Thirteen new members were received into our Eutaw church, Fayetteville, at Easter. The junior and senior choir members and their families had a picnic supper at the church last Wednesday.

Apple's Chapel Fellowship Hall, in the basement of the educational building, has recently been painted and floor tile laid. The work was done by the men of the church in time for Easter.

Danny and Leonard Bruce are two members of Great Bridge church who are confined to wheelchairs. These boys serve their church by helping to publish the attractive News Bulletin.

Virgilina young people were guests of **Third Avenue, Danville, young people** March 22, returning a visit the Danville group had make to Virgilina. They met for supper, shared the youth program, and then attended evening worship together.

A novel way of raising money: The Laymen's Fellowship of Shelton Memorial, Portsmouth, is collecting used but still usable books for a "book sale" to be held in the near future. Proceeds will be used for the group's gift to Moonelon Conference Center.

Plans for vacation Bible school at **Union Ridge** are already under way. The date will be June 8-12 and the directors will be Miss Kara Graham and Mrs. Nannie Keck.

New members at Union Ridge on Easter Sunday included 17 by profession of faith and five by letter of transfer. Two of the latter were the minister and his wife, Rev. and Mrs. Winfred Bray.

Last Sunday **Rev. John Graves completed his interim ministry** at First Christian, Burlington. He has been serving the church since Dr. Henry Robinson left last fall. Rev. Robert Kimball, the new pastor, is expected to be present for the service next Sunday.

Seven members were received at Bethlehem in the Valley of Virginia, Easter Sunday, four on profession of faith and three by transfer. The baby daughter of one of the couples joining the church was christened. 156 were present for the service. Rev. Charles K. McFarland, student at Bridgewater College, is the pastor. Five laymen from this church attended the E. and R. Consistorial Banquet at Woodstock last Tuesday evening, where Rev. R. C. Synder was the speaker.

Three of "our" **ministers** participated in Burlington union Good Friday service, which was held at First Christian church. **Rev. W. J. Andes,** Elon College Community, who spoke on "The Fourth Word," **Rev. Lonnie Carpenter,** First Evangelical and Reformed, who presided during the third hour, and **Rev. Wayne Fouts,** St. John's United Church of Christ, who spoke on "The Sixth Word."

Associated Church Press met in annual session in New York City last week. The editor of this paper had the privilege of attending the sessions.

Pilgrim Fellowship of new Portsmouth church were guests of Great Bridge Pilgrim Fellowship Sunday evening, February 22. Following a candlelight service in the church the group enjoyed refreshments and games in the home of Mrs. Betty Sawyer.

Hymnals in memory of Ruth Seabury were dedicated at the spring session of the Prudential Committee of the American in Boston March 31. The new **Pilgrim Hymnals** were the gift of members of the Prudential Committee for use in the American Board prayer room at 14 Beacon Street.

Summer church recreation program is to be sponsored by the Berean Class at Great Bridge, Norfolk, Virginia. One night a week the Fellowship Room will be open for teenagers to use and another for children through 12 years of age. Ping pong tables will be erected and other recreation facilities provided.

Rosemont church had record attendance of 741 on Easter, with 207 of this number present for the evening service. Total offering was $963.37. $215.00 of this is special offering for foreign missions. At the evening service 13 persons received baptism. A total of 25 new members have been received this year under the ministry of Rev. Walstein Snyder.

Volume 111 Number 14

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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FAMILY LIFE CONFERENCE

Another well planned conference on Family Life counselling sponsored by the North Carolina Council of Churches has been set for April 20-21 in Durham. As was the case last year, the sessions will be held in Temple Baptist Church.

Theme of the Conference is "Improving Our Practice." Principal speaker is Dr. Richard N. Hey of the famed Marriage Counselling Bureau in Philadelphia. A Baptist minister and former chaplain, Dr. Hey has for the past several years been associated with Dr. Emily Mudd in his present position. An excellent staff has been assembled to work with Dr. Hey in the Durham Conference including Rev. Paul Wesley Aitken, Dr. Eleanor Easley, Rev. Marvin Vick, Mr. John Bragg, Rev. Bill Brantley, Rev. Daniel Sapp, Rev. Bernard Meece, and Rev. and Mrs. Herb Waldrop.

Rev. Harold Minor is Chairman of the Council's Family Life Committee which sponsors the program. Sessions begin at 10 a.m., Monday, and conclude with lunch Tuesday. Registration (payable either in advance to the Council office or at the registration desk) is $3.00. Advance copies of the program can be obtained by contacting Mr. Minor, Box 6667, College Station, Durham, N. C.

STUDY EMPHASIZED BY HOPEWELL WOMEN

The Hopewell Women's Fellowship conducted its Bible study on the book **We Believe** for five consecutive weeks in January and February on Wednesday afternoons. Mrs. M. E. Taylor taught the lessons, and by a thorough study of the book the women came to a fuller understanding of what they really believe.

The women observed World Day of Prayer at the church at 10:00 a.m. with prayer and meditation and at 8:00 p.m. met with the churches of the city at First Christian Church for the World Day of Prayer service.

The mission study books were reviewed at an all day meeting March 3. Mrs. M. E. Taylor, the pastor's wife, reviewed **Middle East Pilgrimage** in the morning. After a covered dish luncheon the book, **Christian Concern of North American Neighbors** was reviewed by Mrs. Raymond Hollowell. Everyone enjoyed the book reviews and the fellowship.

NATIONAL CHRISTIAN

College Day

Next Sunday

REMEMBER

Elon College

in your church

in your prayers

in your will

Send to ELON COLLEGE

your young people

your gifts

Applications are now being received for college year 1959-60.

For information write:
A. S. Hassell,
Director of Admissions,
Elon College, N. C.

Twenty joined Church of Wide Fellowship, Southern Pines, on Palm Sunday. Nine of these were baptized on Maundy Thursday. This church had a sunrise service sponsored by the church school, with J. R. Howe as speaker.

NATIONAL CHRISTIAN COLLEGE DAY
April 12, 1959

National Christian College Day is observed in our churches next Sunday. Some churches will use student and faculty members from Elon College in their services. Others will plan special activities for college students in their midst.

Watch three members of our denomination serve as a panel on "Frontiers of Faith," NBC television network, Sunday afternoon 1:00-1:30 (note new time). They are: Dr. Truman B. Douglass, executive vice president of our Board of Home Missions; Rev. Thayer A. Greene, minister of First Church, Amherst, Massachusetts; and Dr. Barnaby C. Keeney, president of Brown University and a member of Central Church, Providence, Rhode Island. This program will be produced under the guidance of Dr. Everett C. Parker, director of our Office of Communication. The topic will be "Higher Education."

A. Knighton Stanley, senior at Talledega College and son of Superintendent Rev. J. T. Stanley of Greensboro, has been awarded a coveted Woodrow Wilson fellowship for graduate study in philosophy at Boston University. He is the first student at Talladega College to be the recipient of a Rockefeller Foundation Theological Scholarship which may be used to study theology at Yale University.

Fourteen Points For Supporting Our Church Colleges

1—They are ours.
2—They develop clean honest character.
3—They teach and practice Christianity.
4—They develop a keener church conscience.
5—They are operated by men of our own faith.
6—Their policies are determined by the church.
7—They have reached a high state of educational efficiency.
8—They develop a true standard of success in the individual — service and stewardship.
9—The products of their halls are in ever increasing demand.
10—They foster brotherly love without the expense of the fraternity and sorority.
11—They give more in return for the money expended than any State school.
12—They are the source of the future church's wealth and leadership.
13—Our patriotism and loyalty demand that we support our own schools.
14—The life and character and career of our children are too precious to risk them in the hands of any State or other organization.

—A. L. Sellers in
Spoon's Chapel Bulletin

Tragedy In Tibet

Communism Chinese style is now being tested in Tibet as Communism Russian style was tested in Hungary in 1956; and the substance is the same. The right to freedom as we know it is not permitted wherever Communism can have its way, and any desire of a people to maintain their religion or government according to their own ideas must be crushed immediately at whatever cost in human suffering and bloodshed.

The people of Tibet are said to be backward because they do not use wheels for transportation and industry. Old customs still prevail in this land on top of the world. People struggle for a living, and spend much time in religious observances rather than in a mad search for pleasure and profit. Their Dalai Lama is not only the head of the government of Tibet, but he is believed to be the present-day incarnation of Buddha, and is therefore worshipped as God. In the present rebellion of the Tibetans against the government of Communist China, the god-king has been dethroned by the Chinese and the Panchen Lama elevated to rulership over those who do not want him.

News from this far corner of the earth is scanty, but it does indicate that several thousand people have been killed by the superior weapons of the ruthless Chinese, and that rebels are still fighting in remote areas. India is being stirred by this situation in Tibet as nothing in world history has stirred that neighbor of Tibet in recent years. Asia is seeing for the first time in its own area just what Communism really means to freedom-loving people whether those people are in Asia or Europe. It is to be hoped that the news will cross Africa, and that we of America will learn the lesson that freedom must be maintained while there is a chance.

This I Believe

In this issue much space is being given to the consideration of statements of faith. Every person should be able to say with some assurance, "This I believe." The substance of that belief will vary from one person to another, for no two people are alike, and they should not try to think alike. God gave to each a mind, and he expects that mind to be used.

Dr. Brown, one of the editors of the **United Church Herald** our new denominational paper that combines **Advance** and the **Messenger**, in a recent issue of that excellent publication, gives a fine explanation of what a creed is supposed to be. He begins by describing a service in a Congregational Christian church where the statement of faith was eloquently and fervently given as a declaration of the Christian Gospel, not a sort of strait-jacket into which all should be put for conformity. This, he says, is the way a creed should be used. It then becomes a testimony of the things surely believed at least by segments of the Christian family through the ages.

On the back page of this paper will be found the statement of faith that is to be presented to the United Church of Christ for consideration. It will go before the General Synod at Oberlin College (Ohio) in June, and if adopted by the Synod will be presented to the churches for consideration and vote. It must be remembered that the statement that will go to the churches may not be the same as that being presented to the Synod, but the present draft is being printed now so delegates can talk with members of the churches about it before going to the Synod meeting.

It is easy to discover that this statement of faith, creed, if you like, is quite different from the ancient creeds. It is in modern language and form, but what all Christians will want to know is, Does it contain the essentials of the Christian faith? It cannot, of course, put into words everything that is believed by everybody. But it should state concisely the major things that are the beliefs of the majority of people in the United Church of Christ, and should be a clear-cut witness to the Christian faith for all people everywhere. If adopted and put into our literature, it will be used not only in America, but in the British Isles, on the continent of Europe, in several countries in Africa, by many in India, in Japan and the islands of the seas, and eventually, we hope, in China and Russia. Will this statement cause all these peoples to feel a closeness to God and the human family? Will it make them want to worship Christ and serve fellow-man? If it meets this kind of test, it will be a fine confession of faith and a step forward for the union of Christ's followers around the world. Study it prayerfully.

Those New Church Members

Many of our Convention churches were blessed at the Easter season with new members coming into the fellowship. "Christian character" is the only test we make for membership. The pastor and deacons should have been reasonably sure that each candidate possessed this intricate and valuable quality before being recommended for membership to be voted by the congregation.

But what will happen to these young Christians after Easter? Many of them were new-born babes in Christ. They have never tried walking, running, working for Christ in his Church. Will they be assured again and again that they belong in the church family, that they are wanted, that they can do some things now and more later? Will there be loving care for those who now must meet temptations like a Christian? Or will they be left alone to make their way as best they can, and then criticized later if they blunder?

To receive young Christians into the Church is a grave responsibility — and a great joy.

"Footprints...Sands Of Time"

The retirement of Dr. Henry Smith Leiper April 1 as Minister and Secretary of the Missions Council is a reminder of Longfellow's Psalm of Life in which he speaks of "footprints on the sands of time." The footprints are clearly marked for those who know this world-renowned servant of Christ who has aided greatly the denomination of which he is part, the formation of the National Council of Churches in North America, and the World Council of Churches. Like the woman who emptied the alabaster box of ointment on the feet of Jesus, "He has done what he could." And that was tremendous! It will be told of him for generations to come.

Walkers by the seashore know that their tracks will not remain for long. The tides inevitably come, the sand is smoothed, and other tracks are made. Man moves on, and another takes his place. Our good man Leiper has another place to fill when he has gone from our denominational leadership. May his days be long, and filled with abundant happiness and success.

When Economy Is Sinful Waste

S. L. Morgan, Sr., Wake Forest, N. C.

I have continued all my life to be a slave to the pathetic economy forced on me by my childhood poverty. My patched clothes were my mother's touching appeal to wear my clothes with care. The two or three eggs I took to the post office-store to exchange for a postage stamp or two when I had no money burned into me for life the value of pennies. Even to the present it has seemed to me sinful to spend a penny idly. To save it for God and the good it can do has been a matter of conscience. Through many of my mature years, while tithing my income, I often used the long end of a shoestring a week or so to put off buying a new pair. I knew then, and know better now, that such pinching of pennies at the cost of precious time is sinful waste.

Equally so was my declining at times a proferred increase in salary from a church able to pay more — although many a pastor, I'm sure, would be more loved and successful, if he'd refuse a fat salary to let his people feel he wanted to be one with them in their battle with want.

Gradually, and by the middle of my ministry, I came to a wiser view of Christian economy. Some of my great churchmen helped me to such a balanced view. One of the noblest laymen I've ever known, my leading deacon-financier, himself maybe a millionaire, gave me my first great lesson in Christian economy. I chanced to tell him that I had spent a day or two largely polishing and setting up the stoves then used in the parsonage, help not being available. "Not that I'm above such work," I said, "but your pastor should not spend his time doing what any Negro servant could do better than I."

"You are absolutely right", he said. "Get you a good servant — two if necessary; and I'll see that the church raises your salary to cover the cost." He did. Sunday morning the deacons offered a resolution to give me a large increase in salary. I had declined before. My concept of wise economy as God's steward was growing clearer.

He drove this principle home for me by the story of his own experience. "I came to this town", he said, "as secretary to the head of a great growing corporation. He paid me a small salary mainly to write his letters. Later I asked him, 'What would a good woman secretary cost you?" "About $125 a month", he said. I said, "Don't you think I would be worth more to you helping you in the big business of the firm?" "I believe you would", he said. The secretary was employed, my friend was released for larger things, and in a few years became a great business executive, and in time the leading churchman and philanthropist of the young city. He helped to make me ashamed of wasting time on trifles or pinching pennies at the cost of a minute that could be used productively. Yet rigid economy in spending and liberality in giving have continued to the present one of the laws of life for me.

My later concept of consecrated time for the minister was that expressed to his pastor by one of the greatest laymen of a southern city, himself a millionaire business and civic leader. His pastor told the incident.

He said, "I rang his phone one day, and said, 'I just wanted to find if you are in your office; I want to come to see you.' When I got to his office he said, 'Now let me say it once for all; when you want to see me, don't you come to my office. Ring me, and I'll come at once to see you. As pastor of my church and as a minister to souls in the city, your time is more valuable than mine.' "

So every minister should feel; that he is in the biggest business in the world, his time more valuable than that of the biggest businessman. Hence that the "pinching of pennies" at the cost of time and energy is sinful waste.

That was central in my mind once when I accepted a car presented me by my church. A churchman from a distant state noticed that I did not thank the church — not for the car. I thanked it for the high value set on the time of the pastor. "You have said to me by the gift, 'Your time is valuable; we want you to move and move fast; reach as many people as possible with the ministry of religion.' I thanked the church heartily for that evaluation of their pastor's time.

Every pastor should teach his people that great concept of the minister's time. Godly laymen, in turn, will do a great service to the minister and the cause of religion by openly holding up this high evaluation of the pastor's time and energy.

About * * *

LEGENDARY CHARACTERS

It is a curious trait of the human mind that a legend can be repeated until it is accepted as a historical fact. This is best illustrated in the cases of King Arthur, William Tell, and Robin Hood who are familiar to most children who attend the movies.

It may be asked how such characters in drama could have come to be thought of as real persons, but Sherlock Holmes, Sam Weller, and Tass, to name only a few, have almost come to be so considered.

In more recent times pen names of many writers are so well known that many adults, and most children, find it difficult to name the real persons. O. Henry was William Sidney Porter, the North Carolina-born story-teller. The fictitious or pen name, Mark Twain, is more familiar than Samuel Clemens, the real person. Clemens created Huckleberry Finn, also Tom Sawyer, and millions who have enjoyed these delightful characters have come to think that these boys once lived.

Joel Chandler Harris was a Georgia-born teller of stories of his native South, but the famous editor and writer is best known as Uncle Remus. Thousands of mothers who have read Harris' Br'er Rabbit and other stories to their children will readily admit that most of them think Uncle Remus was a living person.

There are other cases, and as the decades and centuries pass, many created names may, like King Arthur, William Tell, and Robin Hood, be thought of as real persons.

In three subsequent appearances of this column, King Arthur, William Tell, and Robin Hood will each be separately treated for the benefit of young readers . . . and adults, too, who in their childhood may have thought that William Tell actually shot an apple from the head of his son.

C. B. Riddle

THE HALE COOKS HOME ON FURLOUGH WRITE ABOUT

Service In India

Rev. and Mrs. Hale Cook and their five children arrived in this country in January from India, health conditions causing them to return for furolugh at this time. Mr. Cook is a medical doctor as well as a minister. Elk Spur and Rocky Ford churches will remember him for he visited the Allan Gleasons while they served those churches.

Excerpts from Mr. Cook's recent letter:

Many people have said to us: "What a sacrifice you are making to go to the Mission Field — no education for your children." Yes, there are some things we must give up, in part or in whole for the joys of Mission service, but in India education for one's children is no longer one. Kodaikanal School in South India and Woodstock School in the North are as fine as the best American schools. And here is a service which some of you readers might seriously consider: these schools need teachers. Though you may not be able to stand hot climates, or cannot learn foriegn languages well, or cannot plan on a lifetime of service abroad, yet here are chances for a term or more of real service, teaching children of missionaries, business people, State Department people, and those Indians who want to prepare for American College education. Let me know if you might be interested, or know anyone who is, and I will put you in touch with the right persons for further details.

All the Vadala folks were very happy to see us back, (following a stay in Vellore in an effort to regain health) and there was certainly plenty to do. Dr. Devadhar had done a superb job of carrying on the Hospital, as the only doctor much of the time. One of my most important jobs, whose outcome I still do not know, was to help him find adequate help. Mr. Cherian had finished his first year of leprosy control work, showing real achievement. Miss Misal, our young Health Visitor, had returned from her training a little while before, and was taking on the responsibility for the Infant Welfare and School Health Service well. Since several of our nurses developed illnesses or pregnancies in December, she worked in the Hospital for a month, with our retired Health Visitor carrying on for that time. This is typical both of the need for more trained personnel in Vadala and the way in which all units cooperate to see that service is maintained at the best possible level. Also just come were our newly trained laboratory technician and x-ray technician. Just in time for him our Fisher 50 ma portable x-ray was installed and our generators hooked up. And the 60 acres of fine farmland at Gorapur, 2 miles east of Vadala, which has been given for leprosy work, had been nicely planted, and the house there roofed and otherwise fixed up for the 5 families who are there to care for the land. The big well which for 60 years had been waiting to be walled in so that each rainy season would not refill it with silt was now safely walled and ready to irrigate crops. Around it stood some of the finest sorghum I have ever seen. The staff quarters for 4 public health and hospital workers were nearly finished (lacking only roofing which we were fortunate enough to secure quickly through the District Collector's helpfulness). And the second doctor's bungalow was also near completion. The Hospital,nurses' quarters, and Dr. Devadhar's home were wired to the generator. So much indeed had been accomplished in my absence. But there were plenty of problems also! A misunderstanding had led us to assume the mass-miniature chest x-ray camera had arrived, free of duty. The money saved for payment of duty, etc., was therefore used to pay for the wiring of the Hospital and quarters. THEN we discovered not only had the camera NOT arrived, but that it was sitting on the docks in Bombay since August, gathering demurrage because some shipping clerk had failed to send us the papers! Apparently this sort of error is so common that the Company has a specific clause in its contract exempting it from damages if such happens. And there was plenty of duty. So we have had to go into debt to get the camera. And that is not all! While I was not around to keep track of the building the supervisor proved inadequate and there was sufficient wastage to develop another $1000 worth of debts.

A month went by. Work was going very well, and it was a real joy to be back "in the groove" with the fine set of co-workers we have. There was even time for one trip to see the fine new set of buildings in Wai (outpatient department, x-ray room, isolation ward, storeroom, and beautiful nurses' home and classrooms) which have been a passionately desired dream for so long, and to meet with the capable but still young in experience Indian leaders who are carrying on the work in Satara.

It soon became clear that time was not going to cure either Margit's lump or my nervous system. We wrote of this to the Board and in a few days a cable came instructing us to return immediately to the States. It was a relief to have a definite decision on what to do, but, oh, what a heartrending time tearing ourselves loose from all our friends, and what a nerve-racking time trying to get everything packed up in time to get away and to leave each responsibility in proper hands and with a clear understanding of what should be done. Needless to say, there WERE loose ends left, but there were also capable and devoted persons ready to carry on. Yet it is obvious there is a real job awaiting our return, and we certainly want to get back as soon as we properly can. But just as we left many warm friends, so here we have returned to all the wonderful warmth of Second Church, and to beloved relatives. Yes, we do want to be in India soon, but we don't want to leave here! The pull on the heartstrings, the knowledge that one is wanted and needed in several different places all at the same time, is one of the hardest things the missionary has to face.

A fine Brahmin gentleman, a lawyer giving much time to social service, said something to me on the day we left which impressed me very much: "You Christians have something which the rest of us in India need very much: a real concern for people as people." Yes, an experience of Christ DOES make a difference. Much as we may try to avoid and deny it, much as we may try to escape from its consequences, once we have known Christ we find ourselves forced to remember that all men are brothers of the One Father, and no matter how different, how far away, or how unloveable, we must help them in their need. And as we do help, we hope and pray that others, seeing our good deeds, may give glory and, finally, allegiance to our Father who is in Heaven, and to our Christ, whom we know to be the Way, the Truth and the Life.

104 Eliot Avenue
West Newton, 65, Mass.

How Would You Like This Job?

BEAVER FALLS, PA., MARCH 12 — Miss Carol Weeber, R.N., of Beaver Falls, Pa., is home again in the land of "bald-headed babies".

A Congregational Christian missionary and nurse in India for the past twelve years, Miss Weeber has returned to the United States for a year's furlough from the American Board of Commissioners for Foreign Missions, overseas branch of the Congregational Christian Churches.

When she first came to South India, Miss Weeber was nursing superintendent of the Christian Mission Hospital in Madura. In teaching the men and women nursing trainees about nutrition and child care she discovered none of them had ever observed the "soft spot" on the head of a baby.

"Then it dawned on me that the luxurious crop of hair all Indian babies have completely hides this anatomical fact. Indians are amazed at the sight of our bald-headed babies."

A few years ago Miss Weeber moved to an American Board house located in the village of Chatrapatti, in the heart of a rural area. The house is a white-washed bungalow with no window panes or curtains — only bars to keep out the birds that fly freely through most Indian homes.

In the back of the house is a medical clinic where patients may come daily. In 1958 there were 7000 visits. Once a week an Indian doctor comes to administer treatment and to deliver medicine. Yeast, fish-liver oil and vitamins are provided through gifts, as are cotton and gauze for bandages. Every morning 30 children clamor for the gifts of powdered milk and cheese provided by the Church World Service.

"Family Members" living at the house in Chatrapatti may vary from five to twelve — and often include an "in-patient" who must convalesce after treatment at the clinic and who sleeps on the front porch until strong enough to walk the long miles home.

"Don't imagine twelve beds for twelve people," says Miss Weeber. "For all that is necessary for sleeping is to stretch out, not even on the verandah, but on the bare ground in front of our house. Everyone has a straw mat.

"No one changes his clothes at night; in fact one set is worn until it is replaced. When the one set is washed by banging it against a rock the clothes are really very clean, but a little the worse for the treatment, and they will dry soon enough in the very hot sun to be put on almost immediately."

Members of the household are often stray boys, orphaned or abandoned by their parents, who otherwise would sleep in the streets. Veeran ("Hero") is such a boy. Miss Weeber rescued him from the street and had him admitted to boarding school. He became second in his class. For three years he has been spending his school vacations with Miss Weeber at the home.

Saturdays are the most important day of the week for Miss Weeber. Then she and the "family", some students, some Bible teachers, some just dedicated Christians, pile into the jeep to visit seven outlying villages, members of the Chatrapatti church.

"The shepherding of the scattered small village congregations is one of the tasks the Indian Christian Church faces. Many congregations go for weeks or even months and in rare instances, years, unvisited." Some villages must be reached on foot. Some church meetings, for want of a chapel, meet on a grassy knoll, or under a tree.

Miss Weeber, who is the descendant of a long line of Pennsylvanians, is a graduate of Geneva College (B. A.); Western Reserve University Graduate School of Nursing (M. N.); and Western Reserve Graduate Professional School. She also took Public Health work at Columbia University.

Before going to India Miss Weeber was instructor in public health nursing at St. Luke's Hospital School, Cleveland, Ohio. She has also served with the Pittsburgh, Pennsylvania Public Health Nursing Association and the American Red Cross Camp Community Nursing Service.

A dinner in honor of Dr. Harold B. Belcher, retiring treasurer of the American Board of Commissioners for Foreign Missions, was held last Monday at Old South Church, Boston. He began service with our foreign board in 1914, as treasurer of the Foochow, China, Mission, and became treasurer of the American Board in 1931 at the height of the depression. Largely due to his efforts none of the board's 97 stations around the world was forced to close. Many of the letters of tribute read at the dinner were from missionaries who have grown up or raised families in mission stations thousands of miles from home on the monthly check signed "Harold B. Belcher."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA

The Angola Mission

April

12—**Miss E. Marie Crosby,** a Canadian by birth and training, is general secretary and religious and social worker at Sara Hurd Scott Memorial Hospital, Dondi.

13—**Miss Mary R. Dewar,** graduate of Oberlin and with nursing degree from Western Reserve, is on furlough after service in China (1947-52) and Africa. She is attractive and enthusiastic representative of our mission nurses' corps.

14—**Rev. and Mrs. Carl Dille** have been missionaries in Africa since 1938. They do evangelistic, lay leadership, and medical work, and teach part time.

15—**Dr .and Mrs. H. C. Hastings** are in Dondi, where he is director of Scott Memorial Hospital. He was born in Africa, son of missionaries, educated in England and Scotland.

16—**Rev. and Mrs. L. W. Henderson** are at Lobito where they do general missionary work and run a hostel for all missionaries who come and go through this port — some 200 a year.

17—**Miss Mary Hurlbut** is supervisor for rural district educational and religious work for the Elende station — a central school for 400 students, and 350 outstation schools.

18—**Miss Lois King** serves in Bailundo as teacher and evangelist for more than 500 village schools and kindergartens.

Co-Moderators of the United Church Write Concerning

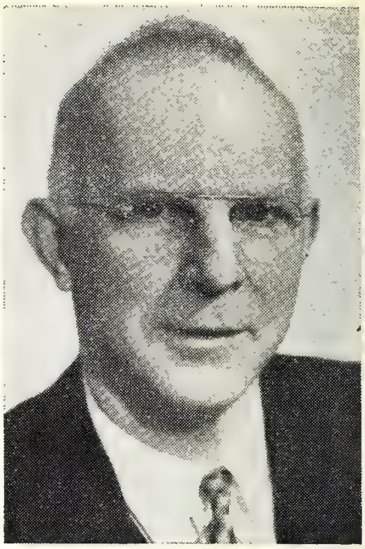
Proposed Statement Of Faith

Dr. Fred Hoskins
Secretary of the General Council
Congregational Christian Churches

Though impressive, it is not strange that such a statement of Christian faith, having the "feel" of authenticity and strength, should have come from the labors of a thirty member Commission composed of pastors, layman, women, and theologians of the two communions forming the United Church of Christ. It early was evident that whatever differences of theological convictions there might be in the Commission they could not be identified with any denomination.

All through the many months of its work the Commission on a Statement of Faith appeared to enjoy an enviable sense of poise and relaxation. Doubtless this was related to their recognition that they were preparing no document to be concreted into a constitution, no creed to be employed as a test of fellowship, and no confession which would find its prestige and authority in votes. Their task was more ministerial, to offer to our churches and to the entire Christian Community for worship and educational uses a summary testimony of those things most surely and commonly believed among us.

It is a vigorous statement. All through it one hears the voices of the faithful through the ages chanting the historical confessions of the "Faith delivering once and for all to. . ." At the same time in a poetic form novel if not unique, there is a forthright affirmation of the contemporary Christian's grip on faith. In language presently negotiable, but not obviously dated, our Commission has produced an Affirmation which many of us believe will have wide acceptance and use.



Dr. Fred Hoskins

* * *

Dr. James E. Wagner
President of the Evangelical
and Reformed Church

Through all its work the Commission to Prepare a Statement of Faith for the United Church of Christ has had an assurance of spiritual and intellectual liberty without which probably no member of the Commission would have been willing to participate. That assurance lay in the provision of the Basis of Union With Interpretations that the statement of faith was to be used "as a testimony, not as a test, of faith."

What the Commission has given us is, therefore, a true confession of faith, not a cudgel of conformity. The statement is a document reflecting the faith of those who "stand fast in the liberty wherewith Christ hath set them free," and not an instrument of inquisition.

Notably, in my judgment, the Commission did its work on the assumption that a statement of faith, like all creeds and confessions, is part of the poetry of religion rather than its systematic rational exposition. There is an old saying: "A creed ought to be sung rather than said." Of such a statement of faith it ought to be possible to say that, reversing an axiom of mathematics, the whole is greater than the sum of all its parts. I believe the devout recital of this statement of faith will evoke in the

Members Of The Commission

Chairman: Rev. Elmer J. F. Arndt, professor of historical theology and ethics, Eden Theological Seminary, Webster Groves, Mo.

Vice-Chairman; Rev. Dr. Douglas Horton, Cambridge, Mass., dean of Harvard University Divinity School.

EVANGELICAL AND REFORMED

Rev. Dr. Robert V. Moss, Jr., Lancaster, Pa., president of Lancaster Theological Seminary (secretary of Commission); Rev. Dr. Edward W. Brueseke, minister, Zion E & R Church, South Bend, Ind.; Rev. Dr. Bernice A. Buehler, minister, St. John's E & R Church, Powhatan Point, Ohio; Rev. Dr. Alfred L. Creager, minister, Trinity Reformed Church, Collegeville, Pa., and professor and chaplain at Ursinus College; Rev. Dr. John P. Dillenberger, professor, Drew University Seminary, Madison, N. J.; Rev. Dr. Louis H. Gunnemann, dean of Mission House Theological Seminary, Plymouth, Wis.; Rev. Robert G. Herrmann, minister, Central E & R Church, Jefferson City, Mo.; Rev. Dr. Frederick L. Herzog, professor, Mission House Theological Seminary, Plymouth, Wis.; Rev. Dr. Allen O. Miller, professor, Eden Theological Seminary, Webster Groves, Mo.; Rev. Dr. John L. Schmidt, Highland, Ill., president of South Illinois Synod, Evangelical and Reformed Church; Rev. Dr. Roger L. Shinn, professor, Vanderbilt University Divinity School, Nashville; Rev. Morris D. Slifer, minister, St. Stephen's Church (UCC), Reading, Pa.; Rev. Dr. Bela Vassady, Lancaster, Pa., professor, Lancaster Theological Seminary; Rev. Beatrice Weaver McConnell, Lancaster, Pa., first woman to become an ordained Evangelical and Reformed minister, now a supply pastor.

CONGREGATIONAL CHRISTIAN

Rev. Loring D. Chase, minister, New Canaan, Conn., Congregational Church (secretary of Commission); Rev. Dr. John C. Bennett, New York, dean of faculty, Union Theological Seminary; Rev. Dr. Ralph Hyslop, New York, professor, Union Theological Seminary; Mrs. W. Bayard Buckham, Oakland, California, laywoman, former president of National Women's Fellowship; Rev. Dr. Nels F. S. Ferre, professor, Andover Newton Theological School, Newton Centre, Mass.; L. K. Hall, Kent, Conn., layman; Rev. Dr. Roger Hazelton, professor, Pomona College, Claremont, California; Rev. Dr. Mary Ely Lyman, New York, Jesup professor emerita, Union Theological Seminary; Rev. Dr. Walter Marshall Horton, Oberlin, Ohio, professor, Oberlin Graduate School of Theology; Rev. Dr. Edward F. Manthei, minister, First Congregational Church, Western Springs, Illinois; Rev. Dr. H. Richard Niebuhr, New Haven, Conn., professor, Yale University Divinity School; Rev. Oliver Powell, minister, First Congregational Church, Oak Park, Ill.; Miss Helen Huntington Smith, Cleveland, director of women's work, Ohio Conference of Congregational Christian Churches; Rev. Dr. Daniel D. Williams, New York, professor, Union Theological Seminary.

Dr. James E. Wagner

heart of a worshipper a firm assurance about life and God.

The Commission has produced a document for which we can be grateful, and which the United Church of Christ can offer to its sister-communions throughout the world as a worthy contribution to the present-day exchange of conviction and insight as to the meaning of the Christian faith.

In doing its work the Commission has had to keep in mind at least four constituencies to which it would be answerable. One constituency is that of the Congregational Christian Churches, anti-creedal in their tradition yet having ventured many times in formulating their great common convictions. Another constituency is that of the Evangelical and Reformed Church, historically devoted to the Apostles and Nicene Creeds but always with an eye to the scriptures as more authoritative than any man-made creed.

A third constituency the Commission had to be thinking of includes the other Christian communions throughout the world. The statement of faith had to be couched in such language and reflect so clearly the great basic Christian affirmations about God and man and destiny, that Christians everywhere might easily identify the statement as truly Christian and so feel themselves at home in its content and spirit.

And, fourth, the Commission could not work unaware of unborn generations for whom it might hope that this statement would help to perpetuate and preserve the timeless truths of Christian faith which abide while their verbal formulation changes from age to age.

I think the completion of this statement of faith demonstrates what can happen when thirty Christians of varying denominational backgrounds and varying personal religious experiences sit down together and quietly, thoughtfully, prayerfully, seek to discover the common ground of faith on which, when they fully understand one another, they all stand together.

How Statement Was Formed

Some unusual procedures — in an unusual atmosphere — went into the making of the new statement of Christian faith.

The new statement was born in a document-stacked room at the Airport Hotel in Pittsburgh, Pennsylvania.

"It was a rather unorthodox setting," said the Rev. Dr. James E. Wagner. "But that room seemed to be sanctified by what went on there."

The commission of 30 theologians, pastors and laymen, representing the Congregational Christian and Evangelical and Reformed Churches, worked 15 months on it. It was completed January 23.

The statement, while affirming belief in Christ's divinity and in the Trinitarian concept of God, does not use the usual theological phraseology for these doctrines.

The statement goes before the church's general synod meeting in Oberlin, Ohio, July 5-9 with recommendations for adoption as a "testimony and not a test" of membership.

First step in formulating it was a research assignment. Each commission member read a three-volume study covering the background of all the creeds drawn up in 2,000 years of Christianity.

Then came another novel twist. Each commission member drafted a statement and submitted it anonymously.

"These were the subject of extensive discussion at a later meeting," said the Rev. Loring D. Chase of New Canaan, Connecticut, commission secretary. "Then draft upon draft upon draft followed."

Between writing sessions, participants joined in worship and prayer in the hotel room.

Finally, four commission members were singled out to consolidate the thinking in the various proposals, and submit new individual drafts — also anonymously.

Of these one stood out as superior. Subsequently its authorship came out — the Rev. Dr. Roger L. Shinn, of Vanderbilt Divinity School, Nashville, Tennessee.

Another version — by the Rev. Dr. Roger Hazelton, of Pomona College, Claremont, California, also figured prominently in putting the statement into its finished form.

But the over-all result was a mutual creation.

Widespread Protestant interest has focused on the statement, since the merger has brought together the noncreedal, noncentralized Congregational Christian churches, and the Evangelical and Reformed Church which has used the historic creeds.

Some Congregational Christian opponents of the merger have maintained the union would mean imposing creeds on members, and infringing on congregational freedoms.

Most of the classical Christian creeds — such as the Nicene Creed, the Ausburg Confession, the Westminister Confession — were produced at councils and ecclesiastical assemblies. called by emperors or parliaments.

IN THIS GLAD HOUR OF UNION

(Tune: Lancashire)

In this glad hour of union,
We hail Thee, Lord and King,
And humbly we beseech Thee,
Accept the praise we bring
For Thine inspired commission
That all Thy saints be one
And for the grace to answer,
"Thy will, O Lord, be done!"

We thank Thee for Thy servants
Who, years before their time,
Did see the vision glorious
Did dream the dream sublime.
We ask Thy benediction,
As now we seal in Thee,
Their fondest hopes, their passion,
Their love for unity.

O, may Thy wondrous Spirit
Dwell in Thy Church, each part,
Until Thy call to oneness
Abides in every heart;
Until with Thee in glory,
Around Thy throne of grace,
One fellowship eternal,
We hail Thee face to face! Amen.

—Rev. Gerald H. Hinkle

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Richard L. Milteer

Church Vocations Conference

Robert A. Knowles

Again this year Rev. John Lackey of Winston-Salem, North Carolina, will direct the Vocations Conference at Moonelon, April 17-19.

Rev. Max Vestal of Sanford, North Carolina, will be the Chaplain.

Mrs. Robert Knowles (Helen) will work with those interested in Christian Education.

Rev. Harold Myers of Burlington will guide those interested in the Pastoral Ministry and also lead the Recreation, at which he is very good.

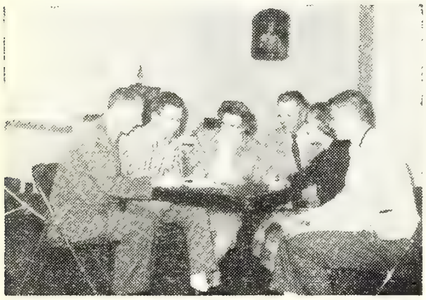
Rev. Truman Smith from the Baptist Hospital in Winston-Salem will deal with the Chaplaincy.

Dr. and Mrs. W. W. Sloan of Elon College will guide those thinking in the field of Missionary Work.

Mr. Fletcher Moore of the Elon College Music Department will work with those interested in Church Music and will be assisted by Mr. Fred Sahlmann and Mr. Charles Lynam of his staff.

We have some very capable leadership and look forward to many wonderful opportunities during the weekend. As you know, those attending need not be definitely committed to a church related vocation. All that we hope to do is to open up possibilities and to challenge the finest young people in the Southern Convention with the possibility of using their lives in church-related vocations.

Remember, the date of this conference is April 17, 6:00 p.m., through April 19, 12:00 noon. The cost is NOTHING. For registration, write Rev. John R. Lackey, 637 S. Sunset Dr., Winston-Salem, N. C.



MAKING EASTER PLANS

Rev. J. Everett Neese, minister; Leslie Webb, Jr., president of Pilgrim Fellowship; Mrs. Leslie Webb and Mr. Webb, Sr., counsellors; Lois Barrie and Charles Flammia are shown planning for the Sunrise Service which was conducted by the young people of First Church, Richmond, Easter morning. Following the service the young people served breakfast to all who attended. The Richmond P. F. group was host to Virginia Rally last Sunday.

THE FAITH COMMISSION IS CONCERNED WITH:

1. Worship (Group and Personal)
2. The Meaning and Purpose of Life
3. Great Thinkers in the Church Today
4. Bible Study
5. Understanding Other Religions
6. Christian Beliefs
7. Church History and Heritage
8. Churchmanship
9. Science and Religion
10. Life and Teachings of Jesus
11. Religion and the Arts
12. Christian Vocation
13. Understanding Our Statement of Purpose

Key young people from across the United States tried to decide at the New York Council meeting what the basic, continuing concerns or program areas in Christian faith are. The list above represents their ideas.

FAITH COMMISSION
For Special Emphasis 1958-1960:

1. The Meaning and Purpose of My Life

The questions "Why am I here?" and "What am I to do with my life?" are basic. Unless we can answer them in our daily living our Christian faith doesn't make much sense. The National Council was unanimous in believing that Youth Fellowship should help young people really understand the meaning and purpose of their own lives.

2. Personal Devotions

If we don't know a person well enough to talk to him we don't know him very well. The Statement of Purpose begins "To know God in our lives." If we are to know God in our lives we need to learn to listen to and talk with God. This means that personal devotions is an important part of our lives and of our youth program.

3. Science and Religion

In a science-minded age young people need to know more than "facts." They need to know the meaning of facts. Religion helps people to know what to do with their science. The National Council agreed that everyone needs to understand the relation between the Christian faith and science.

4. Church History and Heritage

To know another person one has to know something about his family and his background. To know one's church and one's place in that church one needs to know how the Church has developed and what has been important to it. This is especially important as we try to live in a United Church representing various backgrounds.

—Together

Rev. Winfred Bray attended a youth leadership training school in Indiana last week. He is pastor at Union Ridge.

Youth Leaders Study Government

WASHINGTON, D. C., March 16 — Young American church leaders took a good look last week at how their elders are running the country.

Thirty-four denominational youth group presidents and officers of the United Christian Youth Movement exchanged beliefs and concerns on many key issues of the day with President Eisenhower, a Cabinet member, State Department officials, and Congressional leaders.

The UCYM group urged "united acceptance of our Christian responsibility in these issues" in a message to young people at the close of the March 11-13 visitation.

"A vital part of the church (who) must act alone and together, we are youth with a cause in a 'causeless generation,' " they said.

"The battlefields of our day are the struggles toward freedom from poverty, disease, and illiteracy in India and other Asian nations, Africa, and Latin America.

"We must support the economic, policital and ideological battle against Communism and the conditions which breed it as we express (our) Christian conviction."

At the White House, the young churchmen also laid before the President a strong call to prayer and action for equality, cooperation, and community among nations. In response, Mr. Eisenhower stressed spiritual values in private and public life.

Even in army barracks, the President said, the need for spiritual understanding has often been brought home to him. From religious values, he declared, stems free government based on the dignity of the individual and his God-given rights.

By the same token, he said, nations which deny the significance of such values have no respect for the individual and his role in society.

The President expressed pleasure that the delegates of UCYM speak for the application of Christian philosophy to everyday life and the problems of the world.

The document presented by the church youths pointed up the theological and moral bases for Christian action in international affairs.

"Christian love and belief in the equality of man under God gives us a concern for people, which requires a just society," the statement said. "Christian youth as instruments of God can influence change toward His will as a part of the world mission of the church."

It sought extension of human rights, elimination of the causes of war, of discrimination, exploitation, gross inequities in living standards, and unequal opportunities for health, work, and education.

The 25-year-old UCYM is the official cooperative agency, under the aegis of the National Council of Churches, for the youth program of 30 denominations reaching 10 million young people between the ages of 15 and 23. It also is representative of hundreds of local and 40 state interdenominational youth councils.

Heading the visitation was Stuart Langton, 20, Springfield, Mass., national chairman.

The State Department's Edwin M. J. Kretzmann, deputy assistant secretary for public affairs, said that the principal issue with the USSR is not military, but economic and spiritual. A basic tenet of U. S. policy as it affects other peoples is "humanitarian freedom of choice," he noted, and called "fulfilled commitments" part of the U. S. "pattern for peace."

Sen John Kennedy (D.Mass.) emphasized the crucial importance of aid to India as the largest democracy in the world. He also favored improvements in the immigration law, such as helping to unite immigrant families.

The young visitors discussed with the Civil Rights Commission discrimination, segregation, and the role of young people in helping to solve community problems.

"As Christians, we feel that God can act for and with us in these areas of critical public problems," the young people said.

Secretary (Health, Education, and Welfare) Arthur S. Flemming said that government policy should be developed on spiritual and moral grounds toward meeting human need in the world.

New York Times bureau chief James Reston told the group that much of the world's difficulties stemmed from the problem of passing power "from men born in the nineteenth century to those born in the twentieth."

The delegates heard at first hand about space needs and food surpluses from Rep. James Fulton (R-Pa.); about draft legislation from Sen. Francis Case (R-S.D.); about deterrents to war from Sen. Leverett Saltonstall (R-Mass.); and a wide variety of subjects from Sen. Jacob Javits (R-N.Y.), Rep. Walter Judd (R-Minn.), and Rep. Mrs. Marguerite Stitt-Church (R-Ill.).

UCYM, which recognized the Hawaiian Youth Council as its 41st member state council last August, was congratulated on its "foresightedness" by Hawaii Gov. William F. Quinn at an impromptu reception to celebrate the 50th state. The group heard from the Senate gallery part of the debate on the subject.

The United Christian Youth Movement is in the middle of a five-year-long study of international affairs.

UCYM Officers are Stuart Langton, Springfield, Mass., Congregational, chairman; Lela Garner, Memphis, Tenn., Cumberland Presbyterian, vice-chairman; Kathy McElroy, Parma, Ohio, Congregational, secretary; Helmar Nielsen, Lewisburg, Pa., American Baptist, outreach chairman; Dorothy Willis, New York, N. Y., Associate Reformed Presbyterian, international affairs youth associate.

BE A CHRISTIAN

Dickie Bunch of Cypress Chapel

When we commit ourselves to Jesus as our Lord and Savior, his love takes the place of our sins. This leads us to follow the way of eternal life. We are in the hands of God. So, why not follow him and practice his needs? Some people fail to follow because they are not strong or wise enough to possess the will-power.

To be a growing Christian, you must study the Bible to discover the purpose of God. You must also join with others, to worship, pray and serve as a follower of Christ.

Do you read your Bible daily? Do you pray daily? How can you learn of God's deeds without reading his Holy Word? Develop the habit of reading the Bible each day. The heart of all worship is prayer. By praying and sharing our thoughts with God, we gain our personal interest and faith in him. So, may we share our lives with Christ, always.

Missions Council Gives

Tribute To Dr. Leiper

Buck Hill Falls, Pennsylvania
February 3, 1959

In the course of human events, and in particular of the life of our fellowship, the time has come for us to make grateful mention of the event-filled life, and the extraordinary service of HENRY SMITH LEIPER to our churches and to the cause of Christ around the world.

His far-ranging career began on September 17, 1891 in Belmar, New Jersey, in which state, despite all his roaming, he still makes his home. He was born with missions in his blood, as the son of missionaries to the Cherokee Indians in Oklahoma. It is a startling commentary on our age and the whirlwind of change it has undergone when we recall that as a baby Henry was taken from St. Louis to the Indian Territory in a covered wagon. He has never travelled so slow again. In the relatively short span of time from the days of the covered wagon to this jet-powered space age he has made the whole world his parish.

Broadly and soundly educated at Blair Academy, Amherst College, Union Theological Seminary and Columbia University, he plunged directly into a career of unusual scope and significance. Though he served in many parts of the world, and in a great variety of ways he never swerved from his main mission — for the central purpose of his life has been singlemindedly focused upon his calling as an ambassador of Jesus Christ.

Ordained as a Presbyterian Minister, we can rejoice that in the Providence of God he has graced our Congregational Christian ministry for the past 38 years, serving the whole Church of Christ with unflagging zeal and devotion. He first served the greater Church as a secretary of the Student Volunteer Movement. When the First World War caught up with him he joined the Army Y. M. C. A. and learned of the plight of the homeless refugee at first hand in Siberia. Under the American Board, from 1918 to 1922, he and his wife served as missionaries in China, and for an additional year he was an assistant secretary of the American Board. By the written, as well as by the spoken word, Henry Leiper championed the World Mission of the Church, through his books and innumerable articles, through the publications of the Commission on Missions and as Associate Editor of the "Congregationalist."

In 1930 the FEDERAL COUNCIL OF CHURCHES offered him a fresh opportunity to serve the larger church. As Secretary of its Universal Christian Council for Life and Work, and concurrently of its Department of Relations with Churches abroad, and still later as its Ecumenical Secretary, he gained unequalled personal acquaintance with the leaders of the ecumenical movement, and an intimate and expert knowledge of the issues, problems and opportunities confronting the World Church. It was a short and natural step for Henry Leiper to become Associate General Secretary for the World Council of Churches — a position which he held from 1938 to 1952.

The World Council of Churches is, in a sense, his living and lasting memorial, since in the crucial years of its inception it was he who chiefly, and almost alone, travelling tirelessly, carried the burden of raising the funds by which it was brought to life. His great gift to his denomination, perhaps his greatest, has been the close bond he has furnished in his own person between it and the greater Church.

In the latest phase of his immense usefulness, as Minister and Executive Secretary of the Missions Council, he has continued to serve as an Ambassador of Christ Extraordinary, bringing the needs of the Great Church to all the churches, and those of all the churches to the Great Church.

We here gathered in this Mid-winter Meeting are in a special sense his friends and colleagues, and we want to express and here record our lasting affection and gratitude.

Greensboro District Rally

Mrs. F. E. Marbert, Secretary

The Greensboro District of the N. C. Women's Fellowship met March 17 at Monticello church, beginning with a "coffee hour" provided by the host church and registration under the direction of Apple's Chapel. Seventeen churches were represented by 140 people.

Mrs. John Briggs, chairman, presided. Mrs. H. G. Ballinger of First, Greensboro, led the opening worship. Mrs. Phillip Faucette welcomed the group.

Mrs. J. R. Lackey recognized ministers and their wives. Among these were Mrs. Carl Daye of the new St. Peter's United Church of Christ, Greensboro. Mrs. Haithcock from the First Evangelical and Reformed Church, Greensboro, brought greetings.

Miss Lucille Frost, associate secretary of the National Women's Fellowship, gave an interesting and inspirational address on "What Doth the Lord Require?"

An offering of $92.37 was received for the work of Dr. and Mrs. Ed Riggs in India, and for a memorial gift for Mrs. Trost, former district secretary, with the dedicatory prayer led by Mrs. W. E. Wisseman.

Mrs. Briggs' report showed she had taken part in district, conference and convention work; had held a presidents' meeting with 53 attending; had visited many local groups; had attended the E. and R. Women's Guild Retreat. She stated that reports from the 20 Fellowships showed noticeable improvement in all departments and in overall giving.

Mrs. David Shepherd, N. C. Women's Fellowship president, gave a report of the Presidents' Conference, in connection with the Missions Council meeting at Buck Hill Falls, Pennsylvania.

The group divided into six departmental workshops, after which short reports were given from each group.

Mrs. F. C. Lester, Convention president, led a service of recognition for the present officers and for the newly elected officers who are: Chairman, Mrs. M. W. Blakey, Greensboro First; assistant, Mrs. E. W. Brown, Apple's Chapel; secretary, Mrs. F. E. Marbert, Pleasant Ridge.

The rally next year will be held at Belew's Creek.

Mrs. W. E. Wisseman led a beautiful memorial service for Mrs. Herbert Trost, who was district secretary at the time of her death last November. The altar flowers and container were given in her memory by the Greensboro District.

Israel's First King

Background Scripture: I Samuel 8-11

Devotional Reading: I Samuel 12:19-24

Memory Selection: **Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you. I Samuel 12:24**

KEEPING UP WITH THE JONESES or LIKE THE OTHER NATIONS

"Now make us a king to judge us, **like all the nations.**" Samuel was getting to be an old man. He was a seer, or a prophet and a priest who ruled Israel after a fashion. There was nothing glamorous about the old fellow although there was something grand about the way he did it. Realizing that he was getting too old to carry the burden of the work any longer, Samuel made his sons judges in his place. But it was another case of a good father having sorry sons — "they walked not after his way, they turned aside for lucre, and took bribes, and perverted judgment." The people were "fed up" on it all. So they came to Samuel and asked him to appoint a king to judge them, "like all the nations." Here were other nations, their neighbors, having kings with all the glamour of a court and its retinue, and here they were with an old man almost in his dotage. They demanded a king. Samuel warned them about the demands and dangers of a king, but the people were set upon having a king. And this in spite of the fact that Samuel warned them about the price they would have to pay for a king. So a king they finally got.

"Like the other nations" — how often that desire gets a nation into trouble. It is about the same thing as trying to keep up with the Joneses. For instance, here is a nation that is arming to the teeth, and other nations have to follow suit. It is unfortunate that nations are trying to keep up with each other in this rat race. But it is difficult to know just what to do about it.

A YOUNG MAN OF PROMISE

Saul was a "choice young man, and a goodly; there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." Here was a fellow wellborn, with a good family background. He was a handsome young fellow, the best looking fellow in Israel if the writer of this record is to be trusted. He was a giant in size — he was a whole head taller than the other Israelites. (A fellow like that would be besieged today by basketball coaches!) What a man he was! Here was a young man of great promise. He had many qualities of leadership. And at the beginning of his kingship he had a fine spirit. But as we shall see in a later lesson, he came to a tragic end. Like many other young men of promise, he never fulfilled the promise of his early life.

He was God's choice. Not that he was perfect, he was far from it. But he was the best that God could find in all Israel at that time. So God set his seal upon Saul. The Scripture says that "the Spirit of God came upon Saul, and that God gave him another heart." When God cannot get an ideal man for his work, he uses the best man he can get. "It should be noted that Saul was selected primarily for his military ability. The people wanted a man who could 'go out before us and fight our battles'." Certain periods in a nation's history demand a certain type of leadership.

CHOOSING A LEADER

People should exercise great care in choosing their leaders. A county or a country which has poor leaders has nobody to blame except the people themselves. The selection of the right men for places of power in any city or state or nation is one of the gravest obligations resting upon citizens entrusted with that duty. If the mayor is a rogue or rascal, if the governor is "on the make" rather than a man possessed by the spirit of service, if the congressman or senator is blinded by political ambitions or corrupted by the rewards of predatory interests whose ends he seeks to promote, then the people may well cry out "God save the people." Americans have a solemn duty to take an active interest in politics. To be sure there are "bad eggs" in politics as there are "bad eggs" in every walk of life. But it must be kept in mind that we the people are much to blame if we put them in office and allow them to stay there. God be thanked that we do have men in politics, men of high integrity, fine intelligence, devoted spirit, unselfish interest, Christian character. And many of them, many more of them than of the other kind. And they are the hope of the community and the country.

SUNDAY SCHOOL LESSON

APRIL 12, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE LOYAL OPPOSITION

"But the children of Belial said, 'How shall this man save us? And they despised him, and brought no presents. But he held his peace'." Thank God for what in England is called "His Majesty's loyal opposition." Governments need the check rein of an opposing minority. It is not a good thing in any State to have everyone in perfect agreement about the government. It is a good thing for political units, whether they be small or large, to have a change of political leadership once in a while. The party in power needs the challenge of the party out of power. To be sure the leaders in our political parties would like to have their party in power all the time — you can't blame them for that. But it would not be good for the country. A two party government is best for the people.

GETTING OFF TO A GOOD START

Saul got off to a good start. When his people were threatened by the Ammonites, Saul called them all together, organized them into companies, and led them to a resounding victory over these hated heathen. And then in a fine spirit of magnanimity he refused to take vengeance upon the sons of Belial who "did not vote for him." Too bad that this spirit later gave way to vindictiveness and bitterness and the desire for revenge.

ARE YOU RUSHED?

Said the robin to the sparrow,
I should really like to know,
Why these anxious human beings,
Rush about and worry so.
Said the sparrow to the robin,
Friend, I think, that it must be;
That they have no Heavenly Father,
Such as cares for you and me.

Elizabeth Cheney

AT OUR CHURCH HOME FOR CHILDREN

Children Make Gift To The Church

John G. Truitt, Superintendent

Dear Friends:

A house mother has just gone from my office after the joy of telling me how much her children, and the other children in the other two buildings, have contributed toward the communion table which will be placed in the new church being built here. The table will cost $200.00. The matrons and children decided to give it, and each worship service in their beloved Holt Chapel they receive an offering toward it. That offering is an inspiring thing to see. Little children, some with pennies, some with dimes, some with nickels — in one way or another they seem to come up with a contribution. To live in a Home where they can make such a contribution, and be taught to give it freely and voluntarily, is a lifelong blessing.

Not only that, they also give to Sunday school and to church. Besides for them the Home contributes $100.00 each quarter toward the budget of the church. Staff members make their own personal contributions as regular members of the church. So we are all a part of the church, and happy to have our share in it. This the children understand and so their own gifts mean more than if they were handed a dime each Sunday and told to drop it in the offering plate. Mrs. Privette, house mother of the building where they begin their lives in the Home, patiently and tactfully teaches them that a portion of what they have they must share with our kind heavenly Father. (By the way, do you realize that the word "kind father" does not mean the same to some of these children as it does to you.) Ah! it is a responsibility and a privilege to have a part in taking the kinks out of some of these dear children's hearts and minds.

To one of them just now I said: "Have you time to help me a little here?" His reply was: "Dr. Truitt, I have time to help you all you want." He is above sixteen, and years ago I can well remember when it was different. It is a joy to these staff members to see a child grow. Whether it be a row of potatoes or a garden of young rose plants it is interesting to watch things grow. But when poor little, mistreated little folks find a good growing place and just turn loose and grow that is inspiring. "He has improved so much since he last visited in my home. He is a little gentleman. I wish I could keep him. He made me happy being so happy himself and so cooperative." They are the words of one who had one of our younger boys for the Easter holidays. It is good for them to visit in your home. It puts us all on the spot. It gives definite pointing up of many a lesson in manners and kindness and cooperation. And how ashamed we would be if our boys and girls misbehaved while they were the recipients of your hospitality.

"What are your hours?" one of our house mothers was asked. She replied, "It would be difficult to tell you." As I think of it, I sort of wonder what were my own parents' hours away back there on the farm.

Thank you, everyone of you, for reaching down in your pockets and helping to make this a home of secure and happy hours for children who have had the other kind.

REPORT FOR MARCH 31, 1959

MONTHLY OFFERINGS

Amount brought forward			$16,345.36
Eastern North Carolina Conference			
Bethlehem	$ 15.00	$ 15.00	
Eastern Virginia Conference			
Damascus	25.19	25.19	
North Carolina and Virginia Conference			
Durham	101.00		
Pleasant Ridge — Special	8.00	109.00	
Total			$ 149.19
Grand Total			$16,494.55

SPECIAL OFFERINGS

Amount brought forward		$29,746.21
Ladies' Beneficent Society, West Cong. Church, Haverhill, Mass. — Friendly Service Gift	$ 2.75	
Miss Cleo Cash, Franklin, Va. — Easter Gift	3.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Pilgrim Stewards, First Cong. Christian Church, Greensboro, N. C. — Easter Gift	25.00	
Estate of the late Mrs. L. Pauline Armentrout, Keezletown, Va.	2876.85	
Ladies' Aid Society, Bethlehem Christian Church, Tenth Legion, Va.	20.00	
United Women's Fellowship, United Church of Christ, Muscatine, Iowa — Friendly Service Gift	10.00	
Mrs. Inez D. Harrell, Capt. & Mrs. Darden, Holland, Va. — Easter Gift	5.00	
Woman's Guild, Central Cong. Church, Newburyport, Mass. — Friendly Service Gift	10.00	
Burton's Grove Missionary Society	8.50	
Barrett's Ladies' Aid Society	5.00	
Women's Fellowship, Shallow Ford Cong. Christian Ch.	25.00	
A Friend — Easter Gift	25.00	
Rev. R. L. Hendrickson, Lincoln, Kans. — Easter Gift	60.00	
Woman's Fellowship, Fairmont Cong. Church, Wichita, Kans. — Friendly Service Gift	5.00	
Clyde W. Rudd, Greensboro, N. C. — Easter Gift	25.00	
Elliott Prairie Ladies' Aid, Cong. Church, Canby, Oregon — Friendly Service Gift	5.00	
Pope's Chapel, Franklinton, N. C.	5.00	
Harrison Factors Corp., New York, N. Y. (dividend)	15.00	
Mrs. H. G. Earp, Milton, N. C.	2.00	
Women's Fellowship, First Cong. Church, Kane, Pa. — Friendly Service Gift	10.00	
Miss Blanche Holt, New Hill, N. C. — Easter Gift	5.00	
In Memory of James W. Ingle	5.00	

Mrs. E. M. Carter

March 25 funeral services for Mrs. Lovie Carter, wife of the Reverend Emory M. Carter of Youngsville, were conducted in the Youngsville church by Reverends J. Frank Apple, E. M. Powell and Lowell Smoot. The following is a tribute paid to Mrs. Carter by Mr. Apple.

A TRIBUTE

This is a tender hour, but in no wise an hour of tragedy. There is something very appropriate about the going of this dear one who has lived a long, happy, useful life. One who has been very active in civic and religious organizations in her community, church and conference. She has put so much goodness, kindness, love, and service for others and loyalty to God into her years!

It is highly appropriate when such a person goes home, to the Home toward which she has journeyed for seventy years, for us to pause here to reaffirm our faith in God, to bring our tribute of grateful thoughts for one whom we hold in remembrance, and to dedicate ourselves anew to the ends which make life good.

So this is not a time of darkness, but rather a time of light. It is not an hour in which to exaggerate grief, but rather an hour in which to comprehend more fully the measure of our gratitude to God for this life that was and is. She was a consecrated Christian wife, mother and friend.

Today we are on holy ground, for we pause near Heaven's gate through which your lovely wife, mother and friend has just passed into the gardens of eternal life.

CHRIST THE COMFORTER

Besides the dead I knelt for prayer,
And felt a presence as I prayed,
Lo! It was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death we know,
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as Thyself didst say;
Yet Thou canst lift the eyes that keep
Her prisoned eyes from ours away!"
He smiled: "She does not sleep!"

"Oh, then, tho haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross!"
He smiled: "There is so such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me!"

—Rossiter W. Raymond

Books are keys to wisdom's treasure,
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends, come, let us read.
—Emilie Poulsson

In Memory of James W. Ingle	5.00	
In Memory of James W. Ingle	10.00	
In Memory of James W. Ingle	7.00	
In Memory of James W. Ingle	10.00	
In Memory of Mrs. Annie Williamson	5.00	
In Memory of Mr. and Mrs. L. E. Morris	20.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
In Memory of Vitus R. Holt	25.00	
In Memory of Vitus R. Holt	25.00	
Special Gifts	40.00	
Total		$ 3,340.10
Grand Total		$33,086.31
Total for the Week		$ 3,489.29
Total for the Year		$49,580.86

In Memoriam

WALKER

"Precious in the sight of the Lord is the death of his Saints."

Such, we feel, was the death of Mary Hawkins Walker, beloved wife of Nester Walker, Sr. For several years she had a heart condition which prevented her from taking an active part in the work of her community and church, and from attending many services in her church.

Her passing has left a feeling of sadness in her church, among her friends, and loved ones that only time and God's grace can heal.

In expressing our sympathy, we offer the following resolutions:

First, that we submit humbly to God's will.

Second, that we commend her family to the love of our Heavenly Father.

Third, that a copy of these resolutions be sent to the family, a copy to *The Christian Sun*, and a copy be entered in the records of our Church.

Memorial Committee of
Monticello Christian Church

PERRY

In the quiet hours of the early Sabbath morning, January 18, our beloved friend, Fannie Perry, answered the Master's call, "Come unto me ye who labor and are heavy laden, and I will give you rest."

Fannie had endeared herself to all of us by her unselfish loyalty, her sincere humility, her complete devotion to her family and friends. The charm of her simplicity and unpretentious manner was felt wherever she went. To know her was to love her and feel the steadfastness of her friendship.

To the church she gave the same loyalty and devotion; to her it was "The Master's House" and He met the deepest desires of her heart and life.

The members of the Friendship Class (The Christian Temple, Norfolk, Va.) will ever cherish her memory. We were privileged to know and love her and to work with her in the activities of the church, knowing her personally and intimately and even recognizing her worth. We shall miss her but her deeds shall live on in lives of those who knew her.

In deepest sympathy and fondest love our hearts go out to her devoted husband and children; you were her life — for you she planned and hoped, her happiness was fulfilled in you. May God's love and infinite mercy be yours always and may his peace fill your hearts.

Be it resolved that a copy of these resolutions be sent to the family of Fanny Perry, and a copy kept in the files of the Friendship Bible Class.

Della Bell
Thelma Middleton
Hattie Phillips
Belutha Schreiner, Chm.

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond.

—John Milton

Proposed New Statement of Faith

To be presented to the General Synod at Oberlin, July 5-9, 1959

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ
and our Father, to whose deeds we gladly testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save his people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us,
shared our common lot,
conquered sin and death,
and reconciled the world to himself.

He bestows upon us his Holy Spirit
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues and races

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises, to all who trust him,
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him! Amen.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 APRIL 14, 1959 NUMBER 15

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Biennial Session

SOUTHERN CONVENTION
WOMEN'S FELLOWSHIP
First Church, Greensboro
April 21-22

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

MISS LILLIAN GREGORY CONVENTION SPEAKER

Guest speaker at the Women's Convention, meeting in First Church, Greensboro, April 21-22, will be Rev. Lillian Serviss Gregory, Executive Secretary of the National Women's Fellowship.

Miss Gregory, who is a graduate of Hartford Seminary Foundation School of Religious Education, served churches in Vermont before becoming associated with our National Women's Fellowship in 1953.

Both men and women from churches in the Greensboro area are given a special invitation to attend the evening service of the Women's Convention, Tuesday, April 21, at 7:30, when Miss Gregory will speak on the theme "Move We On Together." The worship service will be conducted by Mrs. A. R. Keppel, president of the Southern Synodical of The Women's Guild of the Evangelical and Reformed Church.

Here And There Among The Churches

Sympathy is extended to Mrs. Jesse H. Dollar in the loss of her mother, Mrs. S. W. Elder, by death.

Thirteen new members were received by Warwick church during the Easter season. Fifteen young people attended the P. F. Rally in Richmond, April 5.

Rev. Avery Brown, pastor of Pleasant Grove and Union Grove churches in the Western N. C. Conference, was guest minister at Spoon's Chapel April 5.

Rev. W. Walter Hall of Virginia assisted Rev. John Permar with a meeting at New Lebanon last week. "Turn about is fair play," for Mr. Permar will be the guest minister at Union, Virgilina, in July.

Rev. William P. Tolley, Elon graduate who is now a missionary of the American Board, reports that he and his family are moving from Portugal Continental, where they have been studying the language, to their mission station. New address; Missao de Dondi, Bela Vista, C. P. 28, Angola, Africa.

The proposed statement of faith for the United Church (to be a testimony and not a test) was distributed with the bulletin at Shelton Memorial, Portsmouth, April 5, with the request that it be prayerfully read and studied. Churches who send **The Christian Sun** to all their families might call the statement of faith to the attention of their members — back page, April 7 issue. Statements regarding its formation and significance are found on pages 4, 8 and 9 of the same issue.

Sixthy-three members of First, Newport News had perfect attendance at church for the 10 Sundays of their Attendance Crusade; nearly half of these were over 70 years of age.

Religious Emphasis Week is being observed at Elon College this week with Rev. G. G. Parker, minister of the First Congregational Church, Manhasset, Long Island, as speaker.

Miss Betsy Carden of Fuquay Springs is a new member of the **Biblical Class** of the Eastern North Carolina Conference, according to word from Rev. Gaylord B. Noyce.

Rev. Fred Allred was installed as pastor of Salem Chapel and Belews Creek churches in a service at the former last Sunday evening. Rev. W. Walter Hall, president of the North Carolina and Virginia Conference, was in charge of the service.

Pastoral Assistance Committee at Pleasant Grove is composed of Mrs. Annie T. Farmer, Miss Gracie Farmer, Mr. Johnny Landrum, Mrs. Jeanette Hodnett, and Mrs. Bertha Ragland. The minister is Rev. W. A. Rich. This church held a revival last week with Rev. John R. Lackey of Winston-Salem doing the preaching.

Burlington District Laymen are reminded by W. Ervin Walker that the group will meet at Shallow Ford church, near Elon College, April 23 at 6:45 for chicken pie supper and meeting. Laymen from other areas will be welcome if they will notify Mr. Walker, Route 1, Elon College, North Carolina, by April 21. The price of the meal is $1.25.

Rev. Frank Ratzell, pastor at First, Asheville, is using "What I Believe" as the basis for sermon topics during April and May. Specific topics to be dealt with include God, Jesus, The Bible, The Church, The Ministry, Suffering, Good and Evil, Life's Purpose, and Death.

The 41 members received since last Easter at Asheboro were honored with a reception April 5. Following the social hour, officers and chairmen of church committees led the new members in a period of information and instruction, in order to help them better understand the church and its work.

Lynn Johdahl, United Student Fellowship field representative, is visiting college campuses in North Carolina this week and next. He is student associate of the Department of Campus Christian Life of the Board of Christian Education of the Evangelical and Reformed Church for 1958-59. Engagements in the Southern Convention include an appearance at the Women's Convention, Greensboro, April 21.

Dr. J. E. Danieley reports from Valley Conference: Mr. R. B. Alexander in his talk on The Churchmen's Fellowship indicated that the Churchman's Fellowship helps us to know each other; develops loyalty and devotion to the church; gives information to the men of the church; develops leadership for the local church; helps men to stand on their feet and witness for their Lord and Master and gives the men of the church a job to do.

Volume 111 Number 15

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Sunday School Superintendents Study

Sunday school superintendents of the Western North Carolina Conference met at Pleasant Ridge church Saturday evening, April 4, to exchange ideas and study their problems. The meeting was called by H. V. Cox, Jr., vice president of the Sunday School Convention, who presided and guided the thinking of the group.

Announcement was made that the president, Parks Teague, had resigned because of conditions over which he had no control, and that Rev. Thomas Shreve would complete the year's work.

The major speech of the evening was made by Rev. Clyde L. Fields who spoke on the "Philosophy of Religious Education." He suggested that Sunday school is really a school and should operate as such, that it should educate, teach worship, and guide people in Christian service.

Much of the time was used in a panel discussion concerning the work of the Sunday school. The panelists were Reverends Thomas Shreve, Robert Hultman, Lacy Presnell, and Collie Seymour, and Theodore Cox, Bill Pell, and Jack Shoffner. They were led by the presiding officer, Mr. Cox. Out of a list of 24 questions the members of the audience requested discussion of the problems that concerned them most.

Attendance was not large, but the interest was excellent, and ideas were freely exchanged on such matters as an opening service, leadership training, how to secure teachers, ways of improving attendance, the use of prizes, and service to shut-ins.

MAUNDY THURSDAY AT VIRGILINA

Mrs. Ralph O. Murray, Reporter

The Fellowship Hall of Union church, Virgilina, was very appropriately arranged for the Maundy Thursday Service, March 26. The tables were placed to form a cross and covered with white cloths. Lighted candles were placed in single file over the cross. Spring flowers were attractively arranged around the room.

People gathered around the cross for a very impressive service, conducted by the pastor, Rev. Walter Hall. This service, composed of responsive reading, prayer and song, concluded with The Lord's Supper. It was truly a beautiful and inspiring service and one long to be remembered by those attending.

Easter Sunday, March 29, for the eleven o'clock worship service, Mr. Hall chose for his sermon topic, "The Living Christ," with scripture from Luke 24:1-12. Special Easter music was rendered by the choir, which added much to the service.

SECRETARY TO JAPAN

The American Bible Society announces the appointment of Dr. John Harold McCombe as Fraternal Secretary to the Japan Bible Society with headquarters in Tokyo. Dr. McCombe has been pastor of the Asbury Methodist Church in Tuckahoe, New York, since 1951, resigning his pastorate to accept the appointment to Japan.

BOOK REVIEW AT CYPRESS CHAPEL

Mrs. J. V. Brinkley, Reporter

Monday evening, March 30, the Women's Fellowship of Cypress Chapel was host to five churches and the Junior and Senior Youth Fellowships of the host church to hear a review of the book, **Concerns of a Continent.** Churches attending were Holy Neck, Holland, Bethlehem, Oak Grove and Liberty Spring.

Mrs. C. Wesley Brinkley, president, welcomed the visiting churches. Mrs. Grady Brown gave an inspiring devotional service using as her theme, "Go Into The World and Preach the Gospel to the Whole Creation." Misses Ginny Brown and Patsy Knight sang "He Lives."

Mrs. J. W. Jones introduced the speakers, Mrs. I. W. Johnson of Suffolk and Mrs. Olin Pendleton of Norfolk. Mrs. Johnson spoke on "The United States and North American Neighbors," closing her talk with a prayer. Mrs. Pendleton showed colored slides and talked on Hawaii. She and her husband, Rev. Olin Pendleton, served a church in Hawaii for three years. Having first hand information on her subject made for an interesting and informative talk.

A reception was held in the Fellowship Hall following the program. Mrs. Pendleton had a display of many interesting articles she had brought from Hawaii. There were approximately 135 present for the study book review and the reception.

EASTER SERVICE AT MT. ZION

Frances S. Tate

Rev. Glenn Garrett of Mt. Zion Church impressed upon us the real meaning of Easter on Easter Sunday. At 6:00 A.M. we had our Sunrise Service beginning with meditation in the church and ending with a brief talk about Jesus dying and rising for us, and by singing the hymn, "Sunrise Tomorrow." The ending was in the cemetery.

Four of our men cooked breakfast which was served immediately after the Sunrise Service.

At 10:00 A.M., we had Sunday School as usual and at 11:00 our regular morning worship. Mr. Garrett's sermon topic was "And if Christ Be Not Risen."

Everyone seemed to enjoy the two services and the breakfast so much that we are hoping to make this an annual service, thanks to Mr. Garrett.

We hope that within the next two weeks, Rev. and Mrs. Garrett and daughter will be living in our new parsonage which is almost completed.

PALM SUNDAY SERVICES AT LONG'S CHAPEL

Mrs. H. L. Chandler, Reporter

Rev. W. M. Loy turned the morning worship service at Long's Chapel, near Haw River, N. C., over to the Youth Fellowship Sunday, March 22. The following shared in the service: **Gena Squires** gave the call to worship: **Dean Ramey** led the responsive reading, "Beatitudes"; scripture was read by **Marcia Fonville;** prayer led by **Johnnie R. Foster;** the offering was received by **Jerry Rudd,** who led the prayer of dedication; **Lizzie Carter and Joan Wrenn** sang a duet.

The message theme was "Jesus and Human Need." "Jesus and Human Responsibility" was given by **Neil Carey;** "Jesus and Human Suffering" by **Ronda Thompson;** "Jesus and Sinful Men" by **Jackie Lewis** and "Jesus and Youth" by **Larry Squires.**

The closing prayer was led by **Donald Warren.**

That evening the cantata **Calvary** by Wessell was presented by the choir, under the direction of Mr. M. Z. Rhodes. Those singing special numbers were: Joan Wrenn, Hugh Foster, Irene Chandler, H. A. Jeffreys, Jr., Elizabeth Carter, Ethel Rudd, Pauline Lewis, Edna Foster, Rebecca Wyatte, E. W. Mann and Mr. Rhodes.

EDITORIALS

Welcome, Church Members

At or near Easter a goodly number of people united with our churches here in North Carolina and Virginia, as they did in other areas of our world. That is one reason Easter is such a happy experience for so many people.

This paper would like to add its welcome to those who are new members. You may have united in Asheville, Asheboro, Bethlehem, Berea or some other local church, and you are now part of that local church. But to join the Church means far more than enrolling as part of a local church. It means that you are part of the Church universal, that wherever people call themselves Christian you can enter the group and be part of them. The same day your pastor clasped your hand in welcome other ministers around the world were doing the same for other people who love the Lord Jesus as you do. You are an American member of the Congregational Christian department of the United Church of Christ, which includes Evangelical and Reformed members and more than that you are a member of the Church Christ started, and you have rights and privileges in all denominations in all parts of the world. Someday you may visit churches in India, in the Pacific Islands, in China, Russia, Africa, or some other part of the world. Wherever you are when it is time to worship, you can enter the church and pray to the same God you have come to know in your home community.

Into this larger fellowship of the holy Catholic (universal) Church we would give you a hearty welcome. You are needed; you are wanted; and through the Church you can reach your highest goals and render your greatest service. Congratulations, and good wishes as you humbly serve the crucified and resurrected Christ, in whose family you now belong.

To New Subscribers

Half a hundred subscribers have just begun receiving this publication. Within a few months some 200 additions have been made to the mailing list, which now is pressing towards 3,500. This is the largest number we have had in many years. That makes the workers very happy because we are enlarging the circle of our friendship and more people are becoming members of **The Christian Sun** Family.

Those of you who may be reading this paper for the first time will find a variety of things that may be of interest. There is news from local churches, especially concerning things that may be a little different from the usual program of activities. Our college and orphanage keep us informed concerning their activities carried on in the name of the churches. The mission board lifts our vision to places of opportunity, and tells us what is being done. The board of Christian education points the way to better churchmanship. Activities of our men, women, and young people are recounted, and plans for Christian growth and service help us to be effective Christians. Denominational and interdenominational church activities are part of the weekly information that comes to our pages. Church leaders from all over the world visit us with their messages about the world in which we live. People who have ideas share them with us. Even editorials are sometimes interesting and worth reading.

It is our hope that you will find something interesting, and something helpful in every issue of this paper, that through the years you will come to cherish **The Christian Sun** as a multitude of others do, and that you will share your increasing knowledge with others. Welcome to the family. When you have ideas that you wish to share, send them to the editor.

Meeting Of Religious Editors

The annual session of The Associated Church Press was held in New York City April 1-3, and a new person was among those attending. Former editor Robert Lee House had represented our paper, but the current editor had failed in this duty for two years, and the failure has undoubtedly shown in the quality of paper we produce.

About ninety editors gathered from across the United States and Canada "to promote acquaintance and fellowship, to foster helpfulness among editors and publishers of its member publications, and to stimulate higher standards of religious journalism in order to enable its member publications to render more useful service and to exert a more positive and constructive influence on contemporary civilization," according to the constitution of the organization.

The acquaintance and fellowship were stimulating and delightful. It was good to know the man who made his sales speech to 13 people on a rainy Monday night and sold 3,300 subscriptions to his paper, **Signs of the Times**. Baptist, Methodist, Presbyterian and other denominational and independent religious papers were represented, and all of them were friendly, cooperative, and eager to learn and to share. There were enough women among the group to make it completely integrated, human, and pretty. (Any Thomas who doubts woman's ability to edit should take a look-see at the papers they edit.) At the reception given by New Yorkers, at meals, and in transit from one place to another there was time for talk, acquaintance and fellowship.

Exchange of ideas was part of the program. How to get materials, what to say, how to make a lay-out, and methods of selling all claimed attention. A comparison of the papers and magazines on a table was an education in itself, for there in printed form was what people thought should be done. Without too much pride it can be said that **The Christian Sun** looked all right in the pile of papers.

Concerning standards of religious journalism nothing better was said than the very challenging words of Dr. Charles Malik, president of the General Assembly of the United Nations, when we met in a conference room of the United Nations. "You editors are more responsible for peace than we of the United Nations," he said. "You work at the grass roots, among the people in the communities across the nation, the people who decide what course the nation shall follow. Peace is founded on the altar of God, and as a Christian, I say, on the altar of Christ." If this great Christian leader who has attended every session of the United Nations and whose influence in international relations is second only to that of Dag Hammerskjold, Secretary General of the United Nations, is to be believed at all, then the church paper has real work to do, and the editor has exceedingly great responsibility.

Forsaken

The Fourth Word from the Cross

Clyde L. Fields

"And when the sixth hour had come, there was darkness over the whole land. And at the ninth hour Jesus cried with a loud voice, My God, My God, why hast thou forsaken me."

The suffering of our Lord had now become intense. The long hours of torture under the Oriental skies had taken their toll of the body of Jesus. The jeering, unthinking multitudes who had heaped scorn on the dying Master had caused him to be dejected in spirit.

The very gates of the hell Christ was enduring for every man were open wide and Christ entered with agony of soul and body. This was the bitter price of redemption. This was the death Christ was to taste for every soul. This was the crucible of salvation wrought out in the suffering heart of God and displayed so dramatically by His Son on a cross beam of wood on lonely, bleak, dark, bitter Calvary. This was the end for which the son had been born. This was the hour.

In this hour of intense suffering of soul, Jesus cried out the words from an ancient Psalmist, recorded now for us as a part of the 22nd Psalm. The 22nd Psalm shows us the utter pain and suffering of one who like Christ dies a horrible, painful, suffering, agonizing death.

In this bleak, dark moment, Jesus instinctively calls out for His Father who seems to have forsaken Him. The pain and suffering were almost beyond His power to bear. He cries out for the presence of His Father and Our God.

Has God forsaken Him? Was God far removed from the suffering Savior? We think not.

The ancient Psalmist had said, "Where can I go from Thy presence? If I ascend into the heavens thou art there. If I make my bed in Sheol, thou art there."

The Old Testament tells us of three Hebrew boys cast into a fiery furnace for their faith. They found that even in a fiery pit there was a fourth member added, like unto the angel of God. Surely God did not desert them. Jonah tried to get away from God and fled in the opposite direction. But, like the Hound of Heaven, God followed him down the "nights and down the days."

Surely God is near unto them that call unto Him. Surely God was not gone from Calvary.

God was there in that men could be turned from sin and evil to the saving grace that comes through suffering. God's Son was bearing the brunt of evil and sin so that the redemptive love and saving grace of God could confront every man. This must be seen through to the bitter end. If redemption and salvation were to come, Calvary must take its terrible toll of God's Holy Son. God was there and when the eyes of men had seen enough, God wrapped the world he had made in the black darkness of mourning because of His broken heart. There had to be Calvary if there was to be Easter and Resurrection. God could not stop Calvary and short circuit redemption. So God suffered and in suffering won the victory. Calvary then was not defeat for God and not a nightmare for a forsaken Christ. . . It was victory over sin and soon to be victory over death.

God does not desert His Son and you and me if He does not seem to do what we want him to do. God does not always act as we would wish. But God acts. He does not desert, but often in us and for us He suffers along with us so that victory can come.

"Let no one who lives in this land where free public libraries are within the reach of all, talk about lack of opportunity."

W. B. Millard

About * * *

KING ARTHUR

The belief that King Arthur was a real king who led the Britons in their struggle against the Saxon invader is easy until one attempts to reduce his reign to terms of chronology or his kingdom to terms of typography.

The most popular theory about King Arthur is that he commanded the Britons at the Battle of Mount Badon. The first mention of this battle occurs in the writings of Gildas, a British monk who wrote in Brittany between the years 550 and 570. According to him, the battle took place somewhere about 520, but he neither states where the battle occurred nor gives any description of it, neither does he mention Arthur in this or any other connection.

Arthur's popularity is largely due to the belief that he was the founder of the customs and ideas which are associated with the word chivalry. He is often represented in armor, bearing on his shield the royal arms of England as used in the thirteenth century. But the ideas and customs, like the arms and armor associated with Arthur, developed many centuries later than his alleged date. Militarism, Christianity, Islam, and the poetry of the troubadors which formed the institution of chivalry began to develop in the twelfth century.

It is the consensus that no real man ever occupied the position attributed to Arthur, and that there never was a British monarch who reigned at London, Edinburgh, Winchester, Carlisle, or elsewhere, as Arthur is alleged to have reigned. Not only could he not have ruled at all these places, but it is highly improbable that he could have reigned at any of them, since at none of those places are there any traces of occupation in the sixth century.

Who, then, was Arthur? He was, it seems, the war-god of the Brythonic Celts. This explains why he is represented as owning hills and other property all over what were the Brythonic-speaking countries from Aberdeen through southern Scotland and northern England, Wales and Cornwall to Brittany. The belief that Arthur was only a war-god is further emphasized by the fact that the Britons took him with them to Sicily and localized his exploits there, and why miracles are associated with him and all his friends and relations.

Because so much is definitely known about real men who lived long before the time of Arthur, and since no actual history of the legendary figure can be found, it seems conclusive that no such man ever lived.

(Next week: William Tell

C. B. Riddle

Talk About It!

Henry E. Robinson, D. D.
First Church, Fairfield, Connecticut

Advice to talk would seem futile and needless since there is a common saying: "Less talk and more action." Another remark of a disparaging nature it: "That's just talk." Then someone is always saying: "We've talked long enough," or "We've talked too much." Go to a church gathering about the supper tables and the talk is so constant you almost fail to get in a word over the babble of sound. All these remarks are well chosen at times, but there is another side. What has happened to the lost art of conversation? One looks back with longing when he reads of Samuel Johnson and the era of high conversation associated with the period of the English coffee-houses. Each one of us may recall evenings about the fire in childhood when revered guests or respected elders excited our imaginations and opened windows on new vistas by their talks, or inquiries, or sharings of life.

These thoughts come all the more to mind after spending an evening when enlightened and cultured people sit before a cheap program on the TV screen filled with inane jokes or cheap emotions interspersed with all manner of appeals to purchase unneeded and unwanted articles. Almost as unfortunate are those hours spent in conversation that never penetrates beyond the weather, the current athletic contest, or the latest style in hair, dress, or chrome-trimmed appliances.

Does the frequency of these disappointing experiences reveal a shallowness of thought? Does it mean we have no deeper observations to share? Does it mean that the presence of a TV set is to be taken as the automatic signal for all to hush and view what someone else has decided should be our concern? Does it mean that we want to exchange our more worthy thoughts with our equals, but are at a loss for words because for so long we have neglected the pursuit of oral literary composition known as high conversation? Is it because we have forgotten our manners and actually turned up the volume of a favorite TV program when a guest enters the room, so that we can more easily follow the story while at the same time talking to our visitor? Is it because we are so used to drinking in what we read in the papers and periodicals, and what we view on TV that we have become simply receiving sets that do not and should not talk back?

As I observe how people use their leisure I am wondering what has become of that hour with a great mind through the pages of a classic, or that time with a poet pondering the wonder and mystery of life. What has become of that moment with the Scriptures each day when one reads and lstens with his heart as he reads? Who is there left who forms his thoughts into words and then his words into script in a running diary of high thought and events? Perhaps the loss of these enriching pursuits has turned our talk into dribble that is no better, or even as good, as the comic strip of the picture magazine.

Actually there is a wistful longing in many hearts to share with one another the deep things of our days. Skillful probing often opens a wide range of questions which even partial answers thereto are eagerly sought as food for both mind and soul. Instead of "What's the weather out your way?" try "Have you learned something worthwhile of late?" Instead of "Who's going to win the World Series?" try "How do your teenagers like their studies?" Instead of "What did you get with your trading stamps?" try "Where do your neighbors go to church?" Any one of these may fall flat, but sooner or later a common chord will be struck that will lead to a veritable harvest of ideas and information in a chain the end of which no one could predict.

A cardinal factor of conversation is equal participation, which means equal listening. Always be quick, after a few sentences, to yield the right of way. Not long ago the writer was talking with a dean of women who had much to share, but she never stopped long enough to let her listener follow up the questions her remarks were generating. Remember that a good conversationalist today was a good listener yesterday and therefore has stored up choice bits to share. And finally remember that the one who is learninng is not the one who is talking.

Begin to write if writing is difficult or foreign to you. Those who speak and think best are usually those who are the masters of English composition. A person can talk without thinking, but one cannot very easily write without thinking. Writing will put more thought behind the words you speak.

Seek out those who have something to say. If you converse with wise people you will soon have more to choose from in your own storehouse. Remember that writing, and talking with wise people, take time. Be willing to devote some time to these pursuits. This does not mean you will be sacrificing time; it means for most people a more judicious use of time.

Read good literature: poetry, prose, fiction, non-fiction, Through books you will take journeys into life and thought. People have been where you have not. Where they have been you may go — through books. Then having traveled in life, in ideas, in experiences of all manner, you will not only have much to talk about of real worth, but you will have also a framework of reference upon which conversation will hang many tapestries of rich design.

PREPARATIONS TO PROCESS DUTCH REFUGEES

To help pave the way for some 6,000 Dutch nationals who will be resettled in the United States this year by Church World Service, three "missioners" have been sent to Utrecht, Holland.

"These three experts in refugee problems will assist in interviewing, registering and selecting these refugees from Indonesia," A. Roland Elliott said. "They will also tell them about life in the United States and help prepare these fine, industrious people for U. S. citizenship." Mr. Elliott is director of the CWS Operating Committee of Immigration Services.

Most of these Dutch Indonesians lost their homes, possessions and livelihoods in the recent civil strife in the former Dutch colony, Mr. Elliott explained. They have been living for some time in camps in Holland, a country many of them had never seen.

As a result of the passage in 1958 of Public Law 85-892 admitting 9,500 Dutch nationals to the U. S. in 1959, Church World Service is making preparations through the churches to resettle about 6,000 of them. "This is an extension of an on-going job," he said, "as CWS has already resettled 6,000 of them under a previous Public Law."

Rev. and Mrs. Mark Andes Share

A Letter From Louis Wilkins

Amerikan Koleji
Tarsus, Turkey
February 28, 1959

I had almost no trouble adjusting to the foods or the climate, in spite of the fact that the food is unusually oily and the climate hot. The foods are cooked with cotton-seed oil or olive oil, whereas in America we would use meat or butter.

Our diet is by no means as balanced as it would be in the U.S. because our menus have to follow the seasons, there being no frozen foods available and very little canned food. Right now our vegetables are limited to lettuce, onions, cauliflower, spinach, carrots, and radish. However, the main-stay of the Turkish diet is always bread and rice. The bread is of a very dark and heavy quality, somewhat like the U.S. whole-wheat bread. Surprisingly enough, the lack of variety has not bothered me at all; I suppose it just goes to show that a person **can** become adjusted to almost anything. I know that a greatly varied menu is not possible; so it doesn't bother me.

As for being a minority citizen, I had never thought much about it. I don't in any way feel that my privileges are limited, perhaps largely because Americans are now popular with the Turks, and also because this school is fairly well known and liked throughout Turkey. Unfortunately, most Turks seem to think that every American owns at least two cars and has an abundant income which he can splurge on all the latest luxuries. Whenever a Turk finds out the amount of my annual salary (about $1400.00), the inevitable question follows, "Why did you ever come to Turkey on such a salary?" Our living expenses also have to come out of that. The fact that our salaries are as low as they are makes our working relationships with Turks much easier; somehow it seems to remove the barrier of money. It also helps when they realize that we are not backed by the American government and its resources.

My Turkish lessons are coming along fairly well. The teacher says I am doing unusually well; I always say that I'm doing very poorly. Perhaps the actual truth lies somewhere between my statement and his! There are only two of us taking the lessons; the other two fellows had no particular desire to learn the language. Consequently I'm in the same class with a fellow who is now in his second year of language study. Needless to say, I have to push myself to even "keep in sight of him." I can understand much more of the language than I can speak, but I'm looking forward to the time when I can converse freely in Turkish. I thoroughly enjoy the language study; I find it both stimulating and fascinating. Just before Christmas I began teaching a Beginning English course for adults in the evenings, and that has forced me to use all the Turkish that I know and to learn more.

Our boys seem to be just typical boys with the usual problems and joys. However, the home life of our boys is much different from that of American boys; the Turkish father is authoritative to the point of severity. Many fathers request the school to never allow their sons to go downtown unchaperoned, even though the son may be 17 or 18 years old. As a result, the boys have never been allowed to assume much responsibility. During their 7 years here we try to teach them to accept responsibility and make ethical decisions, decisions tempered with Christian love. As you well know, we can't formally teach them Christianity, but there are several informal opportunities; for example, the literature selections and interpretations, classroom attitude, dormitory relationships, and off-campus excursions. In my First Class Reading course, I have taught such things as the 23rd Psalm, story of friendship between David and Jonathan, and a Christmas story. In Third Class English, I have taught the story of the Good Samaritan and the Declaration of Independence; and in Fifth Class English literature I have taught several Psalms, **Pilgrim's Progress**, **Paradise Lost**, and other distinctly Christian literature. Most of the boys here seem to have such a thirst for knowledge that it really is a pleasure to teach them. I'm always thrilled to see those dark brown eyes light up when a new truth is suddenly grasped after a hard struggle!

In the dormitory, the main thing we can teach them is brotherly love and cooperation. I never feel as close to the boys as when putting them to bed in the dimly lighted room; it's at that time when I hear about their day's troubles and delights! Many of them have wonderful senses of humor, which occasionally seem to reach a peak about bedtime. We check every bed every night; I know many American boys would rebel at such close supervision, but our boys seem to like the attention and would be disappointed if we didn't come to their beds every night.

A DOLL IN HONDURAS

It happened one Saturday afternoon in Potrerillos. The children were gathering for their meeting when Yolanda entered barefooted, ragged, clasping tightly in her arms a bulky piece of firewood wrapped in an old cloth, her "doll." Someone snickered, and Yolanda, clasping her doll more closely to her breast, wept as only a timid, wounded girl could weep. I took her in my arms, but comfort just wouldn't come. The wound was too deep.

A piece of firewood for a doll! My conscience pricked me. In Villanueva, in my dresser drawer, there was a lovely doll sent by some little girl in the States. I had always hesitated to give her away. So many little girls wanted dolls. If I gave her to one, what would the others say? How would the others feel? Would it be fair? Such had been my reasoning.

When I returned to Villanueva, I took the doll from her wrappings. I could see not only Yolanda, with her stick of firewood, but also Dona Caya's little ones — Aracely, Elena, Victoria, Martina, Yolanda's nextdoor neighbors, and a score of other little faces I knew so well. But the stick of firewood won out. I took the doll to Potrerillos, to Yolanda. Yet even the light in Yolanda's eyes could not chase away the doubt that still persisted in my heart.

The next Saturday I was back again. I looked around Yolanda's home. No doll. "And your new doll?" I asked.

"It's Martina's day to have her," came the quick response.

"Martina's day?" I puzzled.

"Yes, and tomorrow is Carmen's day. You see," she added eagerly, "they have no dolls. We take turns playing with her."

I had not thought of such a solution!

—Elise Vargas
Missionary of the
Evangelical and Reformed Church

Moonelon Crash Campaign Lags Slightly

March receipts for the Moonelon Crash Campaign amounted only to $505.00 which was less than half of the February total. Since the total goal is $32,823.00 and total receipts come to $6,854.05, there is still a total of $25,968.95 to be gathered in between now and December 31, 1959. Thus, it becomes imperative that each local Laymen's Fellowship that has not yet made plans for the reaching of the goal of one dollar for each member of the church, give serious consideration to this important matter.

A number of groups have already met or exceeded their goals, and they look expectantly to their fellow laymen to reach the high standard they have set. Of particular encouragement this month is the fact that one of our newest churches was able to send in a substantial contribution. Congratulations to the laymen of our **United Church at Hodges Ferry** in Portsmouth, Virginia who sent in $100.00.

While there is still a period of nine months before the campaign closes, the note at the bank comes due quarterly; and it has been necessary to borrow funds from the Ministerial Scholarship Fund and from the Convention Fund in order that bank payments might be met on time. Let us hope that many more groups will respond during the next month so that the campaign chairman will be able to announce a significant total at the Laymen's Annual Retreat on May 15-17.

In the listing below, churches in **bold** type have either reached or exceeded their goals. Be sure that your church is listed correctly.

GOALS AND RECEIPTS

For the Period Beginning May 1, 1958 and Ending March 31, 1959

EASTERN NORTH CAROLINA

	Quota	Pd.
Amelia	$213	$100.00
Antioch	93	—
Auburn	151	—
Bethel	—	—
Bethlehem	78	—
Beulah	201	—
Catawba Springs	—	—
Chapel Hill	157	—
Christian Chapel	116	—
Christian Light	220	—
Clayton	107	—
Damascus	77	—
Ebenezer	252	—
Fayetteville	208	—
Fuller's Chapel	171	—
Good Hope	107	—
Hayes Chapel	112	—
Henderson	420	120.00
Hope Mills	57	—
Lebanon	35	—
Lee's Chapel	85	—
Liberty (Vance)	335	—
Martha's Chapel	67	—
Moore Union	101	—
Morrisville	49	—
Mt. Auburn	160	—
Mt. Carmel	135	—
Mt. Gilead	100	—
Mt. Herman	147	—
New Elam	253	—
New Hope	214	12.72
Niagara	—	—
Oak Level	133	—
O'Kelley's Chapel	—	—
Piney Plain	151	—
Pleasant Hill	73	—
Pleasant Union	—	—
Plymouth	103	—
Pope's Chapel	102	—
Raleigh	**254**	**254.00**
Sanford	252	—
Shallow Well	358	—
Six Forks	—	—
Southern Pines	294	5.00
Turner's Chapel	148	—
Wake Chapel	**364**	**400.00**
Wentworth	166	9.00
Youngsville	53	—
TOTAL RECEIVED		$ 910.72

EASTERN VIRGINIA

	Quota	Pd.
Antioch	$115	—
Barrett's	30	—
Bayside	156	100.00
Berea (Nans)	262	60.00
Bethlehem (Disp)	104	—
Bethlehem (Nans)	890	200.00
Burton's Grove	35	3.00
Centerville	47	—
Cypress Chapel	346	—
Dendron	28	—
Eure	331	40.00
Franklin	477	225.00
Great Bridge	354	—
Hunterdale	**375**	**375.00**
Holland	298	125.00
Holy Neck	327	237.00
Hopewell	124	—
Isle of Wight	88	—
Johnson's Grove	—	—
Liberty Spring	352	—
Mt. Carmel	206	—
Mt. Zion	52	—
New Lebanon	25	—
Newport News, 1st.	577	—
Warwick	175	20.00
Norfolk:		
Bay View	178	—
Central	129	—
Christian Temple	719	200.00
First	211	—
Little Creek	85	—
Oak Grove	59	—
Oakland	451	—
Portsmouth:		
First	213	43.00
Shelton Memorial	142	—
United	109	100.00
Prince George	—	—
Richmond, First	229	—
Richmond, United	—	—
South Norfolk	734	—
S. Norf. Community	170	—
S. Norf. Rosemont	788	100.00
Spring Hill	56	5.00
Suffolk	1369	200.00
Sunbury (Damascus)	184	—
Union (Surry)	20	—
Wakefield	116	—
Waverly	208	190.00
Windsor	207	—
TOTAL RECEIVED		$2223.00

NORTH CAROLINA AND VIRGINIA

	Quota	Pd.
Apple's Chapel	$458	$75.00
Asheville	189	—
Belew Creek	88	—
Berea	66	—
Bethel	**165**	**165.00**
Bethlehem	283	192.75
Burlington, First	622	200.00
Burlington, Bev. Hills	259	—
Burlington, Lakeview	52	16.00
Burl., United C. C.	—	—
Carolina	107	—
Concord	118	—
Danville	542	100.00
Durham	**382**	**400.00**
Elk Spur	42	—
Elon College	**377**	**400.00**
Gibsonville	226	—
Graham, Prov. Men.	125	12.00
Greensboro, Calvary	112	—
Greensboro, First	**625**	**814.98**
Greensboro, Palm St.	220	80.00
Greensboro, St. Peter's	40	—
Happy Home	306	—
Haw River	162	65.00
Hebron	68	—
Hendersonville	100	—
Hines Chapel	148	75.00
Hopedale	83	—
Howard's Chapel	62	—
Ingram	154	—
Kallam Grove	93	—
Lebanon	138	—
Liberty	230	—
Long's Chapel	224	—
Lynchburg	10	—
Mebane	15	—
Monticello	108	36.00
Mt. Bethel	97	—

—Continued on Page 15

Eastern Virginia Reports Rallies

Mrs. Ray Gordon

The Spring Rallies held in Eastern Virginia on March 10 at Waverly Church with 61 present, March 11 at Franklin Church with 183 present, March 12 at South Norfolk with 119 present had a combined offering of $141.10. The attendance was a little less at each rally than last year. The offering was a few cents more.

Miss Lucille Frost, our associate secretary from our National office of Congregational Christian women in Chicago, Illinois, was the speaker at each rally and was enthusiastically received. In fact I had women from two churches to say to me, "Wouldn't it be nice to have a woman moderator like Miss Frost that we might call in to straighten us out occasionally?"

At each of the rallies, the women were very excited about "The Fellowship Tour". The Eastern Virginia women are happy that they can have a share in helping to send a representative from the Southern Convention. Since my last report to **The Sun**, Eastern Virginia's Fellowship Tour Fund has grown from $346 to $392 with the following churches making contributions:

Shelton Memorial	$10.00
Dendron	6.00
Spring Hill	5.00
Cypress Chapel	15.00
Richmond, First	10.00

This means we have $108 to go to make our goal. Please let me hear from you.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA

The Angola Mission

April

19—**Rev. and Mrs. Henry C. McDowell** are spending part of their pre-retirement furlough in our area, for her parents live at King's Mountain, North Carolina. This Negro couple have been among our finest missionaries in Africa. He went to Angola in 1919 and served until 1936. In 1947 they went back to Elende, where he counselled pastors and churches and she helped women, supervised kindergarten, and was responsible for dispensary and children's clinic.

20—**Dr. and Mrs.Robert McGowan** serve in Bunjei, where they work to remove fear of evil spirits, improve living and health; in the hospital classes are held for nurses who carried on work for eight years without a doctor. He served in medical corps of Marines in Korea before going to Africa in 1952.

21—**Miss Florence Malcolm** has served in Africa since 1928; she is advisor to the school system in Chilesso — 130 schools with 5,000 pupils. She teaches Bible in station boarding school.

22—**Mr. and Mrs. Robin Markham** are at Currie Institute, Dondi, where he is in charge of industrial and trade work; she is nurse. He was born in Portugal where his parents were studying language to be missionaries. They only stayed in Africa ten years, but he determined to go back there some day as missionary.

23—**Miss Alice Moreira** is a trained nurse of Portuguese background. She has been working for the American Board in Sara Scott Memorial Hospital, Dondi, since 1940.

24—**Miss Margaret Neumann** taught elementary school in California for 24 years before she decided to become a missionary. She teaches all eight grades in school for missionaries' children, Dondi.

25—**Rev. and Mrs. Thomas Okuma** went to Africa in 1949 after both graduated from Berea and he had finished at Yale Divinity School. He is American Nisei, born in Hawaii. He is supervisor of buildings for whole station and treasurer of new Church Council, which handles funds of African Church Overseas Mission Board, the United Church of Canada, and the American Board.

RURAL LIFE SUNDAY
May 3, 1959

Protestant churches across the country will ask God's blessing on Rural Life Sunday, May 3, upon those who till the soil and upon rural and urban dwellers who are dependent for food upon the bounty of the earth.

This special observance is held annually on Rogation Sunday, the fifth Sunday after Easter, to underscore the meaning of Christianity for rural life. Rogation days have been observed by the church since 450 A. D.

The National Council of Churches, through its Department of Town and Country Church, sponsors the occasion. Each year a special service of worship is prepared by a denominational leader. The 1959 service, written by the Rev. E. W. Mueller of New York, director of the Town and County Work of the National Lutheran Council, emphasizes that all of mankind depends upon the earth for homes and other material possessions, as well as food.

During services in the church sanctuary seed and soil are usually presented as symbols, while the entire congregation prays that God bless the seed "sown throughout the world, that He water it with the gentle rain from heaven and warm it with the golden sunshine that it may bear fruit one hundred-fold, for the welfare of the people."

In some churches the soil, seed, farming instruments and other symbols of the earth's bounty are dedicated to God during the service, which consists of hymns, prayers, litanies and a meditation. Sometimes a field or an amphitheater near the church provides the site for the service.

Guidance from God is also sought on the wise and Christian use of the land so that all of God's children may have the necessities of life, particularly since the United States produces such a surplus of foods.

As in other years, rural and city ministers in the United States will exchange pulpits. Addresses will be made by agricultural and civic leaders on the spiritual realities of today's changing rural society. Pageants, plays and panel discussions will deal with the fact that all of life is under the judgment of God and with the stewardship implications in the use of land and the conservation of natural resources, recognizing that all belongs to God.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Martha R. Whitten

Elizabeth Lester

Beneath The Shadow Of The Cross

Martha Rose Whitten, Faith Chairman

The Easter season is over and we are glad to know that we have Jesus Christ as our Redeemer. We rejoice in the knowledge that we serve a risen Lord.

The important question before us now is will we keep the commandment of Jesus when he said "Go ye therefore into all the world. . ." Will we remember to keep our lives in the shadow of the cross?

The Faith Commission can work with the other Commissions in carrying out the idea of the cross. During the Lenten and Easter season we made it a special point to study our Christian faith. Now we need to work to keep the teachings of the Easter season with us while we go about our daily tasks.

Too often we forget the Easter season as soon as it is over. It is important that we keep in practice the teachings of our Master. Knowing what we believe is necessary, but witnessing to our faith is an even greater part of carrying out Christ's Great Commission.

Our faith must show on the surface in order for it to become effective. The Faith Commission has a job in making the members of the group realize that Christianity is alive, exciting, and a thrilling experience. Keep in mind the words of the song: "If you love him, why not serve him?"

Through programs centered on Christian living and Christian witness, the Faith Commission can impress on P. F.'ers the richness and meaning in Christian living. After all, the best part of being a Christian is living and witnessing our faith.

THE FELLOWSHIP OF THE POCKET CROSS

The Fellowship of the Pocket Cross includes all the young people who carry the pocket cross and try to live by the standards of the Fellowship.

Standards of Membership:

1. To spend some time in prayer each day.
2. To read a portion of the Bible each day, particularly the four Gospels.
3. To try to practice the teachings and example of Jesus in our daily living.
4. To support and contribute to Our Christian World Mission through the Pilgrim Fellowship.

The crosses may be obtained from the Pilgrim Press, 14 Beacon Street, Boston, Mass., at 60c each. However, it is suggested that you make your own — a very worthwhile project for your Pilgrim Fellowship group.

Racial And Cultural Problems

Elizabeth Lester, Action Chairman

". . . to witness to the message and mission of the church among all people, serving the world in the name of Christ, and **striving toward the establishment of brotherhood, justice and peace.**" From the Pilgrim Fellowship Statement of Purpose we can see that social action is a vital part of the work of the Action Commission. In this field comes the second 1958-60 Action Commission emphasis — racial and cultural problems.

I play in the chapel band at school. For assembly programs we give the pledge of allegiance to the flag and follow it immediately by singing the "Star Spangled Banner." I find myself slurring hastily over "liberty-and-justice-for-all" in an effort to get my clarinet up to my mouth and ready to play. I wonder if this is not typical of many of us — when we say the pledge of allegiance we forget that "liberty and justice for all" is part of what we are promising everyone in our country.

The home mission study for this year, **North American Neighbors,** involves the different groups of people which make up our nation and nearby countries. This includes the Caribbean Islands, Hawaii, Alaska, Canada, Mexico. To study these areas is to study racial and cultural problems. One cannot study Hawaii, for instance, without being aware of its many ethnic groups. As Alaska and Hawaii become our newest states, it is especially important that we understand them. Materials for programs on these subjects may be found in current magazines as well as in the study book, **What Concerns North American Youth?** (75c from Pilgrim Press, 14 Beacon St., Boston 8, Mass.) Youth guide on **Concerns of North American Neighbors** (65c) will be very helpful. Two plays may be borrowed from Miss Ruth Dunn, Southern Convention Office, Elon College: **Heart-Sound of A Stranger** and **Under One Roof.**

We young people of the South are especially aware of Negro-white tensions and prejudices. It is important that we look for facts, think clearly, and seek to find the Christian point of view in these matters. One possibility of acquaintanceship is to exchange programs with a Pilgrim Fellowship group in another cultural or racial group from your own. Another is to attend the United Church of Christ Camp (John's River, August 8-14) when Southern Convention, Southern Synod, and Convention of the South young people will exchange ideas.

Church Vocations Retreat

Place: Moonelon
Date: April 17-19

Theme: "Serving In the Household of God"

SUGGESTED SCHEDULE (flexible; informal; relaxed)

Friday Evening

6:00 Registration (continuing till all have arrived)

6:30 Supper. Get located in the cabins.

7:30 Games, singing (to establish introductions, sense of fellowship) Rev. Harold Myers.

8:15 Statement of Purpose and Approach. Introduction to Literature Table.

8:30 More games—Rev. Harold Myers.

9:00 Movie, "A Job For Bob" (introducing "vocations" in general). Followed by some discussion.

10:00 Closing Worship; friendship circle.—Rev. Max Vestal.

10:30 Fellowship Groups in cabins (based on "A Job For Bob").

Saturday

7:30 Morning Watch

8:00 Breakfast

9:00 "Christian Vocation" Rev. John Lackey (followed by panel discussion)

10:00 Work Period

11:00 Pastoral Ministry—Rev. Harold Myers.

11:30 Christian Education — Mrs. Robert Knowles.

12:00 Free Period

12:30 Lunch

1:30 Study Period in the cabins (pamphlets, literature)

2:30 The Missionary—Dr. and Mrs. Sloan.

3:00 Chaplains — Rev. Truman Smith.

3:30 Church Music — Mr. Fletcher Moore and college music dept.

4:00 "What Should I Do If I Don't See How I Can Financially Swing A College Education?" Mr. William B. Terrell, Alumni Secretary, Elon College.

4:30 Free Time.

6:00 Supper.

7:00 Group Counseling (each young person meets with the leader of the field in which his interest lies to discuss personal and academic requirements, etc.)

8:30 Recreation — Rev. Harold Myers.

9:30 Movie: "Measure of A Moment"

10:00 Closing Worship, Friendship Circle—Rev. Max Vestal.

10:30 Fellowship Groups in the cabins (based on "Measure of a Moment")

Sunday

8:00 Morning Watch.

8:30 Breakfast.

9:15 Film Strip, "Who Will Go?" — dealing with church vocations.

9:45 Group Counseling continued (with opportunity to meet with another group)

10:15 Reports of conclusions reached in each group.

10:30 "What Can I Do Now?" panel discussion.

10:45 Worship Service — Rev. Max Vestal.

Lunch and Adjournment

Robinson Crusoe, so to speak,
Began the 40-hour week.
He lived on an island, neat and tidy,
And all his work was done by Friday.

MISS HAMPTON TO SPEAK IN VIRGINIA

Nancy Rountree, President
Eastern Virginia Pilgrim Fellowship

Miss Dorothy Hampton, consultant on racial relations for the United Church of Christ, is to speak at the Bayside Church, Norfolk, Virginia, April 26 at 7:00 p.m. The Pilgrim Fellowship groups of the Norfolk area, Portsmouth area and Newport News area are invited to attend.

Miss Hampton will speak at Liberty Spring, Suffolk, Virginia, May 10 at 7:00 p.m. The Pilgrim Fellowship groups of the Suffolk to Richmond area are invited.

All Eastern Virginia Pilgrim Fellowships are included in one of the two groups; consult your minister for details.

If any local churches have a worship service on this Sunday evening, please excuse your youth to go hear Miss Hampton. If you have your P. F. on Sunday, this is an excellent time for a program away from your church, and I promise it will be a worthwhile evening.

PAINTING "BREAKFAST SEMINAR" ROOM

Meredith and State college students recently painted their "breakfast seminar" room in our United Church of Raleigh, North Carolina where they gather Sunday mornings for study of religion. Novella Rountree of Sunbury, Melinda Corpening of Tryon, and Charles Stanford from our Liberty church (N. C. and Va. Conference) are members of our Congregational Christian churches. Jane Eagles is a Baptist from Louisburg, and Melvin Allen is a member of the Holly Springs Friends Meeting.

Valley Conference Session

William T. Scott

The twenty-ninth Mid-Year Session of the Valley Central Conference of Congregational Christian Churches was held at Bethlehem Church, Thursday, April 2, 1959.

The theme for the Conference was, "Grant us Wisdom, Grant us Courage, for Closer Fellowship and Better Churches". Mr. Clarence A. Phillips, layman moderator, presided over the sessions, which were well attended. The morning devotional service was conducted by Rev. Clyde O. Koon, and others participating in the program were Mr. R. B. Alexander, Evangelical and Reformed layman, who spoke on "The Churchmen's Fellowship"; Dr. J. Earl Danieley, President of Elon College, who spoke on "The Church College", and conducted the communion meditation; Rev. Edouard H. Taylor, minister of St. Stephen's E. and R. Church, Harrisonburg, who spoke on, "People, Parishes, Potentials"; and Dr. John G. Truitt, Superintendent of the Congregational Christian Home for Children, whose subject was, "Improvement is Urgent". Rev. Arnt Schoning of the Timber Ridge Church conducted the afternoon devotional service.

Encouraging reports came from the E. & R. - C. C. cooperative efforts on the "Teaching - Reaching - Preaching Mission" conducted in the Valley in the winter.

The Conference was concluded with a communion service conducted by Dr. John G. Truitt, assisted by Dr. Danieley, and several ministers in attendance at the Conference.

GIFTS FOR HISTORY ROOM

J. E. Danieley

Rev. Walter B. Fuller of the Virginia Valley Central Conference has just given to the Church History Room two interesting and important books. "The Life of Rev. James O'Kelly" by MacClenny and "Christians Not Disciples" by Rev. M. L. Hurley. We appreciate this consideration by Rev. Fuller. There are many others who have books and who would probably want to follow his example in making them available to the Church History Room. The materials will be catalogued and preserved not only for those who wish to use them in the immediate future but for those who will be wanting to use them in the years to come. We are grateful to Rev. Fuller and would be happy to hear from others who have materials for this historical collection.

CHURCHES INVITED TO USE MOONELON

Guy H. Veazey

Moonelon Conference Center is available every Sunday until June 1 for local church groups to use. They may come for an evening vesper service, a morning worship service, or any kind of religious service desired. It is a nice place for a picnic lunch or supper. If the weather is bad, the administration building may be used. No swimming or fishing are permitted on Sundays.

Saturday afternoons Moonelon will be available to local groups all during the summer. After the pool is filled, swimming may be enjoyed. Fishing is also available.

Rev. Reuben Askew with a group of 42 persons from his churches came March 15 and enjoyed the occasion very much. It was the first time many of them had ever been to Moonelon. Some of them are now planning to attend camp this summer.

Remember ,you are welcome to use the Moonelon facilities at any time a conference or camp is not scheduled. Please contact me (Rev. G. H. Veazey, Elon College, N. C.) for open dates.

STUDENT SUMMER SERVICE WORKERS TO HELP

Robert A. Knowles

As has been the case for the past several years, the Board of Christian Education of the Southern Convention will again enlist the interest and service of capable college students and train them to give valuable assistance in our Christian education program during the summer.

Some of these young people will serve on the camp and conference staff at the Moonelon Conference Center and there will add much to the lives of the children and teenagers who attend the various sessions. Other Student Summer Service workers will be available to give leadership in Vacation Bible schools and in the carrying out of pastoral duties in local churches.

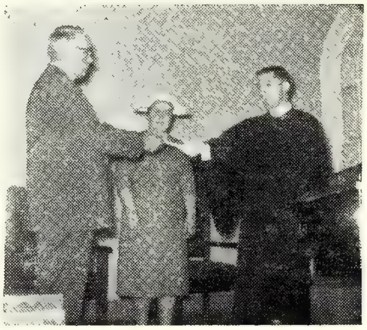
Those churches which desire the assistance of a Student Summer Service worker for the coming summer, should get in touch immediately with Rev. Robert A. Knowles, Box 336, Elon College, North Carolina, indicating their needs and hopes for the summer program. It is the hope of the Board of Christian Education that all those churches which desire such service will be able to have their needs fulfilled but requests must be in early so that schedules can be set up.

Progress At Ramseur

Judy Maness, Reporter

Having accomplished a goal which once seemed impossible, the Ramseur Congregational Christian Church witnessed the mortgage burning service for the church parsonage Sunday, March 15. By cooperation, hard work, and persistent faith, the church members paid the debt for the six-room brick home within a year.

Those participating in the service were Miss Edna Nixon, treasurer of the building fund; Mr. O. R. Vickory, a trustee; and the pastor, Rev. Garland Bennett. Mrs. Forrest W. Bray of Greensboro was soloist for the special event.



The church has also received inspiration and renewed faith from an Easter week-end revival. Beginning with communion on Thursday evening and ending with an Easter service on Sunday morning, Mr. Bennett delivered appropriate seasonal messages. Two new members were added to the church membership.

The Ramseur church is happy with this progress and prays that it will be able to meet new goals in the future.

Saul's Tragic Failure (Temperance)

Lesson Background: I Samuel 15

Devotional Reading: II Samuel 1:17-27

Memory Selection: **Behold, to obey is better than to sacrifice.** I Samuel 15:22.

THE SHEEP BLAB AND BLEAT

One suspects that Saul never cared much for mutton after this experience. For it was the bleating of some sheep that gave him away. The story briefly is this. In that day when the rule of life was "an eye for an eye, and a tooth for a tooth" Saul received from the Lord, through Samuel the prophet, a command to seek out the Amalekites and to destroy them, lock, stock and barrel. He was to destroy, not only men and women, but children, and all of their animals. It was an era of rough justice, the dim dawn when morality as revealed in the life and teachings of Jesus Christ was just beginning to break on the horizon. This was their conception of how God wanted it done.

Well Saul got together his army and went against the Amalekites. He did a pretty good job of destroying the people. In fact, Agag, the king of the Amalekites was the only person who escaped with his life, and he was made a prisoner. But there were some good looking sheep and oxen and lambs and calves among the spoil, so the people destroyed "the vile and the refuse" and kept the good animals for themselves.

When Saul heard that Samuel was coming to town, he went to meet him. "Blessed be thou of the Lord; I have performed the commandment of the Lord" said Saul, perhaps with his tongue in his cheek: "O Yeah!" said Samuel "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" One suspects that Saul would have liked to grab every one of those fool animals by the throat and choke them to death! Why in the world did they have to bleat and low at such a time as that! Thus does our sin find us out in the most unlikely and most unwanted times. The things which we think are hidden suddenly break out into the light. It is really "hard to get away with it" after all. That which we often think is secret is proclaimed from the house-tops. One suspects that every man fears the bleating of the sheep, that thing in his past which he thinks is covered up, but which he is afraid will break into the open at the most unwanted moment.

WRONG MEANS FOR GOOD ENDS

"They brought them from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God." It was a fine thing for the people to offer a sacrifice to God in honor of their great victory. It was a worthy end. But it was the oft-repeated use of the wrong means to a good end. God had commanded them to destroy utterly all the spoil taken in battle. And their disobedience vitiated their otherwise worthy actions. There is always the temptation to use the wrong means to accomplish worthy ends. It is wrong to say that "the end justifies the means."

THE PRESSURE OF PUBLIC OPINION

"Because I feared the people, and obeyed their voice" was the reason, or the excuse which Saul gave when Samuel asked him why he had done what he did. In Saul's day as in our day, there is the tremendous pressure "to conform." We talk about being free people in America, but in many senses we are the world's most enslaved conformists! We do so much of what we do, because "everybody's doing it." That is one reason why so many people drink, both adults and young people. There is tremendous social pressure at this point. One does not want to seem queer. And modern liquor advertisements use subtle and sinister psychology in their appeal at this point. Their ads picture "Men of Distinction," and "Social Leaders" using the stuff. We do so many things we do not want to do because we "fear the people."

And of course the principle obtains in public as well as private life. We saw only recently how Pilate "willing to content the people, or to please the people" released Barabbas and delivered Jesus to be crucified. Many leaders in public office often follow what the people want; instead of standing by their honest convictions on many issues. Of course it would be political suicide to espouse an unpopular cause, but it might be worth while to do it after all. For a man has to live with his conscience.

SOMETHING BETTER THAN SACRIFICE

Sacrifice stands high in the list of religious duties. It had a large place in the Old Testament, and although the mechanics of it were changed in the New Testament, it still has an integral and important place in religion. But Samuel said that there was something better than sacrifice, and that was obedience. "To obey is better than to sacrifice." It is better to obey, than to disobey and then to offer sacrifice. And Jesus went further and said that it was more important to become reconciled to one's brother than to offer sacrifice. Obedience has priority over oblations.

THE PRICE OF FORFEITED PRIVILEGE

"He, (The Lord) hath rejected thee from being king." Thus did Samuel pronounce judgment and sentence upon Saul. This young man who had such fine qualities and who gave such great promise, was rejected because he did not live up to the demands of his high office, and because he was not true to his vows. He is one of history's most tragic figures as he dies a suicide on Mt. Gilboa.

SUNDAY SCHOOL LESSON

APRIL 19, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

St. John's Community Church, Leisure City, Homestead, Florida, is reported by its pastor, Rev. John W. Myers, to be our (Evangelical and Reformed) "southmost church on the continent." It was begun as a mission church in 1956 on a four acre plot and now has a parsonage and first unit of the church valued at $74,000. There are more than 100 members, with 21 being received during this Easter season, 15 of these being young people. The emphasis is on community work of a nature appealing to Christians from varied backgrounds, since it serves many air force people from the nearby S.A.C. Base. The pastor is a member of the Southern Synod and of the Miami Fellowship of ministers of the United Church of Christ.

At Our Church Home for Children

A Busy Session For Trustees

John G. Truitt, Superintendent

Dear Friends:

We are looking forward to tomorrow, April 7, when the Board of Trustees will hold their semi-annual meeting, beginning at 10:30. A final vote on several of the plans for our 1959 campaign for $150,000.00 will be made. The tentative, abbreviated brochure will be voted on. And matters relative to the sale of some building lots will come before the Board. Other matters will come before the session. It looks now like it will be a busy and probably a history-making session. A full attendance is anticipated.

At 12:30 there will be a luncheon in the diningroom of the Home where the members of the Board of Trustees will be joined by about fifty others who will hear results of the Board meeting set forth, and will engage in the discussion of plans for making the campaign Convention-wide and a good success. It is hoped that the meeting will be well attended and that all of us will consider our Home for Children worthy of this special consideration. All of us here who are trying hard to do our part for this institution of the Church will appreciate the consideration being given it. Already it can be seen that it will require the help of many, that it is much more than a few of us can do.

We are grateful for the good report which we are able to make this week and wish to thank you for your help. Please come to see us. Please offer us the opportunity to come to see you. Many are doing that and it is a joy to have the chance to let you see what nice children we have, and how appreciative they are.

Please remember our 1959 year with all its work and with all its hope for the future, both as to the institution and also as to the dear children that are here.

The Galapagos Islands, property of Ecuador, are the strangest in the world. There are 12 large and several small islands most of them circular with high craters in the center. Half the birds and flowers on the islands are not found in any other place in the world.

REPORT FOR APRIL 6, 1959

MONTHLY OFFERINGS

Amount brought forward			$16,494.55
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Pleasant Union	25.00		
Pope's Chapel	5.50		
Raleigh	44.50	$77.00	
Eastern Virginia Conference			
Great Bridge, Norfolk	18.00		
Liberty Spring	49.00		
South Norfolk	30.00	97.00	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	13.00		
Greensboro, Calvary, S.S.	20.00		
Greensboro, Palm St.	15.50		
Tryon	22.00	70.50	
Western North Carolina Conference			
Pleasant Grove	20.00		
Sophia	3.00	23.00	
Virginia Valley Conference			
Linville, S.S.	17.34		
Winchester, S.S.	10.00	27.34	
Total			$ 294.84
Grand Total			$16,789.39

SPECIAL OFFERINGS

Amount brought forward		$33,086.31
Hebron Cong. Christian Church, Thomaston, Ga.	$ 11.22	
J. T. Ellison, Franklinville, N. C.	20.00	
Woman's Fellowship, Second Cong. Church, Greenfield, Mass. — Friendly Service Gift	10.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Women's Guild, Pilgrim Church, Cambridge, Mass. — Friendly Service Gift	10.00	
Dale G. Kipps, New Market, Va.	5.00	
Women's Fellowship, Spring Hill Christian Church	5.00	
Mrs. Esther E. Jinkens, St. Paris, Ohio	10.00	
In Memory of Vitus R. Holt	30.00	
In Memory of Vitus R. Holt	5.00	
In Memory of James W. Ingle	7.50	
In Memory of James W. Ingle	25.00	
In Memory of Ralph M. Holt, Sr.	5.00	
In Memory of Ralph M. Holt, Sr.	5.00	
In Memory of J. M. Atwater	5.00	
Special Gifts	395.80	
Total		$ 559.52
Grand Total		$33,645.83
Total for the Week		$ 854.36
Total for the Year		$50,435.22

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.............................. as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

MOONELON CRASH CAMPAIGN LAGS SLIGHTLY

(Continued from Page 8

Mt. Zion	156	——
New Lebanon	191	——
Pfafftown	72	24.00
Pleasant Grove	242	——
Pleasant Ridge	51	50.00
Reidsville	470	——
Rocky Ford	75	——
Salem Chapel	118	——
Shallow Ford	235	——
South Boston (Center)	125	——
Tryon	289	——
Union (N. C.)	354	216.10
Union (Va.)	452	200.00
Winston-Salem	126	——
Zion	53	——
Conference Offerings		100.00
Individual Gift		10.00
TOTAL RECEIVED		$3231.83

WESTERN NORTH CAROLINA

	Quota	Pd.
Albemarle	$275	$60.00
Antioch (C)	124	——
Antioch (R)	114	——
Asheboro	240	146.50
Bailey's Grove	32	——
Bennett	15	——
Big Oak	201	——
Biscoe	25	——
Brown's Chapel	162	——
Center Grove	——	——
Ether	95	——
Flint Hill (M)	68	——
Flint Hill (R)	68	——
Grace's Chapel	310	——
Hank's Chapel	308	——
High Point, First	93	——
Liberty	109	59.00
Mt. Pleasant	114	——
Needham's Grove	109	——
New Center	57	——
Parks Cross Roads	——	——
Patterson's Grove	——	——
Pleasant Cross	68	——
Pleasant Grove	249	——
Pleasant Hill	281	——
Pleasant Ridge	208	30.00
Pleasant Union	**48**	**48.00**
Providence Chapel	26	——
Ramseur	121	——
Randleman	134	45.00
Sanford, Northview	35	——
Seagrove	109	——
Shady Grove	84	——
Shiloh	88	——
Smithwood	148	——
Sophia	66	25.00
Spoon's Chapel	50	25.00
Union Grove	126	50.00
Zion	189	——
TOTAL RECEIVED		$ 488.50
GRAND TOTAL RECEIPTS		$6854.05

New Film Strips Available

Ruth H. Dunn

"Who is a Christian Farmer" is the challenging title of a new filmstrip available from the Southern Convention Office, Box 336, Elon College North Carolina.

Designed as a discussion stimulator, this filmstrip is based on a series of discussion sessions conducted by Rev. Shirley E. Greene, Town and Country Secretary of the Evangelical and Reformed Church, with a Fellowship Club in St. John's United Church, Mayestown, Ill.

The pictures portray the Mayestown community and the Fellowship Club in action, and dramatize some of the problems and issues they confronted as they sought seriously to apply their Christian faith to the vocation of farming.

The presentation is organized around four central issues: Conservation as Stewardship; The Family Farm as Christian Value; The Farmer as Christian Neighbor; and Justice and Freedom as Christian Values. Although designed primarily as a discussion starter for local groups in rural churches, the information contained in the script and in the supplemental guide would be interesting and helpful to any local church group in city or country where there is a conscientious concern over the problems of those who produce the world's food and fiber.

"To Offer Willingly", The Woman's Gift.

Mrs. Cushing Foss, National Chairman of Woman's Gift, explains interestingly and vividly the work which the Woman's Gift does for the people of the world. This over and above gift represents the love and concern of Christian women for the needs of the world.

"Joao's Life at School".

Joao, an African boy from the Umbundu tribe in Angola, West Africa, tells us his experiences in the Currie Institute for Boys. This school is the equivalent of our Junior High grades in America and Joao tells of his school, his trade, recreation and worship in life at Currie. Junior Highs, Senior Highs and adults will enjoy this interesting filmstrip.

"Witness in Mexico".

The American Board is striving in Mexico to build stronger churches, and to witness to God's love and concern through medical work, education, agriculture, training of youth, serving isolated communities and giving new life and strength to her people. This filmstrip will help us see how we can share in that work.

(These filmstrips are available free from the Southern Convention Office. Write Miss Ruth H. Dunn, Box 336, Elon College, N. C., to reserve these filmstrips.)

NEW PASTOR HONORED

Marjorie W. Stuckey

As a gesture of welcome to the Rev. John Littiken, the new pastor of Providence Christian Church, Graham, North Carolina, a reception was held Sunday afternoon, March 8, in the church recreation hall.

Mrs. Joe Bowman greeted guests and presented them to Mrs. O. J. Stuckey who was at the head of the receiving line. She introduced them to Mr. and Mrs. Littiken and their son, Lee. Others in the line were Miss Beatriz Foushee, church treasurer, and the following members of the pulpit committee: Hugh McMullan, Elige Greer, Cecil Moser, Sr., Kendall Rich and Joseph Bowman. Mrs. James Caton registered guests at a table that was decorated with an arrangement of yellow chrysanthemums and gladioli.

The refreshment table was laid with a white Madeira linen cloth and centered with an arrangement of yellow snapdragons, Dutch iris and feverfew flanked by white candles. Mrs. Walter Andrews poured green punch, with which green and white cake squares were served. Assisting in serving were Mrs. Cecil Moser, Sr., Mrs. Nettie Frazier and Mrs. Kathleen Barnes. Others helping included Mrs. Dean Andrews, Mrs. C. E. Owens and Mrs. Hugh McMullan. Goodbyes were said to the 75 guests by Mrs. James H. Martin.

A good idea for any church: In Snowhill (Ohio) United Church of Christ, where Rev. Richard Jackson is pastor, each board, committee and organization is making a "self-study," with the hope that duplication of effort and unnecessary meetings may be eliminated, but, even more important, "to enable us more effectively to do the real work which Christ has committed us to do through our church."

Tentative Program

SOUTHERN CONVENTION WOMEN'S FELLOWSHIP

Biennial Session

First Church, Greensboro
400 Radiance Drive

April 21-22, 1959

Theme: ***Move We On Together***

Afternoon Session

3:00—Call to Order—Mrs. F. C. Lester, President

Worship Service led by Mrs. W. J. King

"Together We Serve" (Introductions)— Mrs. W. T. Scott, Sr.

"Cultivating the Spirit of Christ Through Our Departments"

Appointment of Committees

Report of Constitution Committee— Mrs. W. E. Wisseman

Report of Finance Committee— Mrs. W. B. Williams

Report of Recommendations Committee— Mrs. Jack Akin

Announcements

"We Work Together With—"

Children — Dr. John G. Truitt
Young People — Rev. Robert Knowles
Elon College — Dr. J. Earl Danieley
United Student Fellowship — Lynn Jondahl
The Southern Convention — Martin Garren

Dedication Service for Gift to History Room Honoring Mrs. W. V. Leathers — Mrs. Garland Spratley

5:00—Adjournment

6:00—Supper—First Evangelical & Reformed Church

Evening Session

7:30—Worship Service led by Mrs. A. R. Keppel
Music by Choir of Host Church
Offering
Introduction of Speaker — Mrs. W. B. Williams
Address—"Move We On Together"— Rev. Lillian Gregory
Closing Hymn and Benediction

Morning Session

9:30—Call to Order

Worship Service led by Mrs. O. H. Paris

"Convention and Conferences Work Together"— Mrs. Tom Good, Mrs. Ray Gordon, Mrs. D. W. Shepherd

Reports:

School of Missions—Mrs. Garland Spratley
Ministers' Wives Retreat—Mrs. Robt. Knowles
Report Blanks—Mrs. R. A. Whitten
Editor—Mrs. J. H. Booth, Jr.
Historian—Mrs. W. W. Sellers (Historical Society to be represented by Dr. H. H. Cunningham, vice president)

"Together We Serve the Cause of Missions"— Rev. Carl Wallace

Business Session

Reports:

Recording Secretary — Miss Susie Allen
Corresponding Secretary — Mrs. W. J. Andes
Treasurer — Mrs. J. D. Strader, Sr.

Vote on Constitutional Changes

Vote on Financial Goals and Budget

Vote on Recommendations

Credentials Committee's Report— Mrs. W. J. Andes

Courtesy Committee's Report— Mrs. J. H. Booth. Jr.

Report of Nominating Committee— Mrs. J. R. Ellis

Election of Officers

Miscellaneous Business

Closing Meditation and Installation of Officers— Rev. Lillian Gregory

12:00—Adjournment

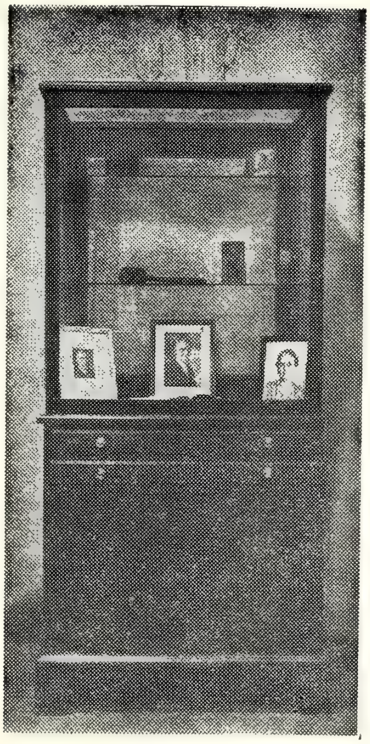
Lunch Served at Host Church

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

The Christian Sun

VOLUME 111 ASHEBORO, NORTH CAROLINA, APRIL 21, 1959 NUMBER 16

A Gift To The History Room Honors Mrs. W. V. Leathers



At its meeting in Greensboro today (Tuesday) the Women's Fellowship of the Southern Convention will dedicate a cabinet (shown in the picture to the left) in honor of Mrs. W. V. Leathers, long-time treasurer of that Convention. The cabinet was especially made to be used in the History Room at Elon College to display historic objects related to Congregational Christian Churches in the Southern Convention, and to preserve the minutes of the Women's Convention. The cabinet is a gift of the women in honor of Mrs. Leathers, and it is being brought to the Convention for the dedication ceremony which is being led by Mrs. Garland Spratley of Dendron, Virginia.

Mrs. Leathers has been connected with our women's work in one way or another almost from its beginning in 1912. She was a member of a young people's society in Holland, Virginia, in the early days; she has held offices in the Eastern Virginia Women's Conference, and has shared in the work of the Convention for more than forty years. She was treasurer until two years ago.

During the past four years the gifts for Life Memberships and Memorials have gone to help establish the History Room in the Carlton Library building at Elon College. That work is now well established and is being carried forward by the Historical Society of the Southern Convention under the leadership of Mrs. W. W. Sellers, president, of Burlington, with Mrs. Oma U. Johnson acting as Curator for the History Room. People attending the convention in Greensboro are invited to see the History Room Wednesday afternoon, and the room is open to the public at specified times each week.

Here And There Among The Churches

Dedication services for Eure Christian Church will be conducted Sunday, April 26, announces Dr. R. E. Brittle, pastor. There will be morning and afternoon services.

From Eutaw, Community, Fayetteville, bulletin: Reserve Sunday, April 26, for Family Day of fun and fellowship at the church.

Spring session of the Eastern North Carolina Conference will be held in our Sanford church April 28 from 10:00 to 3:30.

Men's Bible Class at Mt. Zion (near Mebane, N. C.) entertained the Ladies Adult Class, their pastor, Rev. Glenn Garrett, Mrs. Garrett and Sabrina at a fish fry Saturday, April 11, in the church hut. There were 37 present. After paying for the fish the men had some money left over which they gave to the parsonage fund.

Installation service for Rev. Winfred Bray at Union Ridge church, Route 2, Burlington, will be held next Sunday evening at 7:30, with Rev. W. W. Hall, conference president, conducting the service. This week Rev. Mr. Bray is helping Rev. Odell Leonard of the First Evangelical and Reformed Church in Lexington in special services.

A unique preaching mission is being held this week in Suffolk, Virginia, when our church and the Main Street Methodist church join forces. Speaker is Dr. Joseph S. Johnston, minister of the Reveille Methodist Church of Richmond. Services will be held in our church, where Dr. George Alley is pastor, Sunday, Tuesday and Thursday and in the Methodist church on the other evenings.

New officers of Board of Trustees for our Christian Home for Children: President, Dr. Harold B. Kernodle of Burlington; vice president, Mr. I. H. Vickery, Henderson; secretary, Mr. D. Marsh McLelland, Elon College. A busy physician, merchant, and lawyer (clerk of Superior Court of Alamance County) will thus give of their time to this phase of our church work.

Cradle Roll and Junior Missionary Societies of Liberty Spring church, near Suffolk, Virginia, are having a covered dish supper this evening in the church fellowship hall. The children will give a missionary program based on their mission study book following the supper. The entire church is invited.

Ten new members were received into the Sanford church on confession of faith on Easter Sunday. 110 attended the annual Easter sunrise service and breakfast served by the Women's Fellowship in the Proctor Building. The gift of 30 new hymnals and an organ hymnal by Jimmy S. Caddell and his son, Jimmy Jr., was announced. A new Boy Scout troop has been organized. Dr. David Shepherd is the pastor.

Spring session of Southern Synod of Evangelical and Reformed Church will meet April 28-29 at Trinity Church, Concord, North Carolina, where Dr. Banks J. Peeler is pastor. Guest speaker will be a layman, Mr. J. C. Wetzel of Illinois, who is a member of the denomination's General Council and has been vice president of the Churchmen's Brotherhood for 20 years. Visitors from Congregational Christian churches will be welcome. The session opens with holy communion at 9:30 Tuesday.

Top policy makers of our Board of Home Missions are meeting this week in Miami Beach, Florida at the Roney Plaza Hotel. Superintendent W. T. Scott is attending the session. Half of the group met in Nashville, visiting denominational colleges in that area; the other half met in Washington, D. C., and visited denominational work en route to Florida — including a stop at Elon College. Following the meeting of the Board (April 19-22), the Florida Conference has arranged a tour of churches. Last Sunday Board members were guest preachers in our churches in the Miami area.

LAYMEN HONOR WHITTEN

Winchester laymen honored their minister, Rev. Robert A. Whitten, and his family Sunday, April 12, with a special program. In the morning church service presided over by a layman, speakers included the mayor of Winchester, Professor A. L. Hook of Elon College who was a charter member of the church when it was organized fifty years ago, Rev. Melvin Dollar, assistant superintendent of the Southern Convention, and the editor of **The Sun,** who installed Mr. Whitten as pastor 23 years ago. Perhaps the most important speaker was one of the laymen who made the shortest speech but presented a gift of money from the city and the church of more than $900.00 to show appreciation for the minister who will retire June 30.

In the afternoon the women of the church held open house in honor of the Whittens.

Visitors attended from Reidsville and Apple's Chapel churches in North Carolina, from Portsmouth and Oakland in Virginia, and from Pennsylvania — people who had been served in the hospital at Winchester.

Volume 111 Number 16

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A BUSY DAY

S. E. Madren

Easter Sunday was a busy day for the minister of the Elkton Parish in the Valley of Virginia. We began with a sunrise service at Bethel at 6:30. There were 55 present. At 9:45 I had a worship service at Mt. Olivet (G); then I went to Mt. Olivet (R) for a service at 11:10. I returned to Bethel for an evening worship service at 7:30. At this service four children were christened and five members were received into the church.

In the past year a total of 45 members have been received into the three churches.

Recently I conducted a book review of **Middle East Pilgrimage** for the Women's Fellowship. Women from Brown Memorial Evangelical and Reformed Church of McGaheysville were present for the study, in addition to those from Bethel, Mt. Olivet (R) and New Hope.

SCHOLARSHIPS AVAILABLE

The sixteenth annual Race Relations Institute sponsored by our denomination will be held June 29-July 11 at Fisk University, Nashville, Tennessee. The theme this year is **Process and Promise in Human Relations.**

The cost is $80.00 for room, tuition and board. Superintendent W. T. Scott has several full scholarships available, for which he would be happy for laymen, laywomen, or ministers to apply. Please write directly to him for information at Elon College, North Carolina.

Spring Rally

Laymen's Fellowship
Eastern Virginia Conference
May 3, 1959
Rosemont Church
South Norfolk, Va.

Afternoon Session — 4:00 P.M.

Call to Order — Harry H. Harcum, President.
Prayer, United Church — V. B. Harrell.
Welcome, Rosemont Church — Mack Miller.
Devotions — Cypress Chapel Christian Church.
Recognition of Guests
Offering — Rev. William A. Grissom.
Business Session
Song Session — W. H. Baker.
Discussion — Church Educational Evaluation.
Panel, W. W. Piland, Moderator
W. R. Savage, Donald R. Taylor

Evening Session — 6:00 P.M.

Call to Order — Harry H. Harcum, President.
Invocation, Christian Temple — Norman C. Etheridge, Jr.
Dinner
Special Music — Rosemont Church.
Introduction of Speaker
Address — Dr. Stuart H. Merriam.
Benediction
Organist — Elizabeth Goforth

Officers

Mr. Harry Harcum, President
Dr. Darden W. Jones, Vice-President
Mr. W. H. Baker, Secretary-Treasurer
Rev William A. Grissom, Pastor Counsellor

Steering Committee

Mr. Mills C. Luter
Mr. C. C. Copeland
Mr. G. W. Bridges
Mr. W. W. Piland
Mr. C. M. Robinson

SOUTHERN CONVENTION LAYMEN HAVE A DATE AT THE THIRD ANNUAL LAYMEN'S RETREAT MOONELON CONFERENCE CENTER — May 15-17, 1959

Theme: "Let's Get Into the Act!"

Registration begins at 5:30 P.M., Friday, May 15; Supper will be served at 7:00 P.M. Plan to stay through lunch on Sunday. The cost for six meals and two overnites will be only $6.50. An additional charge of $2.00 will be made for the study book, "The Acts of the Apostles" by William Barclay. This will serve as the basis for study and discussion during the weekend and will be of continuing help after the Retreat.

All active and interested laymen will want to take advantage of this opportunity for study, worship, and fellowship. Your friends will be looking for you on May 15. Send your reservation in now (a postal card will do the trick) to: Laymen's Retreat, Southern Convention Office, Box 336, Elon College, N. C.

Robert A. Knowles

SANFORD DISTRICT TRAINING SCHOOL

Sunday school superintendents, officers and teachers of Congregational Christian churches in the Sanford district attended a three-night training session at our Sanford church April 5, 6, and 13. Sixty-eight were present for the first session.

Classes for six divisions and their instructors were: teachers of preschool children — Mrs. David Shepherd and Mrs. Max Vestal; teachers of primary children — Rev. and Mrs. Reuben Askew; teacher of youth groups — Rev. Max Vestal; teachers of adults — Rev. Truett High; superintendents and Sunday school officers —Dr. David Shepherd; vacation Bible school leaders — Rev. and Mrs. Carl Wallace.

SPECIAL ACTIVITIES AT MT. LEBANON

Mrs. Edna Comer

Tuesday evening, March 18, the Women's Fellowship of the Mt. Lebanon United Church of Christ (Valley of Virginia) held a St. Patrick's Day party with approximately 75 present. Each guest on their arrival was taxed a penny for every inch his or her waist measured. The decorations were carried out in the traditional St. Patrick's Day colors of green and white, using shamrocks and potato faces.

The program began with a devotional service by our pastor, Rev. Rosser L. Clapp. He spoke on Jesus' last week before the crucifixion. Following this he held a Bible quiz. Prizes were awarded to those having the highest score. Several group games were played and prizes awarded the winning groups. The children enjoyed a fish pond. Delicious refreshments were served by the members of the Women's Fellowship.

On Sunday afternoon, March 29, at two o'clock the Sunday school enjoyed an Easter egg hunt in the grove near the church. A live bunny, ducks and "peepies" were given those finding the most eggs. Each child received a candy cross and egg. After the egg hunt the group assembled in the church to sing Easter hymns.

We hear via the grapevine: That a church in the North Carolina and Virginia Conference gave its pastor a brand-new Pontiac at Easter — and didn't even trade in the old car! The fine church: Shallow Ford. The lucky man: Rev. Richard Petersen.

Our Women's Fellowship

The most important meeting in the Southern Convention this week is being held Tuesday and Wednesday by the Women's Fellowship in Greensboro, North Carolina. It is important because of the things our women have done, are doing, and will do through their local church societies, the conference and convention organizations.

Since 1912 when the women organized in Eastern Virginia under the leadership of Mrs. C. H. Rowland, aided and abetted by Dr. W. W. Staley and Dr. J. O. Atkinson, until this very day the women of our churches have planned, prayed, and worked together for the strengthening of our churches and the spreading of Christianity across the world. Their story is the history of our churches, especially that part which is over and above the regular, the expected. They are the ones who have dreamed of greater things to be done in and through the church, who have studied the missionary outreach, and have led us along the paths known as "the second mile," and withal have developed a fellowship that is happy and strong.

A glimpse at their program (carried in this paper last week) indicates the wide variety of things they do, and the length of time they will be together for reports of two years' work and the making of plans for another biennium shows that they know how to expedite business. Incidentally it would be a very good thing for men who plan Conference programs to sit through their meeting and observe the interesting, judicious, and expeditious way they build and execute their programs.

With a mind to history, which is a fairly new consciousness in our group, they helped to establish a Church History Room at Elon College, and in that room each society has a book of history to which they add an annual page.

Whenever there is a good work to be done, our churches have learned to turn to the women for leadership. They seldom fail. In the study of the Bible, missionary activities and other phases of religious education, the women lead us all. In giving through the church budget the women do their share, and then they give thousands of dollars through their societies known now as Fellowships. They visit the sick, beautify the church, give to the needy at home and abroad, undergird the missionary program, challenge the youth to Christian service, lead in social action, and keep the conscience of the church alive. They are among the "virtuous women" whose husbands rise up and call them blessed.

Commission On The Ministry

Last week the Commission on the Church and the Ministry of the United Church of Christ met in New York for its semi-annual session to consider the recruitment, development, and growth of our ministry. As usual it was very obvious that we need many more ministers, and that the standards should rise. There are many vacant churches, and a large number are served by lay-preachers and untrained ministers. The situation is unhealthy.

Attempts are being made to help the men who are serving churches by offering suggestions for reading, the publication of the **Ministers' Quarterly** and **Theology and Life,** summer conferences of from a few days to a month under expert leadership, and Sabbatical training in a seminary.

Final decision was made to set up a national information center to aid ministers and churches when change in pastorate is needed. That office will be in the Department of the Ministry at 287 Fourth Avenue, New York, under the supervision of Rev. Nathanael B. Guptill. Files of all ministers will be kept so churches wanting to know about any of them can get information, preferably through their superintendent, and ministers can learn about churches that are in need of pastors.

A surprisingly large number of interests come under the work of this commission of the United Church. In this field the two uniting denominations are cooperating beautifully and effectively. Separate organizations must be maintained until the constitution of the new denomination is voted, but most of the work is being done as a unit already, and the remainder is rapidly being brought together. The ten representatives from each side are able to think of the total work in a way that is pleasing indeed. The fellowship of the group is strong, courteous, Christian. It is an experience in Christian education and churchmanship to share in one of these meetings.

When We Differ

Christian people in America are having their faith tested these days in the crucible of differing opinions. While the Democratic and Republican party ideas are said to be coming so close together that it is difficult to tell one from the other, there are other ideas that are separating people into hardened cells from which it is difficult to find release.

In Henderson, North Carolina, workers in one of the manufacturing companies have been on strike for months. The labor union and the management seem to find no basis of agreement so workers can return to work. Hatred is developing in that delightful little city, and danger threatens.

In Virginia attempts to prevent integration in public schools have failed. Those who bitterly opposed it find it difficult indeed to reconcile themselves to this radical change in the long-established social pattern of life that separated the races in schools. Those white people who believe that justice and Christian love demand a change from the ancient traditions can easily become impatient with their neighbors who think to the contrary. In between these groups there are multitudes who want to do the right but are not sure what is right in this confused state of affairs.

The Christian Sun does not presume to point a clear path for all to follow, a path that will lead straight into the kingdom of God. The answer to all the problems involved is not that easy. But it does want to say with sincerity and fervency that despite our differences of opinion there is a Christian fellowship to be preserved. We may not agree with members of our family, our neighbors, or our denominational leadership, but we certainly want to maintain the family with its love and understanding, the community with its friendships, and the denomination with its world outreach in the spirit of Christ. This fellowship of the Church is tremendously important for each of us, and for our world, in these turbulent times through which we are passing. "Behold, how they love each other" was said of the early Church that broke through Roman imperialism and gave Christians freedom for the first time in 313 A. D. It is that sort of thing that can win in our modern world. And win we must, in the name of Christ.

About * * *

WILLIAM TELL

The most tenacious of all legends of great heroes may be regarded as that of William Tell. Perhaps most of the peasants of Switzerland together with many Austrians and others firmly believe that such a man as Tell really lived and that, moreover, he played an important part in the liberation of Switzerland from its Austrian oppressors. The story of Tell dates back more than 600 years, but as late as 1895 a statue to Tell and his son was erected in the market place of Altdorf.

The basic outline is that Tell was a Swiss who fell under the persecution of the bailiffs of the dukes of Austria who were overlords of the region. On one occasion the bailiff, Gessler, carried his domineering so far that when his hat was placed on a pole the peasant underlings were expected to do obeisance to it as the inanimate representative of the real man. Tell rebelled and, in a moment of anger, shot an arrow through the hat on the pole. He was seized and sentenced to shoot an apple poised on his own son at a distance which made the shooting of the son more than a likelihood. How Tell successfully shot the apple and then killed Gessler is all part of the story. He then became a leader of a revolt of the peasants which resulted in the liberation of the country.

William Tell first assumes an important part and the apple story first appears in the White Book of Sarnen, a chronicle written about 1470 and based on old oral tradition. In 1515 appeared a Latin book by Glareanus in which Tell is compared with Brutus as a patriot who slew an oppressor.

Before this, doubts had begun to be expressed by incredulous critics as to the reality of William Tell as a figure of earth. A letter written by Guillan as early as 1607 expressed doubt. The brothers Iselin in discourses between 1727 and 1754 expounded a theory of myth. In 1754 Voltaire became interested and rejected Tell as anything but a legendary character.

A strong argument in favor of the theory that William Tell was a mythical rather than a real person is the fact that a similar legend is found in other places. In Denmark there is the legend of Tokko who shoots an object from the head of a child. There are two versions of the legend in Norway, another in Iceland, still another on the Rhine, while in England is found the marksmanship of William of Cloudesley displayed in similar circumstances.

There never was so impressive an example of determination on the part of a people to preserve a national belief, and who can say that it is not better to believe in so gallant a figure than to doubt!

(Next week: Robin Hood)

C. B. Riddle

Look Two Ways—And Work

Frank R. Hamilton

George Santayana, the great Spanish-American philosopher, once wrote, "Those who cannot remember the past are condemned to repeat it." He was reminding us that all experience, including our mistakes and failures, can have value provided we view our past as an education and a guide.

To go ahead, we must always look back and remember the lessons of what has been. That will direct us along the very difficult path of the future. It is wise to look behind!

Equally sage and advisable is a look ahead. George Adams once said, "I believe that one reason why there are so many people who are restless, dissatisfied and disappointed is that they have no bright and glowing objectives before them, no star to which they can hitch their wagon." He was reminding us that the future can hold much of value and worth.

In a church, we must ever and always be looking behind and looking ahead, reviewing our gains and failures, and planning for a better and worthier tomorrow. So much can be learned from the past to point the future's progress. Even mistakes can serve to chart the course projected.

That is the way a church grows, examining itself from time to time to see whether or not it has been living close to the Master, and how in the days ahead it can better do so. This is but another way of saying that each member of the church family must probe himself at periodic intervals.

There is no such thing as an inactive Christian, but there are certainly many inactive members, who have not subjected themselves to this self-examination. As a minister surveys the work and worship of the church for which he has leadership responsibility, he senses and recognizes this inactivity. Every one of us at one time felt moved by God's Spirit to stand before the congregation to affirm publicly his faith in Christ; at that time we promised to do our share in the work of the church. In so doing, we experienced that "inner peace that passes understanding."

God does not force anyone to enter His Kingdom and submit to His rule. He invites, He urges. But we must of our own volition take His yoke upon us, and learn of Him.

I believe that God is at work in our church. But, He has chosen to do His work only through individuals dedicated to Him. It is that dedication that is so important. It warms the entire family, engenders a contagious enthusiasm, and sparks real growth. Without it, a church is dormant.

As we look back and look ahead, examining ourselves to see how much we weigh in the scales of discipleship, let us pray for this devotion to Him and His cause that can bring victory.

When I lived in China, I was always impressed with the brief, pithy phrase the Chinese so often used, "Can Do!" It spoke so much of ability, desire to grow, and confidence. Berton Braley once put the phrase to homely verse:

In the land of Cathay there's a phrase that they say
When a difficult job is in view;
Just a Chinese refrain that is simple and plain:
"Can Do!"

Two words said in pidgin, but they're the religion
Of those indispensable few
Whom naught can defeat as they blithely repeat
"Can Do!"

"Can Do!" It makes the incredible true.
It works the unworkable, moves the immutable.
Unearths the hidden, unscrews the inscrutable.
Does all the jobs it's impossible to!

"Can Do!" A promise and prophecy too,
The slogan of workers all over the chart,
Who go on and finish the jobs that they start!

That spirit can make tomorrow memorable for our church.

N. C. Fellowship Tour Gifts

The following gifts have been received for the FELLOWSHIP TOUR FUND from North Carolina Women's Fellowships, other groups and individuals through April 14, 1959:

Amelia	$ 5.00
Apple's Chapel	25.00
Asheboro	15.00
Asheboro, Truitt Bible Class	15.00
Asheville	10.00
Bailey's Grove	5.00
Belews Creek	5.00
Bethlehem (W)	3.00
Burlington, Beverly Hills	20.00
Burlington, First	50.00
Burlington, Lakeview, Ruth Faucett Circle	5.00
Chapel Hill United	5.00
Church of Wide Fellowship	25.00
Concord	10.00
Danville, Va.	5.00
Durham	30.00
Ether	5.00
Fayetteville, Eutaw Comm.	5.00
Flint Hill (R)	5.00
Greensboro, First	50.00
Hayes Chapel	5.00
High Point	25.00
Hines Chapel	10.00
Hopedale	5.00
Hope Mills	5.00
Lebanon	5.00
Lee's Chapel	5.00
Liberty, Vance	25.00
Liberty, Va.	3.00
Martha's Chapel	5.00
Monticello	10.00
Mount Zion	10.00
Oak Level	5.00
Pleasant Grove	15.00
Pleasant Ridge (R)	25.00
Pope's Chapel	8.00
Raleigh United	10.00
Ramseur	10.00
Randleman	10.00
Sanford United	25.00
Seagrove	2.00
Sophia	5.00
South Boston, Va. Center	3.00
Spoon's Chapel	15.00
Tryon Cong. Church of Christ	25.00
Union Grove	15.00
Union Ridge	25.00
Union, Va. Missionary Society	5.00
Union, Va. Women's Fellowship	10.00
Winston-Salem	5.00
Mrs. W. Judson King	1.00
Mrs. R. E. Talley	1.00
	$631.00

Susie D. Allen,
Treasurer

NEWS OF WOMEN'S FELLOWSHIP OF REIDSVILLE CHURCH

Mrs. D. E. Mitchell, Reporter

On March 3 the circles met in the church at 7 p.m. for a brief business meeting, then assembled in the sanctuary for the worship service. The pastor, Rev. Mack Welch, gave the call to worship and Rev. W. T. Madren led the responsive reading. Special music was rendered by Jay Strickland and Rev. and Mrs. John Permar. After scripture and prayer by Rev. Permar, Rev. Melvin Dollar brought greetings and introduced Mr. Emmons White, a missionary from India. Mr. White gave a most inspiring and informative talk about the Church of Christ in India. He gave a demonstration of the music of India and ways of using it in his work for effect and worship. All present were invited to share in the social hour following the service. The ladies of the fellowship served refreshments and visited with our visitors.

March 10, at 7:30 p.m. Mrs. Donald Yount reviewed the mission study book on the Middle East for our fellowship. The attendance was good and the inspirational meeting was enjoyed by everyone present.

We are looking forward to the Christian Family Night May 6. Families and friends gather at the church for a covered dish supper with fun and fellowship included. On May 15 the Council of Church Women will hold its annual dinner meeting in the dining room of our church. Mrs. Boyd Waynick and Mrs. Phillip Jackson are serving as co-chairmen of the committee on arrangements. Guest speaker at this meeting will be Mrs. W. E. Wisseman of Greensboro, N. C.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA

The Angola Mission

April

26—**Miss Harriet Summerville** is of special interest to this area, for she is supported by our Reidsville church. In Africa since 1946, she is now in charge of developing a program of religious education and youth work in the Bailundo area.

27—**Miss Mary Thomas,** a native of South Dakota, was a school teacher 5 years and then became a nurse. Since 1928 she has been working as nurse in the Bailundo Station. Until recently there was no doctor and she was in complete charge, seeing up to 500 patients a month.

28—**Rev. and Mrs. William P. Tolley** are of special interest to the Southern Convention. He is a native of Lynchburg, Virginia, a graduate of Elon College and Hartford Seminary Foundation, and worked several summers with our young people's camps. He and his wife sailed for Portugal in 1957 to study the language used in Angola; word has just been received that they are now in Dondi, the mission to which they have been assigned.

29—**Mr. and Mrs. Gordon J. Van Laan** work in Elende, where he is in charge of agricultural extension service and teacher-training. 1953-57 they were at Bunjei where they started a number of farming projects.

30—**Rev. and Mrs. Duane Waln** work in Chilesso. He looks after the 50 buildings, supervises nine pastors working with 300 village congregations; she is station treasurer and conducts schools for girls and women.

May

1—**Rev. and Mrs. Richard Webb** have been in Africa since 1929, serving for many years at Dondi and now at Bunjei. There are three circuits served by African pastors who look to him for guidance; under his leadership the African church is reaching out to new tribes; Mrs. Webb has helped by teaching Laubach literary method to these adults so they can read Bible.

2—**Dr. and Mrs. Berwyn Woodman,** appointed in 1954, have done their Portuguese language study in Portugal, their Umbundu study in Bailundo, served the hospital at Dondi replacing doctor on furlough, and are now serving the Chilesso mission. Mrs. Woodman teaches music, directs choirs, teaches piano, is church organist, while husband is doctor.

Rev. John G. Truitt, Jr. New Pastor At South Norfolk

Superintendent W. T. Scott

Rev. John G. Truitt, Jr. has been called to be the minister of our South Norfolk Congregational Christian Church, South Norfolk, Virginia, and will assume his duties June 15.

Mr. Truitt is the son of Dr. John G. Truitt, Superintendent of the Congregational Christian Home for Children, and Mrs. Truitt, who live in Elon College. John Jr. has been pastor of Brookside Community Church (Congregational), Brookside, New Jersey, since September, 1954. He was educated in Suffolk High School, received his B. A. degree from Elon College and his B. D. degree from Union Theological Seminary, New York. He has done graduate study at Princeton and Columbia University.

Born in Dayton, Ohio, January 6, 1932, John was reared in the parsonage of Suffolk Christian Church. The very first public speech he made was in the interest of Elon College on College day in the Suffolk Church while he was a member of the Junior High Department under Mrs. W. V. Leathers.

While at Elon John was active in student activities, being a member of the choir, the Ministerial Association, Co-Chairman of Campus Relations Committee, and was listed among "Who's Who Among Students in American Colleges and Universities."

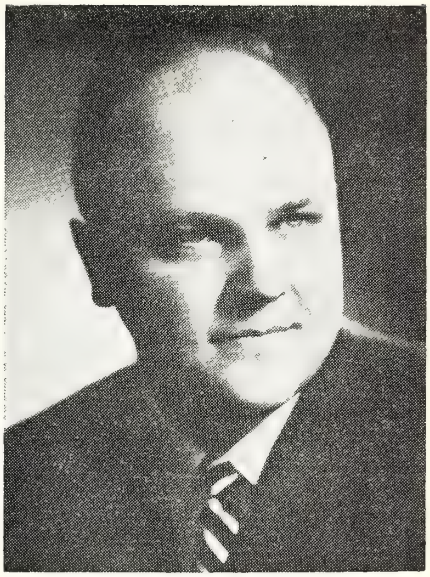
Under the Mission Board, he organized and was first pastor of Lakeview Community Church, Burlington, North Carolina, beginning in July, 1952. He was licensed to preach in November, 1951, by the Eastern Virginia Conference and ordained by the New Jersey Association, May 25, 1958, his father giving the charge to the minister for the service.

Mr. Truitt has been active in Conference work, having been on the Board of Christian Education, taught at the Blair Summer Youth Conference, and this year he will be Dean of Men at the Blair Conference.

His civic accomplishments have included serving on the Juvenile Conference Committee of Mendham Township under the County Court, chaplain and active fireman of the Brookside Engine Company No. 1, member of the board of directors of Brookside Community Club and member of Mendham Township Scout Committee.

While he has been pastor at Brookside Community Church, the membership has increased 40 per cent, the giving to Our Christian World Mission has increased, a Board of Deacons has been organized, a Women's Fellowship organized, the Pilgrim Fellowship activated, a Christian Education Committee formed, a Scout Troop formed, teachers' training courses established, and a Christian education building to double the present facilities was started.

John married Miss Dolores Hagan of Burlington, North Carolina. Mrs. Truitt has been very active in church affairs, serving as president of the Brookside Church Women's Fellowship. She is Stewardship and Women's Gift Chairman of the Middle Atlantic Conference Women's Fellowship, sings soprano in the church choir, and has been dorm leader at Blair Summer Conference.



Rev. John G. Truitt, Jr., New Pastor

We welcome this young couple back to the Southern Convention and are delighted to have them serving one of our outstanding churches.

SOUTHERN CONVENTION PEOPLE

Attend Washington Seminar

Rev. Melvin Dollar of Portsmouth, Virginia, Dr. Arthur Mason Brown and Dr. Marian Bosien of Tryon, North Carolina and Mrs. L. P. Tyler and son of Raleigh, North Carolina were among the 70 lay leaders and ministers of the United Church of Christ attending the annual Washington Seminar April 7-9.

The seminar is designed to give participants a first hand look at the workings of the federal government. It is sponsored by the Council for Christian Social Action of the United Church of Christ. This year's program emphasized civil rights.

Seminar members visited the Department of State, the Department of Health, Education and Welfare, and the Civil Rights Commission, where they were briefed by specialists in the various fields.

They had an interview with Senator Hubert H. Humphrey, met their respective senators and congressmen, visited both houses of Congress and attended Congressional committee hearings. They also toured the Supreme Court building.

The group was addressed by the following persons:

Representative Charles C. Diggs, Jr. of Michigan, on the subject, "Africa Catching Up with History"; Tilford E. Dudley, director of the AFL-CIO Speakers Bureau, on "How Christians Can Be More Efficient Citizens"; Miss Helen Fuller, managing editor of **The New Republic,** on current legislative issues; Clarence Mitchell, director of the Washington office, National Association for the Advancement of Colored People, on "The Outlook for Civil Rights"; the Rev. Fred S. Bushmeyer, general director of the National Council of Churches, Washington office, on "Churches and the Federal Government"; and Mrs. Barbara Gunderson, Civil Service commissioner.

Concluding event of the seminar was a tour during which members observed racial integration in Washington schools and portions of the city's urban renewal program.

Miss Fern Babcock, New York City, directed the tour. She is editor of **Social Action,** magazine of the Council for Christian Social Action. Also accompanying the group were Rev. Dr. Ray Gibbons, New York City, director of the Council, and Rev. Dr. Huber F. Klemme, Cleveland, associate director.

Seventh Annual Ministers' Retreat

Sponsored by
Southern Convention of Congregational Christian Churches
and
Southern Synod of the Evangelical and Reformed Church

THE PURPOSE of the Convocation is to bring ministers together for study, worship, fellowship and recreation;

To provide information, new insights, approaches, and stimulating ideas for the pastoral office;
To take a critical and constructive look at what happens in committees and group activities, why it happens, and to improve our procedures;
To view the broader outlook and mission of the church and our participation in shaping the changing scenes toward the purpose of Christ.

This Convocation is the first joint effort of its kind to bring together both leadership and local ministers of this area in a common sharing experience. Since it did not seem feasible to combine Blowing Rock and Moonelon Convocations, we are pleased to be able to bring top national leadership to this session in which ministers of the Southern Synod, the Southern Convention and the Convention of the South, are invited to share.

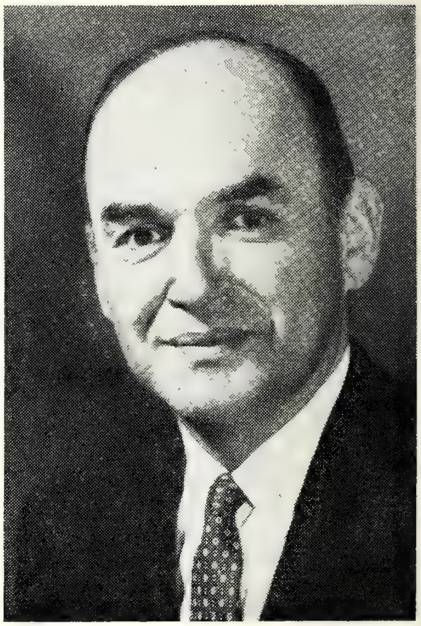
The facilities at Moonelon are limited and it is essential that registration be completed by May 6 so that if extra space is needed it can be provided.

In view of the nature of the work which Mr. Walters will do, it is necessary for those in his group to attend the four sessions and further, his group should be limited to 20 men; so we are asking for indication of your intention to attend his study and work group.

It is strongly urged that ministers come for the entire session of the convocation so that we shall not only profit from full attendance, but also make the most efficient use of Moonelon facilities.

Rev. Ellis Clark of Cypress Chapel was the guest minister at **Ingram** for special services each evening last week.

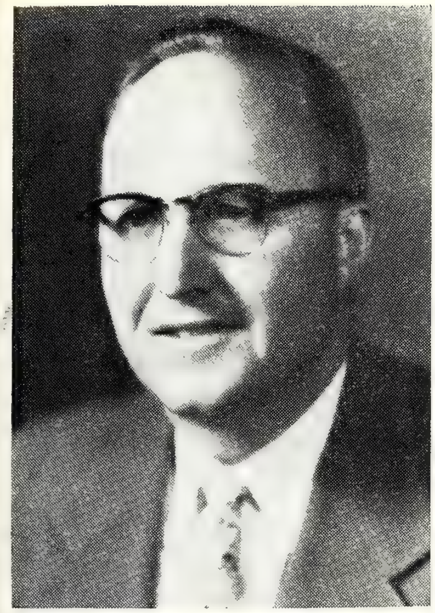
The Rev. John H. Shope, Ph.D., Secretary, City Church and Urban Strategy, Evangelical and Reformed Church. Professional research work in various capacities, Executive Secretary Middle East Church Work, and Director of Research for the National Council.



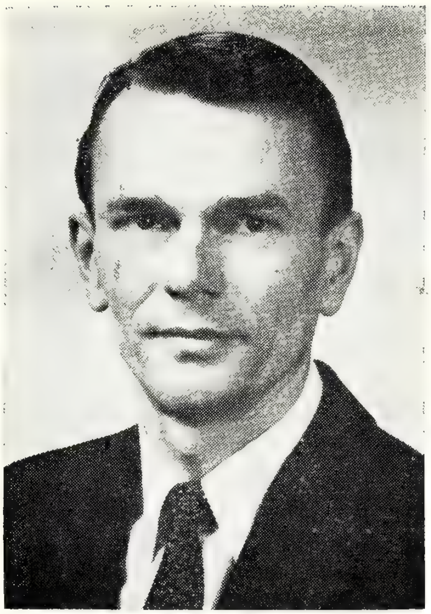
The Rev. Nathanael M. Guptill, B.D., Associate Secretary and Minister of the General Council of C. C. Churches and Director of the Department of the Ministry. Formerly pastor of First Church of Newton, Mass., and Professor in Andover Newton Seminary.

PROGRAM — May 11

11:00 A.M.	Registration
11:30	Address, "The Doctrine of the Ministry" The Rev. Nathanael M. Guptill
12:30	Lunch
2:00 P.M.	Opening Devotions, The Rev. Richard A. Cheek, Heidelberg E and R Church, Thomasville, N.C.
2:15 P.M.	Address, "Why Missions Anyway?" Dr. David M. Stowe
3:15	Dual Sessions: "What is Group Leadership?" Mr. Loren Walters "Liturgics As Practiced in the E and R Church" The Rev. Marlin T. T. Schaeffer, First E and R Church, Lexington, N. C.
4:30	Recreation
6:00	Supper
7:30	Address, "The Office of The Ministry" Rev. N. M. Guptill
8:30	Address, "What is the Mission's Job?" Dr. David M. Stowe
9:30	Goodnight Devotions, The Rev. Richard M. Petersen, Shallow Ford, Elon College, N. C.



Mr. Loren Walters, M. S., Director, Department of Leadership Education, Evangelical and Reformed Church. During W. W. II Director of Hospital Unit Sponsored by E. and R. Church; Administrative work for Church World Service in material aid.



The Rev. David M. Stowe, Th.D., Educational Secretary, American Board of Commissioners for Foreign Missions. Formerly Missionary to China, Professor at Yenching University and Carleton College.

PROGRAM — May 12

7:30 A.M.	Rev. Lawrence Leonard, First Evangelical and Reformed Church, Asheboro, North Carolina.
8:00	Breakfast
9:00	Address, "The Minister and the Organization of the Local Church" Rev. Nathanael M. Guptill
10:00	Morning Rest
10:15	Address, "How Should The Mission Be Managed?" Dr. David M. Stowe
11:15	Dual Sessions: "Group Power" Mr. Loren Walters "Liturgics As Practiced in the C. C. Churches" The Rev. William T. Scott, Jr., First C. C. Church, Durham, N. C.
12:30	Lunch
2:00 P.M.	Address, "The Church and Patterns of Growth" Dr. John H. Shope
3:00	Dual Sessions: "The Functions of Group Members" Mr. Loren Walters "The Problems of the Minister's Family" The Rev. Carl Wallace, Church of the Wide Fellowship, Southern Pines, N. C. "Counseling Those in Need" Rev. Joshua L. Levens, St. Thomas Evangelical and Reformed Church, Winston-Salem, North Carolina.
4:15	Recreation
6:00	Supper
7:30	Address, "The Ministry of Evangelism" Rev. Nathanael M. Guptill
8:30	Address, "How to Plan for Your Parish" Dr. John H. Shope
9:30	Goodnight Devotions, The Rev. Lonnie Carpenter, First E and R Church, Burlington, N. C.

PROGRAM — May 13

7:30 A.M.	Morning Devotions, The Rev. Walstein W. Synder, Rosemont Church, Norfolk, Va.
8:00	Breakfast
9:00	Address, "Where Should the Mission Go?" Dr. David M. Stowe
10:00	Dual Sessions: "The Pastor As A Group Member" Mr. Loren Walters "E and R and C. C. Coordination and Cooperation" Dr. Banks J. Peeler, Trinity United Church of Christ, Concord, N. C. and Dr. William J. Andes, Community Church, Elon College, N. C.
11:15	Rest Period
11:30	Summary Address, "Where Do We Go From Here?" Rev. Nathanael M. Guptill
12:30	Lunch

* * *

The total cost of the Convocation will be $7.50, which can be paid on arrival at Moonelon.

It is suggested that churches give their pastor a purse and ask him to attend the Convocation.

Officers of the Convocation
Joe A. French, President
Howard S. Hardcastle, Vice President
H. Raymond Phelts, Secretary-Treasurer

Registration Card
Fill in and Mail to

Dr. William T. Scott, Supt.
The Southern Convention
Elon College, North Carolina

Moonelon Convocation
May 11-13, 1959

Name ....

Street Address ....

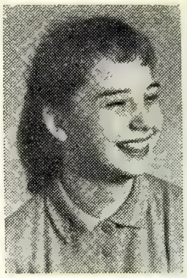
City .... State..........

☐ Check here if you desire to attend the sessions with Mr. Walters on "What Is Group Leadership?"

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

> "We are united in the purpose . . .
>
> "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
>
> "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
>
> "To cooperate with all who seek to extend the Christian fellowship."



Rosemary Hoffman

Fellowship Through Work

Rosemary Hoffman,
Fellowship Chairman

Help fellowship spring with spring! Now that warm weather is here again, everyone wants to be outside doing something. This situation lends itself very nicely to some PF money-making projects. Get the whole group together and have a car wash, or spend a Saturday painting a fence for someone who can't go outside to paint it himself (there are probably a lot of shut-ins in your church who would really appreciate some work of this sort around the house). If you really want to be different—have a dog wash! Some people would be delighted to have an opportunity to get their dog washed.

Before carrying out your project, let the whole PF decide what to do with any money you make. There are many organizations who need financial support in order to carry out their programs for home and foreign missions. Both of these areas certainly should not be neglected in PF groups; even a small amount of money given to the United Nations, Church World Service, Care, etc., will go a long way to help others. The Southern Convention also does a lot to support missions, and, since you help make it up, then it is your job to support it. Although the amount of money given by a small group does not seem like very much, when it is combined with contributions from many other groups, it can do an awful lot to help bring about world peace and a greater feeling of fellowship among nations and among the different parts of our own country.

I have given you only a few ideas to try to carry out and I am sure you can think of many more, so don't let this spring go by without, in some way, strengthening the bonds of fellowship in your PF and in the world.

Congratulations to Peggy Pritchett of Apple's Chapel who is valedictorian of the senior class of Reidsville High School. She is president of the Pilgrim Fellowship of her church.

Congratulations to Burlington, First's basketball team. They are champions of the church league. Coaches are Bill and Herschal Paradise. Boys playing were: Eddie Wrenn, Billy Kernodle, John Kernodle, Frank Frederick, Ronnie Barts, Johnny Gore, Bud Wellons and Jimmy Foster.

From The Editor's Notebook

The United Church of Christ in Richmond, Virginia, was host to the Virginia Young People at their Spring Rally on April 5, 1959. It was my pleasure to attend this rally and to be able to report to you the happenings of this day.

The attendance was wonderful with over 350 present. While groups were still arriving, the rally was begun with group singing led by Rosemary Hoffman, who is our capable Fellowship Chairman of the Southern Convention P. F. People participated enthusiastically, and this time of recreation was enjoyed by all.

Charles Garren, our P. F. president, welcomed everyone, and informed the group concerning the day's schedule.

The young people then divided into two groups, Sr. High's and Jr. High's. A movie "The Tell-Tale Arm" was seen by the Sr. High group, and a filmstrip "Do you Dig Friendship" was shown to the Jr. High group. Buzz sessions followed these, in which the problems of the groups in the movie were discussed, and related to the problems of the youth groups represented. These sessions proved to be very enlightening, and some very good discussion was brought forth at this time.

Then came the time which everyone was waiting for. **Supper.** You would have thought they were feeding Gen. Lee's army, the way the tables were stacked miles high with food. When all had just about finished, Charles Garren made some announcements, and introduced some important guests who were present. Nancy Rountree, the president of the Eastern Virginia Conference, then conducted a few items of business, including the presentation of the new slate of officers for the Va. group. When all items of business had been conducted, a filmstrip was shown on Moonelon, the Southern Convention camp and conference center. This filmstrip may be obtained for use in the local church by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

After the filmstrip, the group went into the sanctuary for the worship service. Those participating were Mary Cross Brittle, Peggy Saunders, and Dickie Apperson. Dickie gave a very interesting presentation of his experiences while working at a work camp in Vermont last summer. At the conclusion of the service, all joined hands and sang **Blest Be the Tie.** This concluded a very worthwhile day for all in attendance.

I think that this day proved to be a very enjoyable one for all who participated, and gave many some new ideas to think upon.

Richard Milteer

Do You Dig This Crazy World?

Nancy A. Rountree

"Do You Dig This Crazy World?" was the theme for the North Carolina United Christian Youth Movement's spring council meeting the week-end of April 5 at Bricks, North Carolina. When I begin to describe what an enjoyable and educational experience I had this weekend no words express the enthusiasm I wish to tell you. Keep this in mind as you read and remember I had twice as much fun and learned twice as much as you could imagine. You, too, could have this spirit which is felt by interdenominational fellowship. The next North Carolina UCYM meeting is the Summer Conference at Quaker Lake August 16-22. Why not be there?

Some young people think anyone who has anything to do with church camps, conferences, or discusses faith is a "pious square." We who enjoy these things have just got to convince these "dopes" how wrong they are and how much more fun they would have if they joined our crowd.

About forty youth of local N.C. U.C.Y.M.'s and denominational representatives considered the challenging topic of international affairs. (This is the national U.C.Y.M. emphasis for the next five years.) The Council was privileged to have two international travelers — Miss Betsy Clark, once worker at the United Nations and once a foreign exchange student in France; and a Duke student from Jordan. That young lady knew more about international affairs than anyone I've ever met.

Saturday afternoon we saw a movie concerning the Middle East. Later in the evening a panel presented the current situation in India, Germany, Africa and China. This was a valuable opportunity for learning about the world of today. Sunday morning Miss Clark posed this question to us: "What can youth do to aid the world situation?" Some of the things were: Be informed, be a witness, and be articulate.

My experiences at Bricks were cut about two hours because I left to attend the Virginia Spring P. F. Rally. This was no real damper for the excitement of my week-end because a well-planned program was in store at Richmond. We seniors enjoyed seeing the movie "The Tell Tale Arm," which was followed by group discussions.

I was especially pleased with the attendance at Richmond. By my statistics 313 were presented from Eastern Virginia. Congratulations! Keep the good attendance increasing. Eastern Virginia P.F.'ers, let's keep the good work up by participating in the forthcoming rallies. Miss Dorothy Hampton is to speak April 26 at Bayside and May 10 at Liberty Spring. Make your witness for Christ by taking advantage of hearing Miss Hampton speak on racial relations.

See you there!

REGISTRATION INSTRUCTIONS FOR MOONELON CAMPS

Are you planning to come to camp this summer? if so there are several changes in the registration procedure to which you should pay particular attention. PLEASE read your brochures very carefully as they contain some very important facts about the camp. I will mention just a few here.

The camp fee has been increased this year from $15.00, to $17.50. Please note that a $5.00 registration fee **must** accompany your registration form. This will be applied to the total amount when you arrive at camp.

A health examination will be required of all campers. You will note the lower right hand corner of your brochure for full details.

All applications are to be sent to Miss Ruth Dunn, Box 336, Elon College, N. C. Don't delay, because registration lists fill up fast and you may find that space will not be available by June or July.

BIBLE READING CAMPAIGN IN THE PHILIPPINES

A special campaign of Scripture distribution through the churches has been launched by the American Bible Society's agency in the Philippine Islands. The Rev. Angel Taglucop, secretary there, is organizing the churches in neighborhood Bible reading campaigns. Every member is to invite some neighbor to his home for Bible reading each night for a week. The Gospel of John in the various dialects is being used. A helpful small bookmark to guide the people in their reading has been prepared.

LEE'S CHAPEL P. F. OBSERVES EASTER

Peggy Gray

Our Pilgrim Fellowship was very busy during the Easter season.

The P. F. group opened the Sunday school March 15, 1959. Jean Watson served as song leader with Shelby Gunter as pianist. The responsive reading, The Easter Faith, selected from the book of Romans, was led by Linda Gunter. An Easter poem was read by Brenda Gunter. All prayers were by the P. F. group.

Then on Easter Sunday night the P. F. with the help of the church choir and Jack Cole presented an Easter play, **The Breaking of the Bread,** under the direction of Mrs. Sylvia Watson and Mrs. Ethel Gray, P. F. Counselors. The play was about a humble family in the town of Emmaus who had as their guest the Risen Lord who revealed himself to them in the breaking of bread. The characters were the following: Joel, Faye Atkins; Deborah, Elizabeth Rutherford; Zillah, Linda Gunter; Ruth, Peggy Gray; Phineas, Jack Cole, Judith, Jean Watson. The narrator was Mrs. Watson. The choir sang Easter hymns at different intervals during the play.

The church stage was beautifully decorated as a garden, with the whitewashed home of Phineas and Ruth showing at the left of the garden. Pine trees, cedar branches, running ivy, and spring flowers were used very effectively.

Our P. F. group invited the P. F. groups from Turner's Chapel and Shallow Well to attend our Easter play. There was a nice group present from both P. F. groups.

The program was opened by the congregation singing a hymn led by Carolyn Lanier. Gaynelle Gunter then welcomed everyone and introduced the characters.

To conclude the program another hymn by the congregation and the benediction was by Mr. M. M. Buchanan.

The P. F. sent the lovely flowers to a sick member of the church, Miss Betty Kelly.

Five Latin-American countries have a one-body legislature. These countries are Costa Rica, El Salvador, Guatemala, Honduras, and Panama. Mexico is the only one of the Latin American republics that bars immediate re-election of senators and representatives.

Elon College

APPORTIONMENT GIVING

January 30, through April 1, 1959

Eastern North Carolina Conference

Bethlehem	$ 27.00
Christian Light	25.00
Hope Mills	13.00
Lee's Chapel	9.00
Martha's Chapel	4.50
New Elam	11.00
Niagara	4.00
Pope's Chapel	9.50
Raleigh	77.75
Wake Chapel	100.00
	$ 280.75

Eastern Virginia Conference

Berea (Nans)	$ 58.00
Berea (Norfolk)	28.00
Great Bridge	56.00
Bethlehem (Nans)	200.00
Damascus	44.25
Isle of Wight	46.00
Liberty Spring	102.00
Mt. Carmel	50.35
Mt. Zion	20.00
Newport News	203.90
Norfolk:	
Christian Temple	1,000.00
Little Creek	24.98
Rosemont	73.00
Oak Grove	12.00
Oakland	34.00
Portsmouth:	
Shelton Memorial	32.00
South Norfolk	52.00
Waverly	101.22
	$2,137.70

North Carolina and Virginia Conference

Asheville	$ 42.00
Burlington, First	100.00
Burlington, Bev. Hills	48.00
Carolina	20.00
Durham	202.06
Gibsonville	61.00
Greensboro, First	115.46
Greensboro, Palm St.	51.00
Greensboro, St. Peter's	7.00
Happy Home	70.60
Hendersonville	15.00
Hines Chapel	39.00
Ingram	50.00
Lebanon	21.00
Liberty	52.00
Long's Chapel	45.00
Mt. Bethel	21.00
Salem Chapel	38.00
South Boston	19.00
Tryon	196.00
Union (Va.)	55.00
	$1,268.12

Western North Carolina Conference

Albemarle	$ 134.00
Asheboro	50.00
Big Oak	9.00
Biscoe	2.00
Pleasant Grove	20.00
Pleasant Union	34.00
Ramseur	33.57
Randleman	39.00
Sophia	5.50
Spoon's Chapel	8.00
	$ 335.07

Virginia Valley Conference

Linville	$ 30.21
Mt. Olivet	5.00
Newport	38.00
Timber Ridge	25.00
Winchester	95.00
	$ 193.21
January	$1,795.50
February & March	4,214.85
Grand Total	$6,010.35

Children's Home Trustees Adopt Resolutions

Vitus Reid Holt

The Board of Trustees of the Congregational Christian Home for Children and the entire Church are justly proud of the record of service rendered by Vitus Reid Holt. He was elected by the Southern Convention to the Board of Trustees of the then Christian Orphanage and came onto the Board in 1936. At his first meeting he was elected vice president of the Board, and in 1938 he was elected President, which position he held until his death March 8, 1959.

VITUS REID HOLT

His father, the late William Kirkpatrick Holt, was elected to the Board of Trustees in 1916, became president of the Board in 1918, and served until his death while attending the dedication services of Johnston Hall in 1929. Mr. Vitus Holt was also on the Board of Trustees of his alma mater, Elon College, and was at the time of his death its oldest member in the point of service. However, his major interest outside his home and business, was the Home for Children. Frequently he put the Home for Children first as was the case when, upon the death of the late superintendent Charles D. Johnston, he acted as superintendent for six months without any expense to the institution. Having done a full day's work in his business, the Kirk Holt Hardware Company, on March 7 he was called to his heavenly reward in the quietness of his sleep.
Therefore be it resolved,

First, That we bow in humble submission to our heavenly Father's will with deep gratitude in our hearts that God gave him grace and wisdom and years in which to do so signal a service to little children trained and being trained in this Home; and for the service he rendered in his home, church, and community with a true sense of devotion and loyalty;

Second, That we here record our own appreciation of his guidance, friendship and counsel as president of our Board for more than twenty years, and

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the members of his family, and a copy sent to our church paper, **The Christian Sun.**

Respectfully submitted
Mrs. Allen E. Gant
Clyde W. Rudd
John G. Truitt
Committee

Adopted by the Board of Trustees
April 7, 1959

The Rise Of David

Background Scripture: I Samuel 16:1-18:16.

Devotional Reading: Psalm 3.

Memory Selection: **The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.** I Samuel 16:7.

A SETTING STAR AND A RISING STAR

Today's lesson is a story of a setting, and a rising star. It is a story of strange contrasts in characters — Saul and David. It is a story written for our instruction, for here we see written out in living men some principles of failure and success.

B. A SETTING STAR

Saul's star had already begun to wane. Originally a young man of great natural ability and promise, he had long since begun to show traits and tendencies that led to his downfall. He was headstrong, disobedient to what he knew was right, indifferent to his religious obligations, and given to moods dark and dangerous. As is so often the case, he took out his own inner sense of guilt and insecurity on others. He became the victim of fear and envy, and that is one of the worst things that can happen to a man. His kingdom was beginning to crumble. His star, briefly in the ascendency, had begun to wane. He was sowing to the wind and he was to reap the whirlwind. He was one of the most tragic figures in history when he fell on his own sword on Mount Gilboa and thus ended his career in ignominy and disgrace.

B. A RISING STAR

As Saul's star began to wane, David's star began to wax. The story of how he was called to be king, or at least selected in advance to be king, is familiar to all. Passing over the other seven sons of Jesse, many of them sturdy and strong young men, God made known to Samuel that it was on the youngest son, David, that God had set his seal. He was "ruddy", well tanned from outdoor life and glowing with health from simple living and hard work. He was "of a beautiful countenance, and goodly to look upon." He had native wisdom and natural ability. He was humble, courteous, cooperative, courageous, conscientious. He was deeply religious, and devoted to God. He had a simple, sturdy, practical faith in the God of Israel. He was willing to work. All in all, he was quite a fine young man.

He rose quickly and surely. His first break came when he was called to the court of Saul to play his harp before the king when Saul had "one of his spells" of moodiness and madness. Then as now, people knew the value of music to soothe the emotions, and to give serenity to troubled minds and burdened hearts. Then he got another big break when he took on Goliath, the huge bulk of a man who had been defying the armies of Israel, and slew the giant with a stone from his slingshot, hurled with deadly accuracy and devastating power. He was taken into Saul's court as a permanent member of the royal family. Here he formed a friendship with Jonathan, Saul's son, a friendship which has become a symbol of friendship at its best. It should be stated here, too, that Jonathan's spirit of unselfishness has seldom been equalled — as Saul's son he was the logical heir to the throne, but he graciously and generously gave way to David, and actually helped him to come to the throne, taking David's side against his father.

But David's very success was one of the road-blocks in his meteor like rise to success. When he returned from his victory over Goliath, and from his conquest of the Philistines, the streets of the city were filled with hundreds of people welcoming him and acclaiming him with instruments and songs. The women were quite enthusiastic — then as now they fell for a handsome hero — and they sang wildly, "Saul hath slain his thousands, but David his ten thousands." "Saul was very wroth, and the saying displeased him," and from that day Saul "eyed David" and plotted to kill him. It was apparent to all, however, that David's star was rising, and that he would be the next king of Israel.

SUNDAY SCHOOL LESSON

APRIL 26, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A STUDY IN CONTRASTS

The spirit of Saul and David stand forth in sharp and clear contrast. Saul was envious and jealous of the young man's achievements and popularity. He could not take second place gracefully. He turned sour and bitter when David forged ahead. He became embittered and enraged and plotted to kill the young man. What a terrible thing jealousy is! What a deadly thing envy is! Oscar Wilde tells the story of an occasion when the devil was crossing the Libyan Desert, and saw a number of people tormenting a holy hermit. The sainted man easily shook off their suggestions, and retained his serenity and sweet spirit. But when the devil whispered in his ear "Your brother has just been made bishop of Alexandria" a scowl of malignant jealousy clouded the serene face of the holy man! "That" said the devil to his imps, "is the sort of thing I should recommend." The spirit of jealousy wreaks its evil effects both on the man who is jealous and on the person of whom he is jealous. It brings a plague upon both houses.

On the other hand David was humble, magnanimous, faithful. It might well have gone to his head to win such high honors and to achieve such recognition. He rose rapidly, but he was not spoiled by success. Neither did his success cause him to forget his God, like it so often does in the lives of modern-day successful men. Here indeed was a young man after God's own heart, a chosen vessel through whom God could fulfil his plan and purpose for his chosen people, and the one who should be the royal ancestor of the Lord Jesus Christ himself.

A FEW LESSONS

1. Man looks at the outward appearance; God looks at the heart.

2. Fear and jealousy destroy one's peace of mind, and wreck one's life.

3. Confidence in God and reliance upon him bring notable victories against great odds.

4. Faithfulness in little things makes possible success in bigger things.

5. Success is often a greater test of character than adversity.

AT OUR CHURCH HOME FOR CHILDREN

Gifts From Far And Near

John G. Truitt, Superintendent

Dear Friends:

In the first seven months of this fiscal year we have received from Congregational churches from beyond our Southern Convention borders the sum of $2,058.34. We are very grateful. For the fiscal year ending September 30, 1958, we received from same sources $2,273.01. Look those figures over and you will see that our friends are on the increase all the way from Maine to California, thanks to Friendly Service, and an increasing knowledge of the work of the Congregational Christian Home for Children, located in the town of Elon College, North Carolina. (Every now and then we receive a letter mailed to the Congregational Christian Home for Children enclosing a check thanking us for the fine work we are doing for homeless children, and the check is made to "Elon College." This requires our mailing the check to the College asking them to please endorse it to the Home for Children. These are sister institutions located in the same town.)

Also it will be of interest to know that besides the many lovely floral offerings sent by friends to the funeral of the late Vitus R. Holt seventy memorial gifts were sent to the Home for Children by his friends in the total amount of $506.00. These figures speak for themselves.

It is interesting also to know that the Jaycees of Burlington are installing permanent aluminum screens on our buildings at a cost running around $450.00. These hustling young business men of Burlington have had several of their leaders looking us over, and laying the needs of this Home upon the hearts of the men of their great organization.

During the past week Mr. Staley Cook, editor of the **Burlington Times-News**, presented the boys and girls of the Home a beautiful set of the Junior Britannica. He even brought the managing editor, Howard White, a reporter, and a photographer, along to see it well done. We are very appreciative of all this thoughtfulness. So many people do so many nice things for us.

This reminds me of the many Friendly Service gifts being received monthly from Women's Fellowship organizations all across the country — towels, sheets, blankets, toilet articles, money, coupons, and clothing. These come from our Southern Convention churches as well as from our churches beyond the Convention borders.

Our denomination is so large and liberal, and this little Home for Children is so small and needy, if only enough people knew about these children and the home being made for them, our money worries would be over. And, what is more, a better job could be done for these little boys and girls that walk right into our hearts, confident that we will not let them down. Thanks to everyone for your help. "Inasmuch as you have done it unto one of the least of these, ye have done it unto me" says the Christ.

REPORT FOR APRIL 13, 1959

MONTHLY OFFERINGS

Amount brought forward			$16,789.39
Eastern North Carolina Conference			
Morrisville	$ 10.00		
New Elam	6.00	$ 16.00	
Eastern Virginia Conference			
Dendron S.S.	23.75		
Liberty Spring, S.S.	2.50		
Norfolk, Bay View	28.00		
Norfolk, Little Creek	4.55		
Richmond, First	25.00		
Suffolk, S.S.	42.00		
Suffolk	104.50		
Windsor, S.S.	10.00	240.30	
North Carolina and Virginia Conference			
Apple's Chapel	18.50		
Bethel, S.S.	39.33		
Hines Chapel	20.00		
Mt. Zion	22.00	99.83	
Western North Carolina Conference			
Ramseur	5.00		
Smithwood	10.00		
Union Grove	23.15		
Zion	50.00	88.15	
Virginia Valley Conference			
Antioch	20.50		
Bethlehem	26.75		
Dry Run, S.S.	10.00		
New Hope, S.S.	8.00	65.25	
Total			$ 509.53
Grand Total			$17 298.92

SPECIAL OFFERINGS

Amount brought forward		$33,645.83
Eure Christian Sunday School, Eure, N. C.	$ 75.71	
Woman's Conv. of the Southern Convention	30.00	
Woman's Fellowship, Mapleton United Church, Mapleton, Minn. — Friendly Service Gift	5.00	
Women's Fellowship, First Cong. Church, Geneva, Ill. — Friendly Service Gift	10.00	
In Memory of W. Summey Sharpe	3.00	
In Memory of W. Summey Sharpe	5.00	
In Memory of E. G. Thomas	5.00	
In Memory of Luther E. Smith	5.00	
In Memory of James W. Ingle	5.00	
Special Gifts	156.15	
Total		$ 299.86
Grand Total		$33 945.69
Total for the Week		$ 809.39
Total for the Year		$51,244.61

In Memoriam

"Blessed are the dead who die in the Lord."

BRINKLEY

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to pay tribute to one of our beloved members, Mrs. Mary Culver Brinkley, who passed away on January 18, 1959, in Richmond, Virginia.

Until illness prevented her attending services, Mrs. Brinkley was a most loyal and faithful member, a consistent Christian who is remembered for her quiet and friendly manner. She continued to have a great interest in her church and its women's auxiliary during her shut-in days spent in Richmond with her devoted son and family.

Therefore, be it resolved:

First, that we bow in humble submission to the divine will of God in the passing of our beloved member;

Second, that we extend to her loved ones our sympathy;

Third, that a copy of these resolutions be sent to her family, a copy to *The Christian Sun* for publication, and a copy be kept in our Fellowship records.

Sadie B. Copeland
Margaret B. Harrell
Frances S. Copeland
Committee

HARRELL

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to pay tribute to one of our beloved members, Miss Lizzie E. Harrell, who passed away on January 23, 1959.

"Miss Lizzie," as she was known by most of us, was eighty-four years of age and had been a loyal and faithful member of our Fellowship for many years. Although she was unable to attend, she never lost interest in its work and programs.

We are grateful for what her life meant to her family, church and community. Because of our love and appreciation for one so faithful, we offer these resolutions:

First, that we extend to her family our deepest sympathy;

Second, that we keep in lasting remembrance her gentle spirit and Christian character;

Third, that a copy of these resolutions be sent to the family, a copy to *The Christian Sun* for publication, and a copy be placed upon the minutes of the Women's Fellowship.

Sadie B. Copeland
Margaret B. Harrell
Frances S. Copeland
Committee

TURNER

We, the members of Liberty Spring Women's Fellowship wish to pay this loving tribute to the memory of one of our beloved members, Mrs. Frances Hobbs Turner, who passed away on February 28, 1959, at the age of thirty-four.

Though with us only a few short years, we will long remember her friendly, cooperative spirit in every Christian service. "Frances" had been in ill health for some time; however, her deep and abiding faith enabled her to endure suffering with such courage and patience that it served to strengthen the Christian faith of all who knew her.

She was a faithful wife, a devoted mother, a loyal member of our Women's Fellowship, and a devout Christian. Therefore, be it resolved:

That we bow in humble submission to the will of our heavenly Father,

That we express our heartfelt sorrow in her passing and extend our sympathy to the members of her family,

That a copy of these resolutions be sent to the family, a copy to *The Christian Sun* for publication, and a copy be entered in our Fellowship records.

Sadie B. Copeland
Margaret B. Harrell
Frances S. Copeland
Committee

BRINKLEY

On January 18, 1959, Mrs. Mary Culver Brinkley slipped away from the cares and pains of this world to be with her Lord. She was a woman of fine Christian character, a sweet and generous nature, and was loved by all who knew her. We are grateful for what her life has meant to us as individuals and also for what it has meant to those whom she loved and served.

A devoted and loyal member of Liberty Spring Christian Church, we know her memory will live on. Even during the months and years of her declining health and illness her thoughts and support of her church were continuous.

We extend our sincere sympathy to her loved ones who faithfully stood by during her long illness and pray God's love and mercy will sustain them.

Mrs. James H. Barnes
Mrs. E. F. O'Berry
Mrs. James C. Lynch
Memoirs Committee

HARRELL

We, the members of Liberty Spring Christian Church, wish to pay tribute to the memory of Miss Lizzie Harrell who answered the Master's call on January 23, 1959.

Miss Lizzie, as she was called by all who knew her, was a woman of simple tastes, friendly spirit, and loving character. In her quiet and unassuming manner she often did many good deeds in an unknown way. To know her was to love her.

At all times she was faithful in her service to her church and her Lord. For the past few years she was unable to attend the services or other organizations of the church, but she never forgot to send her contributions for the advancement of God's Kingdom.

We extend to each of her loved ones our deepest sympathy and point them to the Father who doeth all things well.

Mrs. James H. Barnes
Mrs. E. F. O'Berry
Mrs. James C. Lynch
Memoirs Committee

MRS. LUCY STOKER ELDER

—A Tribute—

Mrs. Lucy Stoker Elder, wife of the late Samuel Wyche Elder, passed quickly and quietly to her Eternal Rest on Saturday evening, March 21, 1959.

Mrs. Elder was a woman of rare qualities and many capabilities. She was the mother of eight children. She never liked the term "in law," so as the children married she made their choices her sons and daughters. She was perhaps the most selfless person I ever knew. Her mind, her heart and her hands were turned to others, and to what she could do for them.

She taught Sunday school for more than forty years. Of her four sons, one is a minister and another a deacon. Of the four daughters, one married a minister and another a deacon. All her children are devoted to the church and are active in it.

She loved what the Elder family had done for the Christian Church and through it the Kingdom of God. This family founded the Christian Church in Alabama and Georgia, and gave many sons to the Christian ministry. Her farm home was only a half mile from the "Mother" Christian Church in Alabama, and it was to this church she gave many years of service. The family name has been prominently connected with New Hope for more than a hundred years. Near the highway stands a marble shaft attesting to the influence of the Elder family in the life of this grand old church.

The many beautiful floral designs at the funeral gave testimony of her love for flowers, and of the uncounted deeds of kindness she had lavished upon three generations, for she was almost 82. The service was conducted by her pastor, The Rev. Olin Shepherd, and Dr. A. R. VanCleave, a former pastor. Her body rests by the side of her husband at New Hope, and her Spirit is enjoying its reward. I know, for I married her daughter.

Jesse H. Dollar

The equivalent of 24 million loaves of bread will reach the needy abroad through the CARE Food Crusade to share the United States farm abundance. Flour to bake bread is among the main ingredients of the 3 million Food Crusade packages which will be delivered in the names of Americans who contribute $1-per-parcel to CARE, New York 16, N. Y.

OUR NEW PORTSMOUTH CHURCH

Members Digging Church Foundation

A new church in the Hodges Ferry section of Portsmouth, Virginia, was organized last fall under the leadership of Rev. Melvin Dollar, associate superintendent of the Southern Convention, with a special assignment for extension work in Virginia.

Because the bids for construction of the church building were higher than anticipated, the group is doing much of the work themselves. The above picture shows a group of the church members digging the foundation — the one in white cap and shirt is Mr. Dollar. He is supervising the work, buying the materials, hiring laborers to supplement work contributed by members. The building committee with whom he works is composed of Floyd Bradshaw, chairman, Albert Morrison and Bruce Deans. The building will be composed of an assembly room, eight classrooms, kitchen, furnace room and two rest rooms.

Twenty-nine members were received on Palm Sunday, making a total of 140. Offering for the month of March amounted to $1163.80, plus $61.00 for foreign missions on Easter Sunday.

The church has called Rev. Lowell Smoot of Liberty Vance church, Route 1, Henderson, to be its first regular pastor. Mr. and Mrs. Smoot expect to move to Portsmouth June 15 and will occupy the new parsonage which is also under construction.

REV. MELVIN DOLLAR
Organizer and Acting Pastor

REV. AND MRS. LOWELL SMOOT
New Pastor and Wife

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Miss Lila Newman 3-60

VOLUME 111 APRIL 28, 1959 NUMBER 17

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A PROMISE

While the earth remains,
seedtime and harvest,
cold and heat,
summer and winter,
day and night,
shall not cease.

Genesis 8:20

Organ of the Southern Convention of Congregational Christian Churches.
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LEADERS AT WOMEN'S FELLOWSHIP MEETING

Guest speaker at the Southern Convention Women's Fellowship meeting in First Church, Greensboro, last week was Miss Lillian Serviss Gregory, left, executive secretary of the National Women's Fellowship. Presiding was Mrs. F. C. Lester, Asheboro, North Carolina, second from the left, who completed four years as president.

New president of the Southern Convention women is Mrs. Jack Akin, Norfolk, far right, who has been serving as missionary education chairman for the past two years. Second from the right is Mrs. Carl Wallace of Southern Pines, North Carolina, who is the new first vice president and chairman of the School of Missions.

Here And There Among The Churches

From Union, Virgilina, Bulletin: If you must whisper in church, whisper a prayer.

Rex. Max Vestal was the speaker for the Sanford Pilgrim Fellowship group Sunday evening, April 5.

Rev. Clyde Fields of Asheboro is preaching each evening this week at Great Bridge church, Norfolk, Virginia, where Rev. Bill Simmons is pastor.

From Church Notes, St. Peter's United Church of Christ, Greensboro: Isn't it strange that the weather should effect church attendance? If it rains, some don't like to get wet; if the sun shines, others don't like to waste such a pretty day by going to church. One wonders what kind of weather is best for going to church.

Choirs from 13 Congregational Christian churches participated in a hymn festival at Broadway church, New York City, April 12, to introduce the new **Pilgrim Hymnal.** Dr. Hugh Porter, director of School of Sacred Music, Union Seminary, directed. Speaker was Rev. James Lenhart, chairman of committee producing hymnal.

"Operation Visitation" is being planned by the deacons of Center church, South Boston, Virginia, under the leadership of E. M. Walton, chairman. Each family in the church is being asked to visit two to four other families during the next several months. This is not for the purpose of enlisting new members, but for the members to "build a bridge of friendship between your family and the families visited."

At Union Grove next Sunday morning President J. Earl Danieley of Elon College will give the Home-Coming Memorial address.

Rev. Thomas D. Sutton of Palm Street, Greensboro, preached each evening last week at our **Albemarle church,** where he formerly served as pastor.

At Pleasant Grove the pastor, Rev. Avery Brown will preach in the morning for the Home-Coming and Memorial Day service. After dinner on the ground with the renewing of friendships and recollections of other days, the people will hear an address by the editor of **The Christian Sun** on "The Ties That Bind Us Together."

Remember National Family Week May 3-10. Mrs. Ray Gordon, new Christian Education Chairman for the Women's Fellowship, reminds us that **The Bible in the Home,** family devotional booklet (10c each, $7.50 per 100) and **The Biblical Basis of the Family,** leaflet describing theme (3c each, $2.25 per 100) may be ordered from National Council of Churches, Office of Publication and Distribution, 120 East 23rd St., New York 10, New York.

Miss Anne Buckley, 88, for many years editor and writer for our denominational publications, died April 17 in Massachusetts. While editor of the **Congregationalist** she was the first to accept for publication the poem, "America the Beautiful." She also served as editor for our Woman's Board of Missions, and as associate editor of **The Missionary Herald.** Later she was editor for the American Board. She established "pledged work" and "projects" as a means of financing our foreign mission work.

MEN'S DAY AT HAYES CHAPEL

Mamie Tussey

The third Sunday in April was Men's Day at Hayes Chapel, Garner, North Carolina. The women had a rest day from teaching, as the men taught all the classes in Sunday school.

During the worship service the men had charge of the special singing, which was well done. The congregation's attention was held by the much inspired message, "Condemnation of Man" rendered by Mr. Jesse Evans, one of our men.

We are very glad to have Mr. and Mrs. Ashley Carr, Susan and Ashley, Jr., from the Cokesdale Methodist church of Stedman to unite with our church.

UNIQUE CLASS AT MT. ZION

Frances S. Tate, Secretary

Our pastor at Mt. Zion church (near Mebane, North Carolina), Rev. Glenn Garrett, has started a class in our Sunday school for assistant teachers and anyone else who is interested in learning more about religious education. It is expected that the class will last for one year. At present there are 12 members.

About three years ago our Sunday school attendance averaged 70, but now it averages 87, with our record high Sunday, April 19, of 126. We now have eight classes.

Our Sunday school has been progressive in many ways. In addition to the increase in attendance, we have been able to cover our Sunday school room floors with tile, help the church finance a nursery, give financial aid in sowing a lawn around the church, help financially in building our new parsonage and to share in many other projects for the church.

Volume 111 Number 17

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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New Officers Southern Convention Women's Fellowship

President — Mrs. Jack Akin, 5452 Poplar Hall Dr., Norfolk 2, Virginia.

First Vice President and Chairman of School of Missions — Mrs. Carl Wallace, Box 62, Southern Pines, N. C.

Second Vice President and Chairman of Report Blanks — Mrs. Robert A. Whitten, Box 355, Winchester, Va.

Third Vice President and Public Relations Chairman — Mrs. W. J. Andes, Elon College, N. C.

Recording Secretary — Mrs. Garland Spratley, Dendron, Va.

Corresponding Secretary — Mrs. Lowell Smoot, Route 1, Henderson, N.C. (After June 15, Portsmouth, Va.)

Historian — Mrs. W. W. Sellers, Box 1028, Burlington, N. C.

Treasurer — Mrs. W. B. Williams, 1253 24th St., Newport News, Va.

Department Chairmen:

Christian Education — Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.

Missionary Education — Mrs. Robert S. Smith, 2236 Cranford Road, Durham, N. C.

Spiritual Life — Mrs. Mark Andes, Halifax Rd., Box 168-A, South Boston, Virginia.

Stewardship — Mrs. John Briggs, 1402 Richardson Dr., Reidsville, N. C.

Social Action — Mrs. M. F. Sherrill, 216 Selden Road, Warwick, Va.

Friendly Service — Mrs. Kenneth Register, 212 N. Church St., Burlington, N. C.

Members of Nominating Committee:

Mrs. J. H. Booth, Jr., 143 Winchester Dr., Hampton, Va.

Mrs. H. S. Hardcastle, Chuckatuck, Virginia.

Mrs. Clyde Fields, 737 Lee St., Asheboro, N. C.

REPORT OF TREASURER

Southern Convention Women's Fellowship

January 1, 1956 — December 31, 1958

Apportionment

North Carolina	$15,717.63
Eastern Virginia	10,615.63
Valley	1,699.25
	$28,032.51

Thank Offering

North Carolina	$ 5,451.39
Eastern Virginia	4,801.58
Valley	991.75
	$11,244.72

Life Membership and Memorials

North Carolina	$ 1,860.00
Eastern Virginia	1,750.00
Valley	300.00
	$ 3,910.00

Special Receipts

North Carolina	$ 1,792.32
Eastern Virginia	400.87
Valley	84.09
	$ 2,277.28
Total Received from N. C.	$24,821.34
Total Received from E. Va.	17,568.08
Total Received from Valley	3,075.09
Total from Conferences	$45,464.51
Trans. from Literature Fund	173.01
School of Missions	1,540.12
Sale of Literature	1,905.66
Gifts for Albert Travel Fd.	1,003.80
Conference Offering (Hong Kong)	115.16
TOTAL RECEIPTS	$50,202.26

Balance, January 1, 1957	$ 297.85
Receipts for Biennium	50,202.26
	50,500.11
Total Disbursements	50,203.66
Balance, December 31, 1958	$ 296.45

Mrs. J. D. Strader, Sr.

Registered at Women's Convention: 160 from 43 North Carolina churches; 64 from 18 Eastern Virginia churches; 16 from 7 Valley churches; 16 ministers; 7 visitors. Total number registered: 263.

Best wishes go to Mrs. W. B. Williams of Newport News, Virginia, who is confined to her home because of a sprained ankle and broken blood vessel in her foot. She was unable to share in the recent Women's Fellowship session in Greensboro as she had planned.

NEW PASTOR AT DANVILLE

Rev. R. Eugene Tally will assume his duties as pastor of Third Avenue Christian Church, Danville, Virginia on Sunday, May 3.

Mr. Tally has served as Pastor of Beulah and New Hope churches in the Eastern North Carolina Conference for the past five years and four months. He has also served as supply pastor at Mt. Carmel for the last few months.

Since coming to the Eastern North Carolina Conference from Eastern Virginia, Mr. Tally has served as chairman of the conference Stewardship Committee, and is currently serving as vice president of the conference.

He is the son of the Rev. and Mrs. George M. Tally of Route 4, Raleigh. His wife is the former Pauline Kissell of Sanford. They have one daughter, Mrs. H. E. Edwards, Jr., of Wendell, North Carolina.

Easter attendance at Bayside, Norfolk: 256 at Sunday school and 365 at the two morning worship services. 24 members were received, making a total of 273. The offering was $737.08. This new church is now conducting a building campaign to erect the next unit of the church, according to the pastor, Rev. Julius Rice. It is expected to cost $45,000. Construction is planned to begin in June.

First, Burlington is recipient of a gift of $1,500 from Mrs. Frederick W. Sellers, who lives in Wellington, Kansas. This is a memorial to her husband, son of Dr. and Mrs. B. A. Sellers.

EDITORIALS

Changing Pastorates

"Fruitbasket turn over" is used by children in a game they play, and is a signal for everyone to move immediately. After the skirmish in an attempt for everyone to get a new chair, there is one left who finds no place to go.

Our ministers and churches are in the midst of some such game. Ministers appear to be in a rush to get to some new place. In this case it is the church that is left standing alone in the center, for there are not enough pastors to supply the churches.

Why the rush to change? Have the churches called for the turnover? Or do the ministers see a little brighter prospect in some other corner of the kingdom? Pastorates are said to be shorter than in former years. What is the reason, or reasons? There may be many, among which could be listed the following.

We live in a critical age. It is easy to compare the pastor of this church with the one over yonder who seems to be doing a better job in some way. The man in the pulpit, who often is "a hail fellow well met" called by his first name, does not share the high standing that his predecessor did who gave himself an air of "the divine". Church people are very critical of their pastor. He visits too much or not enough, he assists with too many revivals or he is not evangelistic, he goes away too much or he does not do his share in the denominational work, he stays in his study too much or his sermons are not well prepared, his theology is too dogmatic or it has no real content, his social ideals are too radical or he has no social vision, he is paid too much or he does not pay his bills. So it goes on and on until the minister feels that some other place will surely be more appreciative of him and his efforts.

It is only fair to say that sometimes, at least, the minister becomes critical of his parishoners. They are ignorant or sophisticated, they go off on tangents or they will not work, they do not plan church work or they are too eager to plan for themselves without listening to him and following his leadership, there is too much to do or there is no real opportunity in the area.

People are restless. There has never been so much movement of families as that in our generation. Literally millions of our American people are scattered over the earth in military service and industry. Rural areas are being deserted for cities, and there is an exodus from the city to the suburbs. We seem to have no certain dwelling place. Ministers feel the urge to move the same as others. It takes a long time for a family to put down roots in a community until the children and grandchildren can really feel that they have a home. Our migratory civilization lacks much of the stability known before world wars, rapid transportation, and radio and television brought the world into one back yard.

Ministers like freedom of the pulpit and the chance to educate their children. It makes them quite unhappy when members of the church refuse to attend the services because the preacher is likely to say some fundamental thing like "all men are brothers and should be treated according to the Golden Rule as taught by Jesus." When leaders of the churches and legislatures fervently seek ways in which to eliminate public schools, the only kind most ministers can afford to patronize and the kind that seems to them to be what a community needs, conscientious ministers become disturbed, and wonder if they had not better move to another area where pressures are not so great and opportunities for education are more certain.

One other thing needs to be said about the rapid movement of our Southern Convention ministers. This is a matter that local church leaders need to consider. **Salaries are too low.** And the easiest, if not the only way, for a minister to get an increase is to move. Churches that will not increase salary for the man who is serving sacrificially for them, will give an increase to the next man. This system makes moves necessary, reduces effectiveness, causes the men to think the churches are unfair, and reduces the chance for success.

There are times when it is helpful both to the minister and the church for the minister to move. But we of the Southern Convention are losing the benefits of stability, constant planning and growth, deepening friendships, a sense of security, the joys of working with those we know well, and many other fine things that come from longer pastorates. Ministers can do better work when they feel that their people want them know that they will be adequately paid, and have the liberty that goes with leadership. Their families have a much better chance when there is a long-time home rather than a feeling of brief tenancy. We need to think on these matters, and to take action that will assure steady growth in our churches.

"Then Comes The End"

Since Jesus stood outside the walls of Jerusalem and talked with his disciples about the end of the world, there have been those who constantly expect that great event to come soon. Many have prophesied from age to age that it would be in their time, and today these prophets of doom claim that we are living in the last days.

The expectation has been that God would send fire from heaven to burn up his handiwork on this earth. Now we are becoming aware that man does not need God to perform this feat. He can do it for himself.

In an underground hide-away in the U.S.A. there is said to be a red telephone, which, when used according to plan, can in seconds notify military forces around the world to release their deadly blasts which will destroy the world within fifteen minutes. It is known, further, that another country is also ready to release similar blasts at a moment's notice. This will help to insure that civilization comes to a sudden stop, and all progress goes up in smoke.

That day in May which was set almost six months ago could be the time of the end. Russia has said what we must do, and our leaders have said we will not do it The wrong word said could trigger the destruction of the earth.

Rev. Lillian Gregory, speaking to the Women's Fellowship in Greensboro last week, painted ths picture. Then she declared her Christian faith. It is all but unbelievable that the God of Love who gave his Son to reconcile the world unto himself will stand idly by and let the human race fade from the face of the earth. It is a fact that Christians are concerned about what happens to people everywhere. For the first time in all history nations that have are sharing generously with those who have not enough. The Church is found on all frontiers busily engaged in proclaiming the Good News that God was in Christ Jesus, and wants to be in every heart.

About * * *

ROBIN HOOD

One of the great figures on the borderland of history and legend is that of Robin Hood. While other legendary figures seem to have no burial place, one is accorded Robin Hood. In the county of Yorkshire, England, there is a grave, and with a marker, which is the traditional resting place of the famous legendary character.

The widely accepted story of Robin Hood, which has persisted in England and elsewhere for 800 years, is that he was a Saxon who fled into Sherwood Forest to escape the tyranny of the Normans, and that he gathered about him a band of other oppressed Saxons and lived a life of chivalrous adventure, robbing the rich and brutal Normans and giving the proceeds to the poor Saxons.

The whole story is fascinating, but it does not appear to bear a very close analysis. For instance, none of the characters of the tale has a Saxon name. Robin, Wat and Will are pure Norman-French, while Alan is Breton and John is a Biblical name introduced by the Normans.

The famous old character in the story, Friar Tuck, does not stand up under the spotlight of authentic history, since the first friars did not land in England until 1224, and the story that Robin Hood was created Earl of Huntingdon by Richard I is disproved by the fact that this earldom was held by David of Scotland from 1185 until 1219.

The usual dates given for Robin Hood are that he was born in 1160 and died in 1247. Attempts have been made to prove that he lived in the fourteenth century, but it seems that by 1300 his name was already proverbial. Several places are given as to where he died, the one most often cited being Kirkslee in Yorkshire, where there is a grave bearing an inscription, and which is purported to be the final resting place of the legendary hero.

Those who have endeavored to trace the history of the mythical Robin Hood and his place in literature have not only pointed to the error of names, but have given some clue to the use of the last part of the name — Hood. It is believed that a hood was a part of the ritual costume, but there appears to be no evidence for this. Robin is first met in France in the thirteenth century. There he and Marian were characters in certain rustic plays. He is "Robin de Bois" and it seems probable that "Robin Hood" is merely a translation of this, "hood" being a dialect form of "wood."

Naturally this presents the question — who was Robin Hood? The best answer seems to be that he was the chief character in a ritual drama. In the fourteenth century, and later, the May Day celebrations were called Robin Hood's festival, and, in the words of the Dictionary of National Biography, he was "one of the mythical characters whom the populace was fond of personating in the semi-dramatic devices and dances performed at that season".

C. B. Riddle

Two Suggestive Experiences

Sitting in my room the other day thinking over things, two experiences from earlier days came to my mind which I thought might be of service to others, and I decided to pass them on for what they may be worth.

1. A man in my class who was literally "from Missouri" whose name was Scofield and who is now with our Foreign Mission Board in Richmond, Virginia, arose one day and said with a good deal of earnestness and vim, "Dr. Cullom, I can't understand this doctrine of the Trinity." His tone indicated that he was ready to rebel against it. I said, ,"Mr. Scofield neither do I understand it, but the fact that I don't understand it is nothing against the doctrine. Most of the simplest things of my daily life I don't understand, such as putting food into my stomach and how a part of it goes to muscle, a part to bone, a part to blood and other parts of my anatomy. I accept the facts without question, but I don't understand them. And then, Mr. Scofield had it ever occurred to you that each of us is a trinity in his make-up — body, mind, and spirit?" He dropped into his seat as if he had been shot saying as he did so, "I see it."

2. We were studying the book of Exodus and came upon the statement that no man could see the Lord's face and live (33:20). A man from eastern North Carolina read this and pointed out another passage which said that Moses did see the Lord and my student seemed quite disturbed over it. I said to him, "Mr. Powell, you are from the Eastern part of the State, aren't you?" "Yes, sir," was his prompt reply. I said, "Mr. Powell have you ever seen the ocean?" "Yes, sir," he said again. I said, "Mr. Powell, think again. Are you sure that you have seen the ocean?" "Yes, sir," he said, "I'm quite sure of it." I said, "Mr. Powell, how wide is the ocean?" "It is three thousand miles wide," he replied. Then I said, "Mr. Powell, how far can you see with your eyes?" He said, "I have seen a part of it." Then I said, "Mr. Powell, this thing of seeing God is an eternal quest and it is a source of unspeakable joy to me that such is the case." My friends understand, I think, that I passed my 90th birthday the 15th of January. I should be dreadfully humiliated if I had to think that I am approximately full grown in my present knowledge of God. The truth is that I have scarcely made a beginning! I'm expected to spend eternity in the quest.

W. R. Cullom

Wake Forest, N. C.

"HOW TRUE!"

Roy C. Helfenstein

"Whom" we believe is of far more importance than "what" we believe.

It is more important that we believe God, than that we believe what somebody else has said about God.

To believe that God is a loving God — a merciful God — that He bestows only good upon man, is a thousand times more important than to believe that He is omnipotent, omniscient and omnipresent.

Not "what" one believes, but "Whom". John Oxenham has most forcefully put this truth in verse,—

"Not what, but Whom, I do believe
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give.
Not what, but Whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe, but Whom!
Not what, but Whom!"

The Bible In Hawaii

The story is told that when the first Hawaiian New Testament was published by the American Bible Society in Honolulu in 1832, Queen Kaahumanu seized a copy on her deathbed, kissed it tenderly, lifted it high in the air and exclaimed "Maikai (good)." Her late husband, King Kamehameha, had also been interested in the white man's God. Before his death, idolatry and heathenish customs were abolished. The people were responding to the teaching of the missionaries who had come to Hawaii in 1820.

This group of seven married men and their wives had been sent out by the American Board of Commissioners for Foreign Missions. They found the people without a written language or a religion, yet responsible and willing to learn. First the missionaries must become familiar with the language and reduce it to writing. The simple sounds of Hawaiian, represented by five vowels and seven consonants, made learning to read and write comparatively simple, after the spelling was settled.

Dr. Hiram Bingham, one of the missionaries, had set himself to the task of providing Scriptures in Hawaiian. The first publication was a part of St. Luke's Gospel translated in 1827 and published in Honolulu. Then followed other parts of the Bible, with a group assisting Dr. Bingham with the translation work, resulting in the complete New Testament in 1832 and the entire Bible in 1839.

The Commandments were adopted as the basis of laws in 1825. Schools were established as one of the earliest results of missionary effort. Within 35 years, after the arrival of the missionaries, 35,000 natives had accepted Christ and one third of the entire population had become members of the Christian Church. Today, totalling about a half-million people, from North and South America, Asia, the Pacific Islands and elsewhere, the people speak a score of languages. The American Bible Society has provided Scriptures for these various groups, most of whom today are rapidly turning to the English language.

The Bible Society's work in Hawaii is under the supervision of its office in San Francisco. The city of Honolulu today is a great metropolitan area, but at the same time there are isolated communities where spreading the Good News is still a pioneer missionary effort. Added to this program the Society receives constant calls for help — for the leper settlement on the Island of Molokai; for hundreds of Filipinos who need the Bible in their own language; for a newly organized church that needs Bibles and Testaments; and for copies of both the Christmas and Easter Gospels that find a ready reception in mission work and for hospital visitation.

One of the most interesting programs the Bible Society has been recently promoting in Hawaii is the Bible Reading and Sharing Program, which was conducted on the Island of Maui. This project, according to the Rev. Dean S. Collins, who is responsible for the Society's work in Hawaii, caught the imagination of almost every church, minister and church member on the entire island. Because of the nature of the population with its mixture of nationalities and creeds, the emphasis was centered around the Sermon on the Mount. The young people of the various churches distributed a copy of this pocket-size Scripture Portion to every home on the Island. It is estimated that through this method more than 32,000 persons were reached.

Radio and television stations cooperated by reading the Sermon on the Mount over the air. Newspapers published it on their front pages. Business establishments offered their windows for exhibits from the American Bible Society and for displays of unusual Bibles and Testaments supplied by the people of the Island. The Ministerial Association, which sponsored the project, reported that it was a great event which began with the presentation of a Bible to Mayor Eddit Tam and which ended with the majority of the people better acquainted with the Word of God.

As we add the fiftieth star to our flag and welcome Hawaii into the fellowship of States, the American Bible Society will continue to be aware of the responsibility to provide the Book that has brought a new life and outlook to the many thousands in these Islands who say, with Queen Kaahumanu, "Maikai (good)."

THE LUCKLESS LEGION GROWS

More than 2,800,000 Americans were drafted into the Luckless Legion of automobile casualties in 1958.

In its annual highway safety booklet entitled "The Luckless Legion", The Travelers Insurance Companies pointed out "This is an army of suffering humanity which grows more rapidly each year. It is made up of the injured and the dead, the heedless and the innocent, the young and the old. Since the automobile first appeared on the American scene, these ranks of the crippled and the dead have included more than 60,000,000 of us."

The Luckless Legion is a silent, haunted army. We erect no monuments to it. No grim reminders mar the sleek beauty of the roads and highways which are its field of battle. A newspaper headline, perhaps, marks the introduction of the latest recruit. Then silence. Silent suffering. A lifetime of pain. Or the silent memories of those who mourn when the dead are laid to rest.

There were 36,700 men, women and children numbered among the dead of the Luckless Legion during the past year. For every fatality there were 77 people who suffered painful injuries. Hour by hour and day by day, this total climbed until it reached the staggering total of 2,825,000.

Injuries during the past year rose 12 per cent — twice the rate of increase for the previous year. In the rising curve of injuries lies the greatest waste of property and human resources in our nation. Behind the lines of our efforts toward national progress, the Luckless Legion stands as a vast fifth column.

Statistics, pledges and slogans do not seem to change us. Something more is needed. During 1959, the Luckless Legion will be meeting in our community . . . on a stretch of highway, in a hospital room, in the morgue.

You alone will know when the meeting time is near. In the temptation to bear down a little harder on the gas, to beat the darkness home, to test your reflexes when they are dulled by sleep or alcohol, to jay-walk on crowded streets, to forget caution when weather and road conditions are bad. During 1959, every time you are behind the wheel of a car, remember that the Luckless Legion is looking for recruits. Don't be one.

Social Action Institutes To Be Held May 1 - 8

With the guest leadership of Dr. Nelson Schlegel from the Cleveland offices of the Council for Christian Social Action of the United Church of Christ, institutes for ministers, social action leaders, and others interested are to be held in various churches of North Carolina and Virginia May 1-8. These two-hour meetings will be open to both Evangelical and Reformed leaders and all Congregational Christians, so they are get-acquainted opportunities. The programs will include discussion of Bible bases of social action and exchange of ideas in response to the recently-issued "Call to Christian Action" already in the hands of ministers of both denominations.

Here is the schedule; social action leaders should make plans for attendance.

Eastern Virginia, Friday, May 1, 7:30 p.m. at Coronada Congregational Christian church, Norfolk. (Local person to contact for information is Rev. George Alley.)

Eastern North Carolina, Sunday, May 3, 3 p.m. at Durham Congregational Christian church, or Raleigh. (Local information: William T. Scott, Jr.)

North Central North Carolina, Monday, May 4, 7:30 p.m. at First Congregational church, Greensboro. (Local information, Rev. William Wisseman.)

Charlotte Area, Tuesday, May 5, 7:30 p.m., China Grove Evangelical and Reformed Church. (Local information, Rev. Elden Spangler.)

Asheboro Area, Friday, May 8, 7:30 p.m., Asheboro Evangelical and Reformed church. (Local information, Rev. L. Leonard, and Rev. Clyde Fields.)

For further information contact Convention Social Action Chairman Gaylord B. Noyce, 1326 Dixie Trail, Raleigh, N. C.

Thirty-six members were received into our Suffolk church during the Easter season. Thirty of these are young people, who attended the pastor's class of study during Lent.

Two members of our Asheville church "made news" there recently. **Mrs. J. Eugene Davison,** member of the Board of Religious Education, was named "Woman of the Week" and **Mrs. Lawrence C. Merchant,** active in the Women's Fellowship and choir, was named Buncombe County's "Red Cross Nurse of the Year."

ACTIVITIES AT MARTHA'S CHAPEL

Mrs. Irene Wilson, Secretary

We are very proud of the work which has been done at Martha's Chapel. Since November, we have sanded the walls of the sanctuary, which were painted boards about ten inches wide, sawed from heart pine and hand dressed. The floors are of the same material and have also been sanded. The laymen of the church are in the process now of finishing the walls and floor with clear shellac. The ceiling of the sanctuary has been lowered and covered with cello-tex that adds greatly to the beauty of the sanctuary. The chancel is finished out with sheet rock, of a light knotty pine design, that matches the walls. Also a new pulpit has been given to the church by a member of the community.

A revival was held at Martha's Chapel during the Holy Week preached by the pastor, Rev. Elmo Allcox. One member was added to the church by confession of faith and there were many rededications, and some of the members that have been partly inactive in the past have returned to the fold.

Our prayers are for a continued good work in this old and stately church, which was founded by none other than JAMES O'KELLY and named for his daughter Martha.

LUTHER'S SACRISTY PRAYER

O Lord God, dear Father in heaven, I am indeed unworthy of the office and ministry in which I am to make known Thy glory and nurture and to serve this congregation.

But since Thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and the instructions, O be Thou my helper and let Thy holy angels attend me.

Then if Thou art pleased to accomplish anything through me, to Thy glory and not to mine or to the praise of men, grant me, out of Thy pure grace and mercy, a right understanding of Thy Word and that I may, also, diligently perform it.

O Lord Jesus Christ, Son of the living God, Thou Shepherd and Bishop of our souls, send Thy Holy Spirit that He may work with me, yea, that He may work in me to will and to do through Thy divine strength according to Thy good pleasure. Amen.

Results Of Mission At Bethel

Mrs. George Harding

In an article in **The Christian Sun** sometime ago I wrote that Bethel Church, Elkton, Virginia, would be able to give more results of the Teaching, Reaching and Preaching Mission at Easter.

Since this Mission, our attendance has increased steadily in Sunday school as well as church. We now have a Junior and Senior Choir with Mrs. Hunter Sipe directing the choir.

This Easter will not be forgotten quickly by our members, I am sure, as we had three wonderful services. At 6:30 a.m. we had sunrise service with a goodly number represented. Rev. S. E. Madren brought us an Easter message with our choir rendering special selections. At 10:30 we had Sunday school with 134 present. At 7:30 p.m., with black and white robes and carrying candles, twenty-two choir members marched down the isle of the Church singing **The Light of the World is Jesus.**

A christening service followed with 5 babies being christened. Mrs. Aggie and Vada Hensley, superintendents of Cradle Roll presented all '58 and '59 babies with white roses.

Mr. Madren again brought us a message after which the doors of the church were opened. Five new members were received into the church and one by letter of transfer.

The church was crowded and as I glanced around I thought of Rev. Avery Brown, our missioner, and how happy he would be if he could see the results of his Mission. To Mr. Brown and our own pastor, Mr. Madren, we owe a deep debt of gratitude.

Americans Interested In Beirut Colleges

BOSTON, MASS., April 3, — Dr. Daniel Bliss, West Newton, secretary of the American Board of Commissioners for Foreign Missions leaves Boston today by plane for Beirut, Lebanon. He will attend board meetings of the trustees of American University and International College, both in Beirut. Dr. Bliss is chairman of the board of trustees of International College.

Other trustees attending the Beirut meeting from the Boston area are Rev. Dr. Alford Carleton, Cambridge, executive vice president of the American Board; and Sargeant Wellman, Boston, vice president of the Board; Sherman R. Thayer, Cohasset and John Cranshaw, Wellesley.

International College, which is located on the campus of its sister institution, American University, has recently purchased a new campus site six miles south of Beirut. A meeting of the college trustees has been called to discuss a campaign to raise $6,000,000 for new college buildings.

The college has a student body of 1500 boys representing 44 countries and 19 religious groups. The majority, however, are Moslems from Arab countries. In addition to the High school and junior college sections, where courses are given in English and French, there is an elementary school with practice teaching by members of the American University Department of Education.

Dr. Bliss is a former English instructor at American University, which was founded in 1866 by his grandfather, Rev. Dr. Daniel Bliss. His father, Howard S. Bliss, was the University's second president. The current president of International College, Prof. Leslie W. Leavitt, Wollaston, Massachusetts married Dr. Bliss' sister, the former Margaret Bliss.

Dr. Bliss will be accompanied by his wife. Their visit to the Near East will include stops at Cairo and Luxor, Egypt; Damascus, Syria; and Jerusalem, Jordan. They will return to Boston May 3.

CARLETON ATTENDING CONFERENCE IN EAST ASIA

Dr. Alford Carleton, executive vice-president of the American Board of Commissioners for Foreign Missions, left Boston April 6 for Kuala Lumpur, Malaya, to attend the first official assembly of the East Asia Christian Conference.

The Assembly will establish a formal organization of the Christian churches in Asia in the area between West Pakistan and New Zealand. Dr. Carleton will attend as consultant on the problems facing the Asian churches: their role as a minority religion, the relative poverty of their resources, and the emergence of national leadership in their churches. Dr. Carleton attended a preliminary conference of church leaders held at Prapat, Sumatra in 1957.

The American Board, overseas agency of the Congregational Christian Churches, has 110 representatives working in 35 schools, 21 colleges or universities, 6 hospitals, 4 clinics and nine welfare centers in Asia.

Dr. Carleton will also visit American Board mission stations in Lebanon, India, Japan and the Philippine Islands. He will return to Boston via Seattle, Washington, where he will attend a session of the General Board of the National Council of Churches early in June.

Dr. Carleton was for 30 years a teacher and administrator of educational institutions in Turkey and Syria. He is the former president of Aleppo College, Aleppo, Syria. He has served as consultant to the Ford Foundation in their Near East program and to the World Council of Churches.

Born in Albany, N. Y., he was educated at Oberlin College, B. A., and Hartford Theological Seminary, B. D. and Ph. D. In 1956 he was awarded an honorary degree of Doctor of Humane Letters by Williams College.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA
THE RHODESIA MISSION

May

Our church and Cecil Rhodes went to what is now Rhodesia in 1893; now we have there a well-rooted church, self-supporting on local level, medical, agricultural, and educational work.

3—**Rev. and Mrs. Donald Abbott** are at Chikore where he is acting principal of the rapidly developing secondary school and she is station treasurer. He is chairman of the Mission Council, the governing body of the mission which is made up of both missionaries and Africans.

4—**Mr. and Mrs. Maurice Belair** went from Vermont, where he was an insurance man and she a school teacher, with their four children to be missionaries in Africa in 1957. He is mission treasurer and business agent at Mt. Silinda and she teaches in the institute.

5—**Rev. and Mrs. Charles Blakney** are evangelistic missionaries at Mt. Silinda. Mrs. Blakney will share her musical talents when her three children are a bit older. Mr. Blakney is son of American Board missionaries to Greece.

6—**Miss Theresa Buck** is a nurse who served one term in Rhodesia, resigned, but returned to the field in 1948. She is in charge of nursing at Willis F. Pierce Memorial Hospital, Mt. Silinda, and is also superintendent of the mission station.

7—**Miss Carol Carpenter** sails this year as a missionary nurse in the Rhodesia Mission. After a period of language study she will be at Pierce Memorial Hospital, Mt. Silinda.

8—**Dr. Alma Cooke** is one of the famous women missionary doctors of the world. She went to North China in 1920 and served there until she had to leave in 1949. After serving at University of Michigan she went out to Africa in 1957, offering her services to the American Board again after six years of retirement, (see article on next page.)

9—**Mr. and Mrs. William Dizney** are in Chikore, where she is principal of the new Gazaland Secondary School. She was born in South Africa and was a doctor in private practice there and then was superintendent of the W. F. Pierce Memorial Hospital until her marriage.

72 Year Old Woman Doctor Serves In Rhodesia

Dr. Alma Cooke, who tried retirement a couple of years ago and didn't like it, celebrates her 72nd birthday on the job at a mission hospital in Southern Rhodesia, Africa, on May 2.

Dr. Cooke took a job she originally applied for nearly 40 years ago.

In 1920 California-born Alma Cooke, daughter of a Congregational minister and fresh out of medical school, applied for a missionary post in Africa with the American Board of Commissioners for Foreign Missions. Since there was no opening in Africa for a woman physician, the Board asked her to go to China instead.

She did, and stayed for thirty years, serving in two isolated American Board hospitals on the plains of overpopulated Shantung Province. Forced by Communist pressure to leave in 1949, she spent the next few years in Ann Arbor, Michigan, on the staff of the student health service of the University of Michigan.

When the university offered her retirement in the summer of 1957, she decided that unemployment was not her cup of tea and that she would like to volunteer her services to the mission work to which she had dedicated herself for so many years. She packed up her stethoscope the following November and boarded a freighter for a new continent — this time Africa.

Now serving at the Willis F. Pierce Memorial Hospital at Mount Silinda, five-foot tall, spry Dr. Cooke looks forward to "helping out in the work here for several years as needed."

Although she expected to be "just a pair of extra hands," she soon found herself fully occupied.

"I am in charge of the women's and children's wards, maternity, and most of the outpatients," she says.

Until her arrival, Dr. Kirk Stetson, American Board missionary doctor from Rochester, New York, was seeing between 70 and 100 patients a day by himself.

"Although this is officially a 60-bed hospital," says Dr. Cooke, "we care for well over a hundred patients a day. They are on all the verandas and in all the hallways where there is any space to lie."

Dr. Cooke delivers babies for $1.50 each, the going rate at the mission hospital. Other rates are 3 cents for a clinic visit; 21 cents a day for a hospital bed with food; 14 cents if the patient brings his own food; $2.80 for a major operation.

Although the fees charged are small by American standards, Dr. Cooke says they are about equal to what American hospitals charge in relation to the earning power of the Africans. Fees are charged to help maintain the pride of the patient. Most, however, cannot afford to pay.

The witch doctor is still a lively competitor of modern medicine, says Dr. Cooke. Many patients come to the missionaries only after unsuccessful treatment by one of them, their bodies scarred in grim testimony to their failures.

Halting and afraid, the African appears at the hospital entrance. He would be terrified to be left there alone without his relatives, Dr. Cooke says. Therefore, the relatives move in, too, sleeping under the bed and helping with his care until he can go home again. Except in cases of extreme illness, they cook his meals for him over little fires built on the hospital grounds. The hospital feels that the presence of the relatives is vital to the recovery and security of the patients and they are always made welcome.

The hospital, high in the mountains on the edge of a massive mahogany forest, was founded in 1912 by the Congregational mission board. Thirty other American Board missionaries serve in the area.

American Board mission work in Southern Rhodesia dates back to 1893, when the country was first settled, on land given to the missionaries by Cecil Rhodes. In addition to the hospital, it has several churches and schools and is the headquarters for a school system which is educating 3,000 African children, some as far as 70 miles away.

"The Africans in Southern Rhodesia are avid for education, girls as well as boys," says Dr. Cooke.

Mount Silinda is 130 miles from Umtali, a modern city with a population of about 14,000 Africans and 7,000 Europeans. Only an hour away from the most primitive kraals, its stores sell everything from American soap chips to drip dry cloths.

Dr. Cooke takes the language problem, like everything else, easily in her stride. In Angola, Portugese West Africa, where she served for a year before crossing the continent to Southern Rhodesia, the two languages used were Portugese and Umbundu. "I spoke English and Chinese!" says Dr. Cooke. "It wasn't too easy to get the history of a patient's trouble when the questioning had to go through four mouths — mine in English to the missionary who had no medical training; hers in Portugese to the African nurse; his in Umbundu to the patient; the reply coming back all over again in reverse through the same channels!"

In Rhodesia, where English is fairly well-known, the struggle is not so great. At any rate Dr. Cooke has found that "sickness has an almost universal language."

It would take more than a few African dialects to jar the calm of Alma Cooke. Thirty years in remote rural areas of China where the people often believed she had cut out the hearts and eyes of children to make her medicine have prepared her for almost anything.

One of the hospitals in which she served, at Lintsing, was the only one in an area of five million people. It was turned into a base hospital for wounded soldiers during the Japanese invasion. Dr. Cooke was taken prisoner during World War II by the Japanese. A year later, she was repatriated. She returned to China after the war, but was forced to leave again by the Communists in 1949.

REV. J. L. NEESE AT HINES CHAPEL

Mrs. Vera G. Davis, Reporter

On April 9 Rev. and Mrs. J. L. Neese, recently of Bradenton, Florida, moved into the parsonage of Hines Chapel, Route 1, McLeansville, North Carolina, where Rev. Mr. Neese will serve as supply pastor for the summer months.

It is interesting to note that he began his ministry in Hines Chapel as regular pastor in November, 1930, serving in that capacity for seven years. He has also served Palm Street, Greensboro, First, Reidsville, Apple's Chapel and Bethlehem churches in this vicinity.

Rev. and Mrs. Neese are the parents of Rev. J. Everette Neese of our Richmond, Virginia, church.

Rev. John P. Littiken, who served Hines Chapel for several years, has accepted a call to Providence Memorial Congregational Christian Church, Graham, North Carolina. He and his family reside at 601 Johnson Avenue.

A Page for Young People Edited by R. L. Milteer

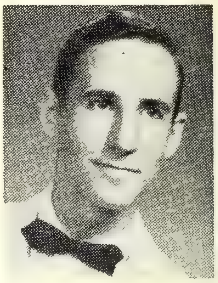
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Eastern Virginia Reports

Jo Ann Akin

The Eastern Virginia P. F. was called into a regular business meeting by the president, Nancy Rountree, during the Virginia Spring Rally at Richmond, April 5 for the purpose of electing new officers for the year (Oct. 1959 - Oct. 1960). This was done in order that the new officers might be able to attend the officers' camp at Moonelon in June, and also make plans in the later summer for the coming year's work. The following were elected upon recommendation by the nominating committee — Bobby Mizelle, Bethlehem (Nansmond) Church bringing the report.

President — Mary Cross Brittle, Bethlehem (Nansmond).

Vice President — Billy Morrison, Rosemont.

Recording Secretary — Joy Ann Akin, Christian Temple.

Assistant Recording Secretary — Joanne Pierce, Antioch.

Corresponding Secretary — Hubert Young, Suffolk.

Treasurer — Sue Harrell, Liberty Spring.

Pianist — Dorothy Wilkins, Liberty Spring.

Faith Chairman — Sandra Dollar, Hodges Ferry.

Fellowship Chairman — Peggy Saunders, Oakland.

Action Chairman — Paulette Felton, Eure.

Members at Large — Barbara Eley, Bayside; Irma Brickhouse, Bayside; Billy Rankin, Warwick.

Advisers — Mrs. E. C. Wilkins, Suffolk; Rev. Julius Rice, Bayside.

The President also announced two meetings in Eastern Virginia — April 26 at Bayside and May 10 at Liberty Spring — at which time Miss Dorothy Hampton will present the film, "The Broken Mask."

HEAVEN

Dickie Bunch

As the days of life go by and by
And my soul lingers slowly on
I sometimes in my dreams will sigh
And pray that Heaven will be my
home.

I know he'll call me away someday
To rest my burdened soul
Now I'm getting feeble and gray
May Heaven be my goal?

I can picture his face in the starry sky
With a shining light all around
I know I'll meet him by and by
And share with him the Heavenly
Crown.

WINSTON-SALEM

Diane Brinkley

On April 12, a week prior to the Vocations Retreat at Moonelon, Rev. John R. Lackey's sermon was concerned with the importance of church vocations and the need of young people to consider this type of work. He emphasized the importance of seeking God's will for one's life work through prayer. Following the sermon, he challenged the young people who would through daily thought and meditation, try to find God's purpose for them. Eight young people responded to this call and took their stand before the altar.

That We Fail Not God Nor Country

Mary Cross Brittle

As Youth of today, we realize that the World's responsibilities will soon be on our shoulders, but our attitude seems to be that we must have our fun now because we will have to accept responsibilities soon enough.

We seem to feel that school is something just to keep us occupied and we will do just enough to get by. Personally, I do not believe in all work and no fun, however, I believe that God did not put us on this earth merely to occupy space and give nothing in return. Neither do I believe he gave us mental capacity to figure out ways of avoiding our homework and seeing if we can get by. School is our means of developing our talents and preparing ourselves to be the leaders of tomorrow, leaders for God.

There will soon come the time when God will call us to fill the place for which he created us. Will you be prepared? If we take on this task of filling these blindly and gropingly, it will be our own fault not the fault of our parents and elders. We have opportunities to prepare ourselves that no one since the beginning of time has had, but have we always taken advantage of these opportunities.

The opportunities are ours; the task will be ours also. The task of leading a world to peace instead of war, love instead of hate, and God instead of sin. We could call the task a debt we have to pay to forefathers, who have stood for justice and democracy, to generations yet unborn who shouldn't have to suffer because of our mistakes, and to our God who gave us being.

Tomorrow, you and I will be America! The responsibility of leadership will be on our shoulders, the preservation of the torch of liberty will be in our hands, and the furtherment of God's kingdom will be our task. Are you prepared that you fail not God nor country?

News Of Christian World Activities

CHURCHES GET BRACED FOR MIGRANT INFLUX

"So you want to help the migrants!" may become a new slogan as church councils and their Migrant Committees make preparations to aid and minister to thousands of Negro, Puerto Rican and "Tex-Mex" agricultural workers coming to their states this summer.

Under this slogan, the New York State Migrant Director, Lenore Pennington, has listed programs planned in each county. One volunteer training workshop is already in progress, she reported last week, and a work team provided by the Ecumenical Voluntary Service will again be on the job in Wayne County. Church people interested in joining the Ministry's volunteers this summer are also instructed as to the state migrant directors to contact.

In Michigan, the 1959 Migrant program will soon be in full swing when some 60,000 agricultural workers start moving into the state. Requests are now being sent out by the Michigan Council and city church councils for clothing, canned foods, shortening, flour, sugar, fruit juices and soap which will be stockpiled for use in migrant camps. Calling the migrant program "a missionary program at your very door," the Lansing Council of Churches' request for funds and supplies is sponsored by its department of United Church Women. A fleet of Harvesters — station wagons equipped with toys, games, and every sort of recreation and church school materials — will again cover Michigan migrant camps.

In Phoenix, Arizona, young people of the United Christian Youth Movement are planning scavenger hunts to collect hundreds of pounds of clothing for local migrant families. In California, teachers and nurses are being asked to volunteer for service in migrant camps the length of the state.

The estimated 85,000 migrants already harvesting Florida's winter "vegetable bowl" and citrus crops are being aided in numerous projects backed by the Florida Christian Migrant Ministry. It maintains five child-care centers and offers sports, vocational training and crafts workshops. In the next few weeks, these migrant workers will pack themselves, their families and meager belongings into rickety trucks to start the slow trek north through the vast fields and orchards of the nation. Miss Edith Lowry is National Director of the Migrant Ministry of the National Council of Churches.

GREEK CHURCH ENTHRONES NEW ARCHIBISHOP

The new primate of the Greek Orthodox Church of North and South America was enthroned April 1 in a blaze of solemn pageantry. Archbishop James, formerly Metropolitan James of Melita (Malta), has served since 1955 as a representative of his church to the World Council of Churches.

The impressive ceremony at Holy Trinity Cathedral in New York City began with a procession into the cathedral of priests and deacons of the church and a choir. As bells pealed, the new Archbishop was met by bishops of the church and the procession continued to the center of the sanctuary. After a brief prayer before the altar, Archbishop James blessed the congregation of more than 3,000 people holding a Triple Candle —symbol of the Holy Trinity — in his hands.

The rites, which go back to the 1st Century, were also witnessed by representatives of President Eisenhower, Governor Rockefeller of New York, Mayor Wagner and members of the diplomatic corps. The Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., represented the National Council of Churches at the request of Dr. Edwin T. Dahlberg who was prevented from being present.

Archbishop James succeeds the late Archbishop Michael who was one of the six presidents of the World Council of Churches. Spiritual head of the Greek Orthodox Church is the Ecumenical Patriarch Anthenagoras whose seat is in Istanbul, Turkey. One of His Eminence's first official engagements was an address before the annual meeting of the U. S. Conference of the World Council of Churches, at Buck Hill Falls, Pa., April 23. He spoke on "The Contribution of Eastern Orthodoxy to the Ecumenical Movement."

EMERGENCY FUND SET UP FOR TIBETAN REFUGEES

The plight of the increasing numbers of refugees fleeing Tibet has sparked emergency action by Church World Service which has set up a Tibetan Refugee Emergency Fund. Against the background of his own harrowing experiences under house arrest in Tibet, Thubten J. Norbu thanked the churches for the aid they have already sent to the "friendly border countries" which are giving asylum to his countrymen. The eldest brother of the Dalai Lama, spiritual and political ruler of Tibet, Mr. Norbu escaped in 1950 and was assisted in coming to this country by Church World Service.

"Ever since the communists first invaded Tibet in 1950," Mr. Norbu declared, "they have tried every means of suppressing my people. They have tried to destroy our language and religion and to divide up our land." The revolt which the world first learned of only a few weeks ago, he said, was the culmination of nine years of attempting to free themselves from Chinese communist tyranny.

CRISIS IN CHRISTIAN COLLEGES TO BE AIRED

More teachers, more buildings, more money — the cry being heard from all campuses — is perhaps loudest from the 500 Protestant colleges in the United States, said Dr. E. Fay Campbell, in announcing National Christian College Day, Sunday, April 12. He is chairman of the Commission on Higher Education of the National Council of Churches, which sponsors the observance.

"These colleges are working hard against great odds," Dr. Campbell said, stressing the urgent need to increase their facilities now in order to cope with the growing tide of high-school students whose college training may otherwise be in jeopardy.

It has been noted that 50 per cent more educators listed in Who.s Who come from church-related colleges than from secular institutions and twice as many clergymen.

The observance was initiated 15 years ago by the National Protestant Council on Higher Education, which was one of the agencies which merged in 1950 to form the National Council of Churches.

Mamie Holland Leathers

(A paper read in connection with the presentation of the cabinet at the Southern Convention Women's Fellowship.)

Mrs. J. S. Rollings, Sr.

Mamie Sue Holland was born to Abram Thomas and Annie Cobb Holland on June 10, 1882, in Nansemond County, Virginia. She received her elementary education in private and public schools of Nansemond County and Franklin. In 1897, at the age of 15, she entered Elon College for her high school and college education, and would have graduated with the class of 1902 had not ill health forced her to give up her college work and return home. She taught music and did regular classroom work in the public schools of Waverly and Holland. On April 29, 1915, she was married to William Vaught Leathers.

Local Service Record: She joined the Holland Christian Church at an early age, and became its organist when she was quite a young girl — taught Sunday School classes for many years — and organized the first women's group in the church, the "Ladies' Aid Society." The family moved to Suffolk in 1908, but when she was married she returned to Holland to live, and again became active in that church — and very soon thereafter organized the "Birdie Rowland Missionary Society."

When she moved to Suffolk with her family in 1908, she joined the Suffolk Christian Church. In February, 1913 she helped to organize the "Girls' Missionary Society," and became its superintendent, its members being a very young group. After her return to Suffolk to live in the middle 1920's, she served this group twice as president, it having then changed its name to the "W. W. Staley Missionary Society." She served from 1928 to 1942 (14 years) as superintendent of the Junior Department of the Sunday school.

Eastern Virginia Woman's Missionary Conference Record: Eastern Virginia Woman's Missionary Conference was organized in 1913 at Mt. Carmel Church, in Isle of Wight County, Virginia. Miss Mamie Holland was elected Superintendent of Young People's Work, and served in that capacity for 10 years. She then served 10 years as treasurer. Later, she served 5 years as Superintendent of Literature.

Woman's Missionary Convention Record: First Board of the Women's Convention elected at Elon College,

—Continued on Page 15

CABINET DEDICATED

This custom-built cabinet, presented by the Women's Fellowship of the Southern Convention to the Church History Room at Elon College in honor of Mrs. W. V. Leathers of Suffolk, Virginia, was dedicated at the Women's Fellowship session in First Church, Greensboro, April 21. Left to right are Mrs. W. W. Sellers of Burlington, president of the Historical Society; Mrs. Oma U. Johnson of Elon College, curator of the History Room; and Mrs. Garland Spratley of Dendron, Virginia, chairman of the cabinet committee.

David, King Of Israel

Background Scripture: II Samuel 5-6; 8:15

Devotional Reading: II Samuel 7:18-25

Memory Selection: **If a king judges the poor with equity, his throne will be established forever.** Proverbs 29:14 (RSV).

FAITHFULNESS IN FEW THINGS; RULER OVER MANY THINGS

There was no magic factor in David's rise to success. To be sure he was gifted by nature and God with a fine physique, attractive appearance, good mind, friendly spirit, good personality. And all these things are great assets to any young man. But there are many young men with many, or all, of these qualities and qualifications, who have made a failure of life. One of the secrets of David's success, and his rise from shepherd lad to king, was **his faithfulness to duty.** He did well what he had to do. He brought to each and every task his powers in complete dedication. And because he was faithful in few things and little things, God gave him an opportunity to do more and greater things. The story is told of a member of the British Parliament who boasted with cutting irony that one of his political opponents, a young man recently come into Parliament, had formerly blacked his father's shoes. "Yes, and I did it well" replied the young man, "and that is one reason why I am in Parliament." What a great asset it is to be faithful to appointed trust, to be dependable, to be faithful to every task.

There was, too, another great factor in David's success. He was humble before God, dependent upon God, loyal to God. Success did not go to his head. He was humblest when he rose highest. Never did he forget that it was God who had made his success possible, that he was the servant of God, that he was dependent upon God. **Character was the foundation of his success,** character rooted in religious faith and fidelity to God.

LONG LIVE THE KING

When Saul, the first king of Israel, died as a suicide, the people turned to David to take his place. They had watched him and had become convinced that he was the man they needed to be their king. They had seen his success as a military leader; they had been impressed by his courage, and also by his humility; they had taken note of his sagacity and wisdom; they had noticed his self-discipline; they had been particularly impressed by his care and concern for people. So "they came all the tribes of Israel to David unto Hebron" — it was about twenty miles south of Jerusalem, where he had been ruling over Judah. They spake saying, "Behold we are thy bone and thy flesh. Also in time past when Saul was king over us, thou wast he that leadest out and brought in Israel." (David was really the guy who won the victories.) "The Lord said unto thee, 'Thou shalt feed my people Israel, and thou shalt be a captain over Israel.'" There you have it — David's knowledge of God and His will for the nation, and his discerning understanding that people count. And they anointed David king over Israel. A king at thirty years of age! And a king for forty years! ! It was the beginning of the greatest era in Israel's history. David had earned his right to wear the "ermine" of kings, and he wore it well through all the years, (with one exception which we will note next week).

A NEW CAPITAL

Hebron was about twenty miles south of Jerusalem. It was not suited to serve as the capital of the nation, either by location or composition. But on a high hill, or mountain, rising out of a plain, there stood the city of the Jebusites, Jerusalem. It was strongly defended, so strongly defended that the Israelites had by-passed it when they conquered Palestine. Its citizens boasted that even the lame and the blind could hold it against any assault by enemies. "Nevertheless David took the strong hold of Zion, the same is the city of David. And he dwelt in the fort, and called it the city of David, and built around about from Millo inward." He fortified it and enlarged its borders. Jerusalem the Golden, capital of the Jewish nation and people for centuries! And even yet, a city that is the heart of three great faiths, Judaism, Mohammedanism, and Christianity. So vital a part has it played in religion, that the inspired writers use the term "the new Jerusalem" to depict the new order brought in by the Lord Jesus Christ, the home of the spirits of just men made perfect.

SUNDAY SCHOOL LESSON

MAY 3, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

GROWING ON THE JOB

"And David went on, and grew great, and the lord of hosts was with him." Some folks never grow on the job. They never study how to improve their work, never try to devise ways of becoming more efficient, never achieve new skills or develop new methods. But here was a young man who grew, he increased in wisdom and in favor with God and with man. And there was unmistakable evidence that "God was with him" — the divine favor was manifested in many ways.

A HELPFUL ALLIANCE

David knew "how to make friends and influence people." He made an alliance with Hiram of Tyre, also a king, an alliance which was mutually helpful to both nations. Hiram not only furnished materials for a royal palace, but he also furnished carpenters and masons and general workmen. "And they built David a house." Heretofore David had lived most of his life in the open or in a tent, and now he was established in a house of his own. It was symbolic of the establishment of the capital; it meant security, spiritual as well as material. Our nation has entered into helpful alliances with other nations of the world. NATO is an example. In our kind of world, it is imperative to have "collective security" of some kind or another. The Communists would like nothing so much as to break up our alliances with the other nations with which we are bound together.

A BENEVOLENT MONARCH

"And David reigned over all Israel, and David executed judgment and justice unto all his people." He had absolute power, but he used it benevolently. People counted with him. And people counted on him and were not disappointed.

The first publication of a scientific nature in the United States was the "Transactions of the American Philosophical Society." This publication dates back to 1771, but dealt with what might be described as reflective and spiritual science rather than applied.

AT OUR CHURCH HOME FOR CHILDREN

Religious Workers Wanted

John G. Truitt, Superintendent

Dear Friends:

Nearly ten years ago I came to the Home for Children coveting for the Home a great honor — the honor of having the Lord call one or more of its boys into the gospel ministry, and one or more of its girls into full time service of the church. It seemed to me then that it was strange that for nearly a half century boys and girls had been reared by the Church in a Christian institution and not one of them had been called to be a preacher or a director of religious education. It was a concern of mine to see that honor placed upon our Home for Children. For that I prayed then and do yet pray daily.

In everyone of the four or more generations of boys and girls reared at the Home there have been both boys and girls of sufficient intellectual ability, and physical strength, to become leaders as ministers or directors of religious education or missionaries. It was hard to find such leaders then and it is harder now. The need is an urgent one.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send laborers into the harvest". Luke 10:2. For a long time I have been among those who believe that if you pray for a thing you should also work for it. One has said that we should pray as if everything depended on God, and then get up from our knees and work as if everything depended on us. Such is the case if we are in enough earnest. The mother prays for God's mercy and healing on her baby boy while she does everything she can to help answer her prayer. She rushes him to the hospital or hastily calls the doctor. But a great many of us ask God in a casual sort of manner to give us preachers to fill our pulpits and to build needed churches in thickly populated places and we never say a word to Tommy. "Tommy you are God's fine talented boy. Some day he may want you to be a preacher." Such suggestions should be prayerfully made, and wisely and judiciously, and quietly. Yes, "very prayerfully". But you know God can use us to help in every other aspect of his Church, why not in this? He has, and he does use many humble leaders to help in many different ways to open the door to the gospel ministry.

At one of our staff meetings here at the Home I called the attention of workers to this concern of mine. One of our staff is an ordained minister, one is a licensed preacher, one is a religious education major, and another came to the Home as a house-mother because she looked on the position as being fulltime service as a Christian worker. Each member of the staff is working in a Christian institution. We asked ourselves if we were setting the right sort of example, if we were aware of the "plenteous harvest", if we would like to see our Home so greatly honored as to have a preacher come from among our boys or a missionary from among our boys or girls.

Some youth has confidence in you, and since you are his friend, perhaps in some quiet high moment he wonders what you are thinking about for him.

REPORT FOR APRIL 20, 1959
MONTHLY OFFERINGS

Amount brought forward			$17,298.92
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Oak Level	33.48		
Sanford	64.00		
Wake Chapel	22.17	$169.65	
Eastern Virginia Conference			
Burton's Grove	7.00	7.00	
North Carolina and Virginia Conference			
Burlington, First	160.91		
Concord	10.50		
Danville	24.00		
Greensboro, First	54.54		
Reidsville — Special	244.06		
Reidsville	106.00		
Greensboro, St. Peter's	2.00		
Hendersonville	5.00	607.01	
Western North Carolina Conference			
Grace's Chapel	33.71		
Randleman	6.24		
Sophia	3.00	42.95	
Total			$ 826.61
Grand Total			$18,125.53

SPECIAL OFFERINGS

Amount brought forward		$33,945.69
Ladies' Bible Class, Henderson Church	$ 25.00	
The Colonial Church of Edina, Minneapolis, Minn.	55.19	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
Rio Union Cong. S.S., Rio, Wis. — Friendly Service	5.00	
W. P. Ingram, Birmingham, Ala.	5.00	
Circle 2, Woman-s Miss. Soc., Rosemont Church	5.00	
Women's Bible Class, Plymouth Cong. Christian Church, Robinson, Ill. — Friendly Service	10.00	
The Barrett Circle, Bethlehem (Nans.) Church	10.00	
First Cong. Church, St. Petersburg, Florida	150.00	
In Memory of Mrs. Emma Chandler	5.00	
In Memory of James Franklin Welch	5.00	
In Memory of Elby Heiston	5.00	
In Memory of Our Great-Grandmothers Richardson and Stevens	1.00	
In Memory of Mrs. Mollie Savage	5.00	
In Memory of George Watkins	5.00	
In Memory of Vitus R. Holt	5.00	
In Memory of Vitus R. Holt	10.00	
Special Gifts	50.00	
Total		$ 361.19
Grand Total		$34,306.88
Total for the Week		$ 1,187.80
Total for the Year		$52,432.41

Annual Leadership Training School for the Halifax area was held in Center church, South Boston, April 26, 27, 28. Courses were available for teachers of all age groups as well as a general course on "How to Read the Bible."

In Memoriam

CARTER

"Come unto me ye who labor and are heavy laden and I will give you rest." Such was the call for Mrs. Lovie Carter on March 25, 1959.

To the Church she gave her all, laboring hard and long fulfilling each duty, and now rest — rest in knowing she did her best.

To the Class she has put so much goodness, kindness, love and service for others and loyalty to God in the thirty years of teaching.

To the Family, a Christian wife and companion, a lovely and devoted mother.

To the Neighbors, a loyal and useful friend; and to her could not be asked "Who is my neighbor?"

To know her was to love her, and a place has been left empty in the hearts of all that know her; a kind of loneliness that will remain to remind others to dedicate themselves anew in striving to live a life as beautiful and useful as hers.

Our deepest sympathy and highest esteem go out to the devoted husband, Rev. Emory M. Carter, and to the children she loved so dear — her happiness was fulfilled in you.

Be it resolved that a copy of these resolutions be sent to the family, a copy to The Christian Sun and a copy be entered in the records of the church.

Class No. II
Youngsville Christian Church
Mrs. G. E. Winston
Mrs. W. G. Scarborough
Mrs. W. C. Timberlake, Chm.

TURNER

On February 28, 1959, God in all His love and mercy saw fit to take from our midst Mrs. Frances Hobbs Turner. In her passing Liberty Spring Christian Church has lost a loyal and faithful member who was always ready to share in all its activities as long as her health permitted.

We shall cherish the memory of her unfailing cheerfulness though her body bore the burden of intense pain and suffering for months.

In deepest sympathy and love our hearts go out to her parents, husband, and young daughters: you were her life — for you she planned and hoped. May God's love and infinite mercy guide the children into becoming strong Christian characters.

We shall miss her presence among us, but we shall be consoled by the thought that our loss is her eternal gain.

Mrs. James H. Barnes
Mrs. E. F. O'Berry
Mrs. James C. Lynch
Memoirs Committee

CHURCH PEOPLE TO TAKE A "FRANK LOOK" AT THE FAMILY

A "frank look" at one's own family to see what is happening to it will be part of a special effort this year as church people observe National Family Week. It is sponsored each year the first week in May by the department of family life of the National Council of Churches.

"The home is the first school of religion," declares the department's message to the churches, "but it sometimes takes a lifetime to develop Christian persons." Stating that the key biblical concept of family life is its unity, the message continues: "Only as children see real love through their parents can they understand the meaning of the love of God."

Declaring that Family Life Week is a time of Bible study by the whole family, the message cites helpful passages which can be read together. Discussing prayer, it concludes: "This is more than just a pleasant religious option for Christian families; it is their lifeline of communication with their heavenly Father."

The Rev. William H. Genne, executive director of the department, announced that National Family Week will be observed this year May 3-10.

GUIDES OUTLINED FOR CHURCH BUILDERS

Some 400 experts in the field of church building and architecture met April 4 in Needham, Mass. to draw up guides for congregations contemplating building or remodeling their churches. Sponsored jointly by the Massachusetts, the Needham and the National Councils of Churches, the meeting brought together clergy, laymen and architects.

Among his ten guides, keynote speaker Dr. Scott Turner Ritenour listed the importance of understanding the function of the building itself. The Christian education building must have space, he said, so that the body can move freely and the mind and spirit too. Dr. Ritenour is executive director of the department of church building of the National Council.

Allowance for flexibility is equally important, he told the group. "Those who build their program first and plan it carefully, also plan good buildings to house that program."

MAMIE HOLLAND LEATHERS

(Continued from Page 12)

North Carolina, April 30, 1912. First formal meeting held at Elon College, North Carolina, May, 1913, and plan of organization proposed. In 1914, Miss Mamie Holland was elected Superintendent of Young People and served in that capacity for 6 years. She then served for 2 years as Literature and Mite-Box Superintendent. She served as Treasurer for 15 years.

Mrs. Leathers, over a period of 43 years, served on the Eastern Virginia Woman's Conference Board 25 years — and on the Women's Missionary Convention Board 23 years, most of this time serving on both concurrently. She retired as treasurer of the Convention on May 1, 1956, at which time she was made Honorary Treasurer for life.

Elon College Record: Mrs. Leathers was elected to the Board of Trustees of Elon College in 1934 and served for 23 years, retiring in May, 1957.

In May, 1956, the Southern Convention of Congregational Christian Churches awarded a citation to "Mamie Holland Leathers, Churchwoman, Leader for 43 years, and Treasurer of the Women's Convention for 15 years, for meritorious service in advancing the cause of Christ through the Work and Program of the Convention." Thus ended a rarely equalled record of service — and certainly unique in the annals of our denomination.

To express our appreciation of and gratitude for this life of loyal, devoted and dedicated service, we borrow the lines of Edgar Guest:

"I'd like to think when life is done
That I had filled a needed post,
That here and there I'd paid my fare
With more than idle talk and boast;
That I had taken gifts divine,
The breath of life and all that's fine,
And tried to use them now and then
In service of my fellow men."

Mamie Holland Leathers has done all of these things, and more! And now that ill health deprives us of her physical presence, and the benefit of her good judgment and wise counsel, we say Hail! but not farewell, — for she is still with us in mind and spirit, and just as keenly interested in the growth and progress of "my work," as she affectionately called it, as she was during her active years. We know that this high level of interest and devotion will continue, and that her blessings and prayers will be with us until her Master calls!

Southeast Regional Meeting

National Laymen's Fellowship

Elon College, N. C.
May 8-9, 1959

The Southeast Regional Meeting of the Laymen's Fellowship which meets at Elon College as indicated above will include state and convention presidents, national committeemen, and superintendents or associate superintendents in charge of laymen's work from the following areas: Middle Atlantic Conference (New Jersey, Delaware, District of Columbia, Maryland); Pennsylvania; Florida; Convention of the South; Southeast Convention; Southern Convention.

Agenda

FRIDAY, May 8

6:00 P.M.—Gather in the Office of the President, Elon College

6:30 P.M.—Dinner

7:30 P.M.—Opening Devotions, Harold H. Thomas

7:45 P.M. to 9:30 P.M.—

1. "Purpose of the Regional Meeting"—W. E. Patterson, Director
2. "How Can the Churchmen's Fellowship Best Serve the Church?"
    a. At the **Local Level** — All participate
    b. At the **Association and Federation Level.** Leaders — Sides (?) E & R; Lowe, C-C
    c. At the **Conference or Synod Level.** Leaders — Fesperman (E&R); Scott (CC).
    d. At the Regional and National Levels: Leaders — Danieley and Thomas

SATURDAY, May 9

7:30 A.M.—Gather together for Breakfast

9:00 A.M.—Opening Devotions, Bernard L. Roberts

9:15 A.M. to 11:30 A.M.—**Training of the Layman**—General Discussion Topic

1. Training by the Pastors
2. Lay Preachers' Courses
    a. Within various States and Conventions
    b. Seminary Courses

11:30 A.M.—**Recruitment**

12:00 Noon—Luncheon

1:15 P.M.—Sessions resumed with **Dates of Interest** — W. E. Peterson
Organizational Structure of the Laymen's Fellowship
Retreats
Recapitulation of the Sessions, with Recommendations

4:15 P.M.—Closing Devotions — A. D. Cobb, Jr.

4:30 P.M.—Adjournment

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 MAY 5, 1959 NUMBER 18

MOTTO:

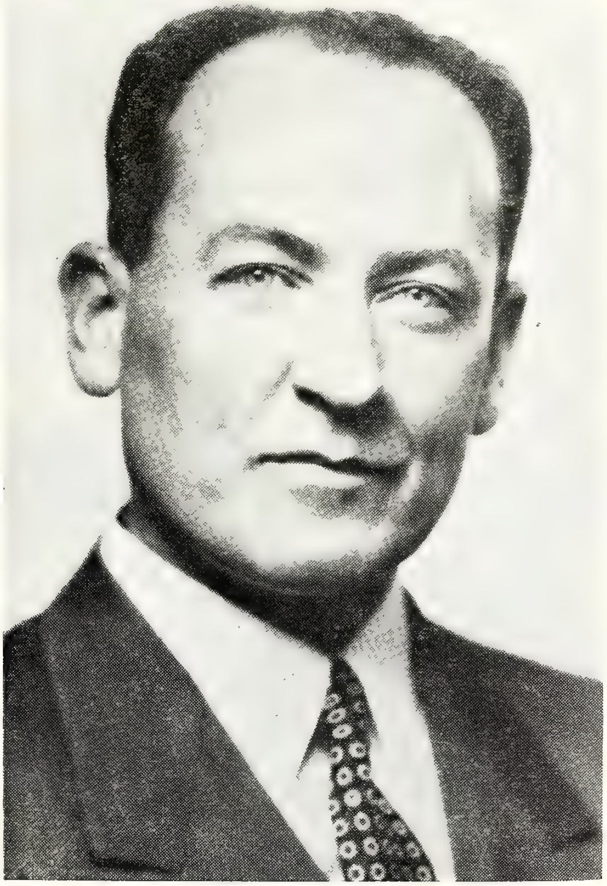
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

MOTHER'S DAY

FESTIVAL OF THE FAMILY

Sunday, May 10

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.



DR. WILLIAM KINCAID NEWMAN

The man whose picture appears on this page is very familiar to people of the Southern Convention for he has been in many of our churches and he has furnished money for the building of most of the new churches in recent years. As secretary of the Building Society, he has been a friend of our growing, younger churches.

Now he is being promoted to be in charge of the Annuity Fund, and will be in direct contact with ministers rather than churches. His wide knowledge of our people, his fine judgment in handling money, and his sympathetic understanding of human needs make him a wise choice for this new position. (See the story on page 7.)

Here And There Among The Churches

Rev. H. E. Crutchfield is holding a revival meeting at Liberty church, near Halifax, Virginia, this week, where Rev. William Rich is pastor.

Washington Township S. S. Convention was held at Apple's Chapel, near Gibsonville, North Carolina, last Sunday, with picnic lunch followed by the meeting.

Receiving members at Rosemont is a continuous process: six on Easter, one on April 12, two on April 19. The pastor, Rev. Walstein Synder, was the speaker for special evening services the week of April 26.

Superintendent Scott conducted morning worship at Edgewood United Church of Christ (the new church in Burlington) last Sunday, while the pastor, Rev. Harold Myers, was in Baltimore sharing in a city-wide preaching, teaching, reaching mission.

At Asheboro and High Point consideration has been given to the report of the Council for Christian Social Action to be made to the General Synod of the United Church at Oberlin in July. It is hoped that all churches will consider it, and report to the Council so their ideas can be valued in making the final report.

Mrs. C. E. Newman was scheduled to arrive "home" (Virgilina, Virginia) Sunday afternoon, April 26, according to Union church bulletin of that date, for the first time since last summer when she sustained serious injuries while visiting her daughter in Washington, North Carolina. This will be a happy occasion for the community, for Mrs. Newman is much loved in the area where her husband served as long-time pastor.

Family Night at Elon College Community church was held last Sunday with picnic supper followed by a film.

A reception for Rev. and Mrs. Robert M. Kimball and family was given last Sunday in the educational building of the First, Burlington, church, sponsored by the Department of Christian Fellowship and the Board of Deaconesses.

Open House at Mt. Zion parsonage, Route 3, Mebane, N. C., next Sunday from two to five o'clock is an invitation for those in this area to see what another of our rural churches is doing to strengthen its ministry by having a home for the minister in the community.

Family Day at Pleasant Ridge church, Route 1, Ramseur, North Carolina, will be observed May 10. Family groups are to sit together. The oldest mother, the youngest mother, and the mother with the most children will receive gifts. They must be present at both Sunday school and church.

A church music school in Asheboro May 28-29 at First Methodist Church led by Dr. Arnold Hoffman of the state department of public instruction is announced in **Ridgelife,** Pleasant Ridge church news letter. Dr. Hoffman is an active member of our United Church, Raleigh, where his wife is organist, and his daughter, Rosemary, is an officer of the Southern Convention Pilgrim Fellowship. Our churches in the Asheboro area should watch local papers for further announcements concerning this opportunity for learning about church music.

Laymen's Fellowship at Rosemont has distributed dime folders to use in raising their quota of $788 for Moonelon. These are to be dedicated at the morning worship service June 21.

Rosemont Christian Enlistment Committee has as its general chairman Charles Cherry. Visitation committee chairman, W. D. Hayman; cultivation committee, J. B. Gibson, Jr.; program and budget committee, J. M. Jones, Jr.

Christian Temple reports for the first quarter of this year that the 33 officers and teachers of Sunday school had an average attendance of 89%, whereas the 437 enrolled pupils averaged 64% but visitors helped to raise the total average to 71%. The church treasurer reported an income of $11,814.72 and an outgo of $10,135.26, leaving a balance of receipts above expenditures of $1,679.46.

Christian Social Action Institutes, sponsored by The Council for Christian Social Action of the United Church of Christ, will be held June 22-26 at White Memorial Retreat Center, Mid Valley, California, for churches on the west coast, July 13-17 at Lakeland College, Sheboygan, Wisconsin, for churches in the midwest, July 20-24 at the Congregational Center, Lisle, New York, for the churches in the central area, and July 27-31 at the Congregational Conference Center, Framingham Center, Massachusetts, for the eastern area. The purpose of these institutes is "To consider the bearing of Christian faith upon social, racial, economic, and international problems."

Volume 111 Number 18

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Summer schedule for Suffolk church includes church school at 9:00 and morning worship at 10:00 during June and July.

Dr. George Alley preached at the vesper service at St. Luke's Episcopal church, Smithfield, Virginia, May 3. This oldest church building of English origin in the United States, built in 1632, has special services the first Sunday in each month. Suffolk PF members attended and then ate supper en route home.

NEWPORT ASSOCIATION FORMED

Mrs. Vista Manuel

The Mt. Lebanon United Church of Christ, Route 1, Shenandoah, Virginia, has joined with eight other rural churches to form the Newport Association of Churches. A joint sunrise service was held at 5:30 Easter Sunday morning at the Newport Brethren church.

Our local church's regular quarterly conference was held at the church April 10 with our pastor, Rev. Rosser L. Clapp, presiding. He opened our meeting with a prayer and a review of our next Sunday's church school lesson. Minutes were read by our secretary, Roy Comer. The treasurer's report was given by our treasurer, E. E. May. Alva May was elected as delegate to the Newport Association which is to meet quarterly. Mrs. Ruth Kite is to seek to secure a second communion set for our church. A committee, consisting of Mrs. Betty Supple, Mrs. Madlene Comer and Mrs. Edna Comer, was appointed to plan our Vacation Bible school. It was voted that the old church building remain closed until further action.

NOTICE

Pastors and church secretaries are hereby requested to send to **The Christian Sun** Sunday bulletins and news letters to the churches. That will permit us to publish news from more of the churches.

Praise to the Lord, the Almighty, the King of Creation, a great hymn written in 1680, is the special one being "learned" in Shelton Memorial church, Portsmouth, Virginia, this month.

Family Week Observance at Warwick included one evening at home by family groups, a family night birthday supper May 8, when each person will sit at table of his birthday month, and family service May 10 which will include christening of infants

THE GOLDEN DOOR

The first full-color animation film on Immigration is entitled **The Golden Door**, and is a 16mm. 15 minute picture produced by Dynamic Films of New York in cooperation with the American Immigration Conference.

It is said to be "original and imaginative, interesting to listen to, exciting to watch. The color is jewel-like, the animation inventive and amusing, the photography provocative. The musical score is gay." It "dramatizes ideas, facts and figures which tell how our immigration policy evolved, how many and what kinds of people have, and still want to enter the United States. It examines historic and current points-of-view on our immigration law and what our immigration policy might be." What it says will "make an impact on all who see it, mature and young alike."

EURE CHURCH DEDICATION

Sunday, April 26, was a wonderful day for Eure Christian Church for on that date the beautiful new church building was dedicated. Dr. R. E. Brittle and his congregation saw the fulfillment of their dream which had led them for many years.

Superintendent W. T. Scott shared in the morning service at which time the pastor preached on "God and Man Working Together" and led in a beautiful dedication service. In the afternoon former pastors and fraternal delegates were heard, and Dr. Scott gave greetings from the Convention and for President Danieley of Elon College and for Dr. Truitt Superintendent of our Home for Children. A portrait of Dr. R. E. Brittle, longtime pastor of the church, was presented by Mr. Allen E. Askew.

In writing of the day Mrs. John W. Artz, sister of Hon. Thad Eure, Secretary of State for North Carolina, who is also a member of the Eure church, said, "The day was wonderful — crowds enormous! Food at lunch delicious and plentiful."

Good wishes and congratulations go from the entire **Christian Sun Family** to the people of Eure Christian Church. May the future years be both happy and successful.

HINES CHAPEL PURCHASES ORGAN

Mrs. Vera G. Davis, Reporter

In January of this year the members of Hines Chapel voted to purchase an electric organ. The new Hammond organ was placed in the church sanctuary where each Sunday its beautiful music adds much to the worship services.

We are indeed fortunate and justly proud to have in our congregation several able organists who serve from time to time. Misses Faye and Linda Kellam, Mrs. Steve Eure and Miss Judy Neese are certainly to be commended for their beautiful music. May they continue to use their talents in His name.

On Easter Sunday the music seemed more beautiful than ever. The reason? The organ was completely paid for! Mr. Steve Eure is to be commended for his splendid job as treasurer of the organ fund. Incidentally, Mr. Eure is the very capable superintendent of the church school and also an active member of the board of deacons.

ELON COLLEGE COMMENCEMENT SCHEDULE

Reunion Classes Are Urged to Return

Festivities begin at 8:30 Friday evening, May 29, with the annual Alumni Reception honoring the graduates of 1959.

Saturday, May 30, class reunion breakfasts will be held in the McEwen Dining Hall at nine in the morning. At 12:30 there will be picnic luncheon for everyone, at 2:00 the alumni will hold their business meeting in Whitley Auditorium, at 5:30 there will be Open House in West Dormitory, and at 6:30 the alumni will hold their annual banquet in the McEwen Social Hall.

Sunday, May 31, the Baccalaureate sermon at 11:00 a.m. will be preached by the Reverend Miss Lillian Gregory, at 4:00 p.m. there will be a vesper recital, and at 8:30 p.m. the "German Requim" by Brahms will be given.

Graduation ceremonies will be held in the Memorial Gymnasium beginning at 10:30 a.m. Monday June 1.

To all of these services the graduates of Elon College and readers of this paper are cordially invited.

The Time To Plant

It is a beautiful sight these spring days to see the farmers preparing land and planting crops. When dogwoods bloom it is time to plant corn, and tobacco will find its place in the fields in May. Cotton, peanuts, and a wide variety of vegetables will soon give promise of harvest, as wheat does now. Farming is the kind of work that puts one close to nature, gives opportunity for exercise in fresh air, and, if one wishes it, offers a chance to work consciously with the Creator in supplying human needs. Now is the time for planting, and the seeds selected correspond to the type of harvest that is wanted.

An interesting article to the editor of the **Norfolk Ledger Dispatch** recently referred to another kind of seed that is being sown. The writer is a mother whose children need to attend school. She is not an integrationist, neither does she object violently to integration. What disturbs her is the hate that her children will learn from other children, who in turn learned it from their parents. This is a matter for all concerned parents, for hate leads to things one does not like to contemplate.

In Sunday school we sing of sowing seeds of kindness. This is something to be engaged in by everybody. Just as everybody ought to love Jesus, so everybody should sow seeds of kindness, for they will mature into acts of love — the kind of love that our fearful world needs, and without which we must continue to live in frightful danger.

Seeds of kindness can be sown at home, in school, in business, in politics, in all human relations. It is not limited to Sunday school and church. Jesus said, "A sower went forth to sow." That is what we are all doing all the while. We can sow seeds of discord, of suspicion, of fear, or we can sow seeds of faith, of kindness, of love wherever we go.

Leaders of home, church and state need to think seriously about the harvest that is desired. If we want peace, a society in which there is culture, understanding, cooperation, then we better be planting the ideas and emotions that develop those desirable things. Otherwise the whirlwind caused by the destructive forces we have planted in society may destroy us and all that we have worked so hard to develop.

Mother's Day

Any Festival of the Home, as we are being encouraged to observe rather than Mother's Day, will still give thought to Mother who reigns queen of the Home every day, not just for a day. It is good that at least once each year the central personality of the home should be given consideration. It is so impossible to have a home without a mother that even dormitories have their "house mothers." (And they are not mothers of the house, they are motherly to the people who dwell there.)

In the fabulously rich America it seems to be impossible for a mere husband to make a living for the family, so mother trudges away to work each day, leaving the children to shift for themselves with some sort of baby-sitter. The Chinese have taken a leaf from our book, and are going us one better. They close the home, put the women in dormitories and make them work long hours at whatever jobs there may be, but they do not leave the children unattended to become derelicts in society. The children are placed in child-care centers with adult leaders to feed and train them so they, too, can become workers for the state. We do not like the Chinese system, and it is entirely possible that if we thought more seriously about the matter, we might not like our own.

This item, however, is intended to pay tribute to mothers. They give life to children, they make homes where families can enjoy living, they train little children to love and pray, they are the lifebuoy to guide the family in safe currents, they inspire to noble living, and they love when love is the only thing that will help discouraged husbands and erring children. They are God's best redemptive force in the world when their own lives are in touch with the Redeemer.

Maintaining The Home

During the week beginning Sunday it is hoped that church people will think about the homes in which we live, consider their value, and try to find ways in which to strengthen them.

New houses are being built by the millions. One wonders how they can ever be occupied, they are so numerous. But families move into the new houses almost immediately after they are completed. And they are costly dwelling places, filled with modern conveniences like food freezers and dishwashers. Most of them are being paid for on the installment plan, but they can be called home for the family that dwells in them.

There are both parents and children in these new homes. The population is increasing rapidly, especially that portion that is of school age. New school buildings need to keep progress with the housing. And so do churches. Both parents and children need churches for their education.

Statistics that tell of the number of illegitimate children, of marriages that end in dovorce, of parents who desert their children, and of delinquent teenagers, are so impressive that it is easy to become pessimistic about the American home.

And yet it must be remembered that it is the unusual that is news. For every scandal arising in a community there could likely be written dozens of stories of fathers who go home at the end of the day to be greeted by a loving wife, and who stay home through the evening with a devoted family. Such families enjoy television together, go for picnics and fishing trips in the mountains or by the seashore, read good magazines and books, play in the back yard, basement or living room, worship in church as family groups, and give money for good causes rather than spend it on alcoholic beverages. These are the people who seldom get their names in newspapers but who enrich American life and guarantee that our heritage shall last through the years. It is important that we maintain these homes.

About * * *

MOTHER'S DAY

Since 1914, when the Secretary of State, by direction of Congress, proclaimed the second Sunday in May as a "flag holiday" honoring the mothers of America, the occasion has had near nation-wide acceptance and participation.

Mother's Day may have sad reflections for those who have lost their mothers, and be a time of rejoicing for those who can still wear the red rose. But there is a sadness connected with Mother's Day which shows that often a person who seeks to bring recognition and honor to others may be forgotten himself as he looks down the sunset valley of life.

This ironical twist of life is well illustrated in the case of Miss Anna M. Jarvis, a lonely Philadelphia spinster, who founded Mother's Day. She died in a public sanitorium at the age of 84, blind, almost deaf, and impoverished.

Miss Jarvis was a sentimental person who started Mother's Day observance on the second anniversary of her own mother's death on May 9, 1907, by gathering a few friends at her home for the memorial service. As the movement spread she wrote to legislative and executive officers, State and national, urging legal adoption of the day.

Hon. J. Thomas Heflin, of Alabama, introduced a bill in the United States Congress in 1914, giving official recognition to Mother's Day on the second Sunday in May. President Woodrow Wilson signed the bill, and Secretary of State William Jennings Bryan proclaimed it as a law on May 8, 1914. The occasion is now an established custom in many other countries.

When Miss Jarvis died she was alone, penniless and forgotten, but Mother's Day will live long and never be forgotten.

C. B. Riddle

A Prayer

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good.

Ella Wheeler Wilcox

This Interested Me

Emily C. Lester

A mother who needed shoes, clothing, and food for her children brought three of the four to Sunday school at High Point recently . . . a mother who was willing to "beg" that her children might have necessities when both she and her husband had failed to get work. Conversation revealed that she was married at 14, became a mother at 15, and has traveled from the little town in North Carolina where she was brought up to Pennsylvania, California, New Mexico and now back to North Carolina.

Her story is quite different from that of the mothers of most of you who will read this.

My mother was born in Vermont, worked in a small-town post office, married at 18, went to the then Indian Territory of South Dakota, her husband became paralyzed when her first child was tiny and was a cripple all his life thereafter. She lived in the city of Chicago at the time of the first World's Fair, worked hard on a fruit farm in Michigan — and then took life a bit easier in Florida in her latter years. She never stopped working, until her mind failed and she lost contact with this world. Three characteristics stand out in the mind of this daughter: Her interest in her church (she was the kind who always went to prayer meeting on a rainy night), her cheerfulness, her love of hard work.

And so this daughter of her later years would like to pay tribute to a mother "who brought her up in the way she should go."

The Preacher's Wife

You may think it quite an easy task
And just a pleasant life;
But really it takes a lot of grace
To be a preacher's wife.
She's supposed to be a paragon
Without a fault in view,
A saint when in the parsonage
As well as in the pew.

Her home must be a small hotel
For folks that chance to roam,
And yet have peace and harmony —
The perfect preacher's home!
Whenever groups are called to meet,
Her presence must be there,
And yet the members all agree
She should live a life of prayer.

Though hearing people's burdens,
Their grief both night and day,
She's supposed to spread but sunshine
To those along the way.
She must lend a sympathetic ear
To every tale of woe,
And then forget about it,
Lest it to others go.

Her children must be models rare
Of quietness and poise,
But still stay on the level
With other girls and boys.
You may think it quite an easy task,
And just a pleasant life,
But really it takes a lot of grace
To be a preacher's wife!

—Author Unknown
—**Ridgelife,** Pleasant Ridge (R) Church

A Mother Writes Her Church

About Baptism Of Children

"For this child I prayed; and the Lord has granted me my petition which I made to him. Therefore I have lent him to the Lord; as long as he lives, he is lent to the Lord." (I Samuel 1:27-28)

Thus spoke Hannah about her son Samuel. In a very real way, Jack and I feel the same about our son, Terrell.

On Sunday, April 5th at our regular eleven o'clock service, we are officially presenting Terrell to you, the Christian community, in the sacrament of baptism. Perhaps all of us need to do some serious thinking about the meaning of baptism — baptism of infants in particular, to prepare for this experience of Sunday morning. For this reason, I want to share some of my thinking with you.

In Jesus' own baptism, the Holy Spirit descends on Him, symbolizing the New Life being established for all those who shall be baptized in Christ. The practice of baptism in the early church is evident to the reader of the book of **Acts**. Baptism assures forgiveness of past sin and a kind of second birth. In Jesus' conversation with Nicodemus we read, "Jesus answered him, 'Truly, truly I say to you, unless one is born anew, he cannot see the kingdom of God.' Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?' Jesus answered, 'Truly, truly I say to you, unless one is born of the water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit, Do not marvel that I said to you, you must be born anew.'" (John 3:1-7)

It may be that some of you are unfamiliar with baptism of infants as several traditions recognize adult baptism only. In the sacrament of baptism, as in all sacraments, there are two elements, the human and the divine. The human elements are all too obvious; the child, his parents, his godparents or sponsors, the minister, and the entire congregation. Perhaps the divine element is more perplexing to us. C. E. Simcox has been helpful to me by saying, "What God does in Holy Baptism is nothing less than to adopt a human being to be forever His own child." Terrell shall be received into the Christian community, with all its hope, promise and responsibility. This is the beginning of salvation.

It is said of the sacrament of marriage "that it is not to be entered into unadvisedly, or lightly; but reverently, discretely, advisedly, soberly, and in the fear of God." May we all prepare to come to this service of baptism in like spirit.

In the service of baptism the minister, parents and sponsors assume the responsibilities of the child's Christian commitment for him until he can assume them for himself. In this regard, they are simply representative of each one of you, for this is actually the privilege of the entire community of which you are a part. Whether we like to face it or not, every man is answerable to God for his brother.

Jack and I have prayed for God's guidance in choosing Terrell's sponsors. We were led to choose three people to assume this responsibility in the life of our church. We are indeed grateful to them for their spiritual earnestness and their closeness to us as individuals and to the life of our church. Will you pray for Sam Cardwell, Dolly Stover, and Esther Cosby as they represent you in answering for Terrell and in assuming his spiritual nurture until such time when he can assume it for himself?

In infant baptism the sponsor answers for the child who cannot answer for himself (to those of us who believe in infant baptism, and I understand the position of those of you who do not) and this is perfectly natural within the Christian faith. For isn't the pivotal point of our Christian faith Christ's death upon the cross for **our** sin and subsequent resurrection from the dead, thus bringing us the promise of life eternal with Him? True love always shares, and thus, this child comes into the Christian community by the faith and love of others.

As we prepare for the receiving of this blessing may we pray together:

"We give thee hearty thanks, most merciful Father, that it has pleased thee to regenerate this child with thy Holy Spirit, to receive him for thine own child, and to incorporate him into thy Holy Church. We beseech thee to grant that he being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be partaker of his resurrection; so that finally, with the residue of thy holy church, he may be an inheritor of thine everlasting kingdom; through Jesus Christ our Lord. Amen.

ANNE

ACTIVE LAYMEN AT PLEASANT UNION

The Pleasant Union Laymen's Fellowship (near Farmer, North Carolina) met in its 41st meeting Sunday night, April 19, with a goodly number present. An interesting program on the Bible was arranged, which everyone enjoyed very much. Our laymen's group for the past two Laymen's Rallies has won the trophy for having the best percentage of our members present. It was one of the first groups to pay its full portion to the Crash Campaign for Moonelon. We at Pleasant Union think a laymen's group in a church can do lots toward the upbuilding of the church and community. Our laymen's group has been led by the same officers since it was organized. They are doing a good job, so for three times every officer has been reelected. We laymen have taken several projects in and around the church and have completed them. We are hoping more people will join and take part in our laymen's group.

—Reporter

NOTED SPEAKERS AT HINES CHAPEL

Mrs. Vera G. Davis, Reporter

Since the resignation of Rev. John P. Littiken, pastor of Hines Chapel for the past several years, the pulpit has been supplied by various guest speakers of note.

The Rev. John Kittinger of the religious education department of Elon College brought inspiring messages the second and third Sundays in March. Dr. W. T. Scott, superintendent of the Southern Convention, brought a timely message on the fourth Sunday. Dr. John G. Truitt, superintendent of the Christian Home for Children, was guest speaker on Easter Sunday morning. The first Sunday in April we were delighted to have the Rev. Thomas W. Madren from the Eastetrn North Carolina Conference as speaker.

We realize we have been most fortunate to have these excellent men of God come our way for a brief hour, and we wish to take this opportunity to express appreciation for their services.

Newman To Succeed Scribner In Pension Boards

Dr. William Kincaid Newman, New York, secretary of the church building department of the Board of Home Missions of the Congregational Christian Churches, was named April 22 to head the denomination's pension boards and ministerial relief work.

Dr. Truman B. Douglass, executive vice president of the Board of Home Missions announced Dr. Newman's election as general secretary of the Board and head of its ministerial relief division. Previously Dr. Newman had been elected general secretary of the Annuity Fund for Congregational Ministers and of the Retirement Fund for Lay Workers by the trustees of those organizations.

He succeeds Rev. Dr. Frank J. Scribner, New York, in all three posts. Dr. Scribner will retire.

Dr. Newman, a lawyer, joined the mission board's church building department in 1937 and has headed it since 1940.

In 1956 he received the Conover Award for "excellence in fostering spiritual values in creation of ecclesiastical edifices" from the Church Architectural Guild of America. He is the author of numerous articles on church building.

The Annuity Fund for Congregational Ministers is a membership corporation. It pays annuities based upon monies standing to the credit of each individual member at the time he retires. These accumulations are built up from payments made by the member during his active ministry, payments by his churches or other employing organizations, credits from the income of a memorial fund and interest.

During 1958 the Annuity Fund paid out a total of $797,844 in annuities, dividends and bonus payments. The membership included 4,710 ministers, of whom 1,663 are receiving annuities.

The Retirement Fund for Lay Workers is the pension plan for unordained employees of Congregational Christian churches and other church organizations. A membership corporation, it functions like the Annuity Fund. During 1958 it paid out a total of $84,766 in annuities. The membership of 1,467 includes 240 annuitants.

The ministerial relief division of the mission board makes relief grants to ministers and their families in cases of "dire financial necessity."

Dr. Newman, secretary of the Corporation of the Board of Home Missions, is a member of the board of managers and former chairman of the department of church building and architecture of the National Council of the Churches of Christ in the U.S.A. He is also a member of the National Council's Division of Home Missions Assembly.

From 1952 to 1954 he carried out a temporary assignment as area director and member of the executive committee of the Church Building Loan Fund campaign, during which he was instrumental in raising $4,700,000 to finance the building of new churches.

Dr. Newman was born August 26, 1910, in Brooklyn, N. Y. He was educated at Germantown Academy, Philadelphia; Princeton University (A. B. with honors, 1931), and the University of Pennsylvania (LL.B., 1934). Rocky Mount College, Billings, Montana, conferred on him the honorary degree of Doctor of Laws in 1956.

He was admitted to the Bar in 1934 in Philadelphia and practiced law there until 1937. He was admitted to the New York Bar in 1939.

Dr. Newman is a member of the Church Architectural Guild of America, the New York County Lawyers Association and the American Academy of Political Science. He is president of the Listener's Club of New York.

The Newmans live in Upper Montclair, N. J. Mrs. Newman is the former Cathelia E. Pollock. They have three children, James, Katherine and Harley.

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29 members have been received by Great Bridge church this year, with 18 coming in at Easter, 15 of these being by profession of faith. Rev. Bill Simmons, the minister, has set up an office on the first floor of the Sunday school building where he will have regular morning office hours for the convenience of those who wish to consult him.

Emmons White Is Retiring

Rev. Emmons E. White, one of the few Americans to master the "singing sermon" and other religious music of India, and Mrs. White have been made missionaries emeriti by the American Board of Commissioners for Foreign Missions.

The Whites, now living in Auburndale, Massachusetts, served in India as Congregational Christian missionaries for more than 40 years, most recently as members of the faculty of Union Theological Seminary in Pasumalai, near Madura.

Speaking only Tamil, the language of 30 million Indians, Mr. White taught Theology, the Life of Christ, Letters of St. Paul and Indian music; while Mrs. White taught Religious Education and Christian Home Life and conducted a workshop in audio-visual techniques.

Before joining the seminary staff, Mr. and Mrs. White did evangelistic and social service work among the villages.

Mrs. White has been a distinguished missionary in her own right. For a number of years she was manager of a large elementary boarding school, helped establish fellowship groups among the Indian women and for six years before going to Union Seminary was superintendent of women's work.

Early in his career in India Mr. White became interested in the native "singing sermon" and in time was so proficient in this musical form that he could hold his India congregations spellbound for as long as one or two hours, alternating songs and preaching to tell his Bible stories.

A native of Trumbull, Connecticut, Emmons White was educated at Yale College and the Yale Divinity School. Mrs. White, the former Ruth Parker of Oakham, Massachusetts, is a graduate of Mount Holyoke College, South Hadley, Massachusetts. They have three children; Stephen, a student; Laura, Mrs. John F. Neville, Syracuse, New York; and Robin, the distinguished novelist whose "Elephant Hill" won the $10,000 Harper's Prize this year. An Indian girl whom they adopted, Sakuntala, is now a student nurse in India. She may come to the United States for graduate work.

The Tale Of Seven Villages

Rev. and Mrs. Winfield Q. Swart
Vadala Mission, India
December 24, 1958

This is not the "Tale of Two Cities" but the Story of Seven Villages. Lois and I are just back from a five day camping trip to an isolated but fascinating area on the "sangam" or joining place of the Dhor and Godavari Rivers.

Our camp site, a quarter of a mile away from one of the seven villages, was on a twenty foot high bank above the Dhor River, in the shade of five mimosa trees. It was very much of a vantage point from which we could watch the life activities of both humans and animals; and also the colorful sunsets on the river that simply defied description. Both men and animals used the river for bathing; the kingfishers washed in it; and two great ibis slept in one of the mimosa trees and each morning sallied forth together like two policemen starting off on patrol. Just below us we watched a family lay out a new melon patch in the river sand, the man doing the headwork and the woman doing the digging. They were fisher folk turned farmers and afterwards he came across to the camp and told us that he had a bad back that did not permit hard physical labor!

At first the farm population all about us in the fields left us severely alone, in contrast with our usual hectic arrival in or near a village. But on the second day a woman in need of a cataract operation came to the door of the trailer. She and Lois at once became pals and she told how the men had said that we would be cross if they bothered us. But once the ice was broken other women came to see the wonders of our tent trailer, and it was not long before a group of men followed in their wake. Not the first time even in India when men have sent their women folk to spy out the land for them in advance!

From our comfortable camp we went off mornings and evenings to our seven villages. Six of them are in pairs: nearby Kampur, the Village of Leaky Huts; and Ghavari, the Village of a Hundred Children; two miles north, Nandur, the Village of Some Prosperity; and Brahmingaon, the Village on the Cliffs; and three miles up the river Shevta The Village of the Blood Line; and Devalane, the Village of the Four Goddesses; and finally Dhor Chandgaon, the Village of Past Memories. Yes, Indian villages certainly do not lack in variety.

Kampur and **Ghavari** are two closely related villages. The ten huts in the crowded outcaste quarter in Kampur are occupied by a splinter group from Ghavari. They fled from a feud with the caste people and from the persecutions of a brutal village headman, who has recently been murdered. Their crude thatched huts are poor protection from the rain and cold, but they have secured some Government land and are able to make a meager living. They are one of our "new" villages and the feature of our final morning in camp was the baptism of some of the adults and the children from this group. I am hoping if all goes well to set up a building fund which may be used as "pump priming" to encourage these people to build some better houses.

Ghavari is an older and larger but somewhat neglected Christian group. Under the persecution of the headman and the caste people, a great many of them migrated. Another hardship has been that they have had to bring all their water a full mile from the river. But with a new well which Agricultural Extension helped them to build, and the death of the much hated "patil", people have started coming back and we now have 39 families, including nearly 100 children, who greatly need schooling, religious instruction and discipline. Recently with the help of the Mission Forward Movement in Evangelism Fund, we have been able to put a worker in this village who ministers to all seven of the Seven Villages.

Nandur and **Brahmingaon** are twin villages, lying on opposite sides of the Godavari River. Nandur is one of the most prosperous groups that we have. The twelve families own some of the best land and equipment of any Christian farmers in the whole district. For some years no Christian worker had gone here. But long ago Edward

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA
THE RHODESIA MISSION

May

10—**Dr. and Mrs. John Donaldson** are in Chikore studying the Chindau language preparing for service on the staff of the Willis F. Pierce Memorial Hospital at Mt. Silinda. He is a graduate of Columbia and the Univ. of California and has his M.D. from New York Medical College. She is a graduate of Denison and the New York School of Social Work and has done medical social work.

11—**Daniel Hall** teaches at Gazaland Secondary School in Chikore for special 1-year term. He is a graduate of Colby and Harvard, and was stationed in Africa during the war. His brother is serving as a short-term missionary in Syria.

12—**Rev. and Mrs. (Rev.) John Heinrich** live at Chikore. He is elected Superintendent of African Church, with 60 preaching points, 10 national workers and 300 lay preachers. She is district advisor to the women's church and homecraft groups and teacher of her own three small children. Both were educated at Oberlin, Cornell and Yale and are ordained ministers.

13—**Mr. and Mrs. Charles Lord** are in Chikore for first term. He is supervisor of outstation schools which have 5400 pupils; manages 18,000 acre Chikore Farm with 500 tenants; she is treasurer of primary outstation schools, district advisor to church women, and supervises sewing in outstation schools. He is a graduate of Berea, she of Guilford College.

14—**Mr. and Mrs. William Reedy** are at Mt. Silinda, where he is principal and she teaches. They had been teachers for many years in the U. S. before they decided to become missionaries. He is from Oregon, she from South Dakota.

15—**Mr. and Mrs. Keith Schwyhart** sailed last year to be career missionaries in Rhodesia. He will teach at Gazaland Secondary School and she will work with women. They are now studying Chindau language at Mt. Silinda. He has had experience as teacher and principal in Washington.

16—**Miss Jacquelyn Smith, R. N.,** went to Orlinda Childs Pierce Memorial Hospital at Mt. Silinda for 3-year term in 1957.

Fairbank had helped old Jairam to get his land. The gratitude for this help remained and four years ago we were invited to come back to the village. Last year at the time of the harvest they gave the largest gift of any village in the district and they have now just about finished a really lovely little church on the usual condition that they provided the site and built the walls, and the Mission completed the roof.

From Nandur Lois and I forded the river, seated on the high sides of a bullock cart, with our feet in the water, to reach **Brahmingaon** on the opposite "cliffs". When we "rediscovered" Nandur, we found that across the river at Brahmingaon, the two sons of old Tukaram were still Christians. So we went there in the fading light that afternoon for a very simple prayer meeting, sitting on the ground in front of the houses and ending with the usual cup of tea of Indian Village hospitality.

Three miles up the river from Nandur, **Shevte** and **Develarne** face each other across the river. Shevte on the north bank is built on high ground to protect it against the floods. Kashinath, patriarch of his little group, welcomed us warmly and assured us that all of his people wanted to become members of our Church. Since most of their marriages are arranged with two villages where we already have Christian groups, they have a sound basis for their request.

But across the river at **Devalarne** is a very different situation. Our preacher goes there for prayers. But a series of smooth, red painted stones, indicated that for our hosts Hinduism was still very much a going concern. They freely told us how at the time of the last flood, they had prayed to Laxami and she had saved them. And the symbol of their gratitude was not just one but four rows of painted stones, quadruple assurance as it were that the goddess would take notice of them!

At **Dhor Chandgaon** is still another contrast. We have had Christians here for a long time past. They belong to the Mang group of rope makers, as opposed to the Mahars, the village servants, who make up the bulk of our village Christians in this area. Their memories are of the time when the Mission had a school here. They now have a Government school, not too well patronized by the Christians. But the welding of these two traditional hostile groups into one Christian fellowship, is one of the major problems of our Christian Church in this area. We must continue our ministry to them in every way that we know how for the good of our own souls. The proposal of the Vadala Hospital to open a dispensary at this outpost, may make them feel less neglected.

Back at the campsite in the open fields, with the river as a backdrop, on Sunday morning before we left, we held the service of baptism for the people of Kampur, to which I have already referred. The altar was our aluminum camp table covered with Lois' blue woolen shawl and crowned with the lovely wooden cross that was made for us years ago by a carpenter in Center Church in Manchester, Connecticut. Out of some fifty men, women and children that gathered, we baptized fifteen adults and nineteen children. To you it would have been a strange scene. One little miss of three or four held her dress in front of her, stark naked and obviously much more at home that way. A young mother nursed her tiny babe while she waited in the line for her turn for baptism.

> O Thou Eternal One, as thou hast given us the right and power to cultivate the earth, so may we lay hold of the promise: that while the earth remaineth, seed time and harvest, and cold and heat, summer and winter, and day and night shall not cease. So may we go forth with diligence and skill, planting and tending our crops and shepherding our herds. Help us wisely to husband the soil and conserve the streams and forests, and to find that thy mercies are new every morning and fresh every evening; for in thee are the issues of this life and the assurance of the life everlasting. Amen.
>
> From Calendar Service

But to Lois and me it was a deeply stirring scene and Lois quite fittingly gave the prayer at the close of the children's baptism: "Dear God at this Christmas season we give thee thanks for the memory of the Christ child, and for Christ-guru who said, 'Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven'. We thank thee for this ceremony of baptism, in which these Christian fathers and mothers have dedicated their children to the Christian way. Give unto them wisdom and strength to teach their children the meaning of that way. Amen."

With Christmas so close we had wondered whether we could spare the time from station activities to go off together for this trip. But that Sunday morning as we drove the forty miles back to Vadala, we knew the answer!

ALLRED INSTALLED AT BELEWS CREEK AND SALEM CHAPEL

James and Frankye Rayburn

Salem Chapel and Belews Creek churches held an installation service Sunday evening April 12 at Salem Chapel for their pastor, Rev. Charles Fred Allred.

Those participating in the service were as follows:

Moderator, W. W. Hall; Scripture and Prayer, Dr. W. W. Sloan; Sermon, Dr. W. T. Scott; Statement to Congregation—Charge to Minister—Charge to Congregation, Dr. W. J. Andes; Prayer of Installation, John R. Lackey; greetings and welcome from Forsyth county Churches, Rev. John R. Lackey; greetings and welcome from Salem Chapel and Belews Creek respectively, J. Arthur Johnson and J. G. Neal; and the benediction by Mr. Allred. Special music was given by the Belews Creek Choir and Mrs. J. L. Dunlap.

Following the service an informal reception was given by the women of the two churches.

The enjoyment of the occasion was not appreciably lessened by the downpour of rain. The gracious words and greetings from former pastors were, to say the least, very encouraging to us here. Their visit to us during the inclement weather, with their wives, will long be remembered.

The presence of several members of Mr. Allred's former churches added much to our enjoyment of the occasion.

A Page for Young People Edited by R. L. Milteer

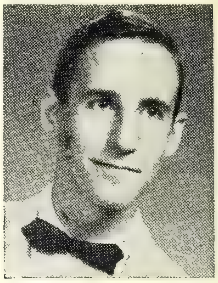
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Our President Reports

Charles Garren

I'm sure that all who attended and took part in the Spring Rallies are pleased with the way things went. The attendance was good at both rallies even though the weather was bad for the Greensboro meeting. We feel that a lot was accomplished on the two week-ends of the rallies. We are grateful to the people who took part in the programs and to all the young people and adults who attended. We surely appreciate the hospitality shown and the good work done by the members of the Richmond church and by my good friends in my own church at Greensboro.

If you were not one of the 32 young people who attended the Vocations Conference at Moonelon April 17-19, you missed a wonderful experience. It was an inspiring sight to see so many young persons studying church vocations and giving serious attention to the influence that religion can have in their lives.

At the Vocations Conference there were opportunities for serious thinking and discussion, and for enjoyable fun and fellowship. We had excellent leaders who have lived and are living the principles they presented to us. All of us had the occasion to express our feelings and to ask questions. We came away from the conference with a new understanding and a deeper appreciation of the church vocations which are demanding attention from young people today.

We are grateful to the people who directed our thinking and counseled with us at the Vocations Conference. The Reverend John Lackey of the Winston-Salem and Pfafftown churches was responsible for the planning and the organization of the conference, and acted as general director. Our own Bob, the Reverend Robert Knowles, acted as general administrator for the conference. The Reverend Harold Myers of the new United Church in Burlington led our thoughts in the area of the pastoral ministry, and was also our recreation leader. The Reverend Max Vestal of the Shallow Well church led our worship services and told of the thrills of the ministry. Mrs. Bob Knowles talked with us out of her experiences in Christian education and made us feel the challenge that calling presents. Dr. and Mrs. Sloan of the Elon College faculty presented the dramatic appeal of the mission field. The Reverend Truman Smith explained to us the work of the chaplains. Dr. W. J. Andes, pastor of Elon College Community Church, spoke along the lines of church music, and Mrs. T. H. Mackintosh, Elon College Community Church choir director, counseled with those interested in church music. Mr. W. B. Terrell, Alumni Secretary of Elon College, talked with us about financing a college education.

Some of the most impressive moments of the conference were those when we sat down and talked with the leaders in the various counseling sessions. The leaders were anxious to answer our questions and to direct our thinking. I'm certain that they found that we were anxious to talk and ask questions. I feel sure that everyone connected with the conference received great benefit from it.

I want to express sincere appreciation to all who helped to make the two rallies and the Vocations Conference so successful. We always receive the very best cooperation. The young people of the Southern Convention are active and anxious to make the most of their lives. We are grateful to all who help us in our efforts.

WHAT RULES THE WORLD

They say that man is mighty,
  He governs land and sea,
He wields a mighty scepter
  O'er lesser powers than he;

But mightier power and stronger
  Man from his throne has hurled,
For the hand that rocks the cradle
  Is the hand that rules the world.

W. R. Wallace

A DEVOTIONAL MOMENT

SPIRITUAL POWER

Dickie Bunch

Even though there are many church members participating in various activities and organizations, some groups have gained more achievement than others. Are you a worthy member of your group?

We are sometimes tempted to feel that the best achievements are gained from only a very few members of a group, who seem to be the only moving parts of any project. Are you one of these members? One person cannot win a game by himself. By co-operating and extending a helping hand from your own self, you not only gain your personal interest, but you develop yourself to be an active member and gain more interest from others.

How can you gain the Spirit of Devotion in Christ if you do not commit yourself to the guidance of the Kingdom above? By creating and developing your spiritual crisis in your own actions, you can gain the knowledge of a Christian Worker and prove to God that you are doing your part.

A trip to the Duke gardens was enjoyed by the Teenage Fellowship of Carolina church Sunday afternoon, April 26.

Elon Students Challenged To Live Now

Using part of an epitaph from a New England tombstone as a text, Dr. George G. Parker, pastor of the Congregational Church in Manhassett, N. Y., addressed the upperclass students of Elon College in Whitley Auditorium on Monday morning recently in the first of the week-long series of Religious Emphasis Week services on the Elon campus.

The extract from the epitaph, "As you are now, so once was I; as I am now, so you soon shall be," furnished a starting point for Dr. Parker as he told the students that he himself had once been a student, just as the members of his audience, and that they would soon be out in the world as he is now; and he used the thought to bring home to the students the question of what they are doing in college and what they are getting from their college life.

He then moved into a discussion of what he would like to do if he were back in college, pointing out that he would like to see all students live the kind of life on the campus which they plan to live after they finish their education.

Pointing out that college consumes three or four years of each student's life, years which can never be recalled or lived over, he urged his hearers to make the best possible use of those years instead of living as if the school years do not count. He declared that college years are not a period of suspension or experimentation in which students may ignore moral factors, saying that the standards of college years will be a great influence upon later life.

Dr. Parker cited three definite types of college students, based upon their personalities and attitudes toward life during college years:

1. The ones who bring to college the same ideals and principles they practiced at home, such students being the ones who actually hold the campus together.
2. The college chameleons, composed of students who are crowd followers, "changing colors" as the situation requires.
3. The college rebels, who come to college with the idea that they are going to "show their parents," with the aim of getting even with their parents for restrictions imposed while the students were at home.

The speaker pointed out that most students go through a tormented time in which they are tempted to throw away old ideas and beliefs and adopt new ones, and he urged his hearers to show a stronger will to either believe or disbelieve. Admitting that many students think it smart to be cynical, he declared that such students are emotionally upset and have a problem to solve.

He then called the students who have the spiritual stability and reasoning power to examine ideas and reach logical conclusions the real intellectuals of the campus. Pointing out that the will to believe or disbelieve is in the heart and not the mind, Dr. Parker said that students might well say as Paul said, ". . . help thou my unbelief. . . "

Dr. Parker declared that the pressures of college life sometimes cause students to put faith in the "deep freeze," and he urged his hearers not to do this, pointing out that faith should be cultivated along with knowledge gained in college to bring real maturity in an individual.

In closing this initial address of the Religious Emphasis series, Dr. Parker reminded the Elon students to consider and be concerned about current world problems, one of the major problems being the inability of people to get along with each other, and he called this a problem which will confront present college students to the end of their days. In facing this and other problems, he urged his audience to hold to the high ideals which they had when they first left home to come to college.

This Monday morning gathering was the first of a five-day series, with Dr. Parker speaking to upperclassmen in chapel each morning, and also addressing the Evening School students in brief services each night.

Youth Sunday was observed April 26 at Liberty church, near Halifax, Virginia, with the theme "Your Church and Mine." The service began with a recorded meditation, "The Lord's Prayer." Participating in the service were: Junior Arendall, John Tuck, Mrs. Joe West, Phyllis Fisher, Sandra Guthrie, Ray Powell, Jimmy Quarles, Carl Fisher, Gaye Owen, Jean Quarles, Mary Lee Arendall, and Elaine Guthrie. Gaye Owen spoke on "What My Church Means to Me." "Questions for Thought" were propounded and "The Origin of Our Church" was given.

Building A Temple

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

Author Unknown

Pentecost: Forgotten Festival?

John Garrett

Why are the Pentecostalist churches thriving? Some people say it is because they specialize in popular music and are not afraid to let their hair down. The worshippers feel at home because they can forget to be respectable and just enjoy themselves.

There are many ways of explaining why the popular "sects" grow and thrive all over the world; but no explanation is good enough if it leaves out their stress on the Holy Spirit and the coming of the Spirit on the assembled disciples. Pentecostalists are dynamic, missionary. A real Christian is identifiable partly by his joy, controlled excitement and missionary concern. Since Pentecost every Christian is called to be a "Pentecostalist."

What happened at Pentecost? Fifty days after the Easter appearance of Christ an international group of followers of Jesus met in Jerusalem. They were in low spirits; they had been waiting round for something to turn up. It did.

As they sat together and prayed God came among them. Describing it afterwards they spoke of wind and fire and the power of speech. They were like Elijah, who had run away from his responsibilities into the desert. God had come to him like a gale that broke up the boulders, like a fire that burned out what was useless, like a "still small voice" that gave him power to speak to his contemporaries and yet remain calm within.

All this happened again in the Jerusalem episode. God the Spirit, who visits man and gives him uncanny strength through all the Old Testament story, came in Jerusalem to the first followers of Jesus Christ. They had been either good, solid, churchgoing Jews or polite inquiring foreigners who wanted to know more about the Jewish religion and the Law of Moses.

The whole group, those who took the God of Abraham as a naturally available and favorable aid to living, and the others, who thought of this God of the Jews as inviting them to become Jews themselves, suddenly met God direct. God came to them and gave them the possibility of understanding other men, speaking other languages and becoming articulate prophets like Elijah. The whole crowd, mostly lay Christians, suddenly recognized that the Spirit of God was alive in their local congregation and that things were going to happen as they had never happened before.

We are the same. Just think for a moment of our conventional, steady ways. We all troop into church on Sunday hoping for something to happen. God has provided the minister and the building. We treat them as permanently available public installations, to which we contribute and from which we receive stated services.

The Spirit? Do we think of the Spirit as him, as God, the judging, purifying maker of our lives, who destroys evil, and therefore cannot tolerate us as we are — self-important, self-satisfied, self-absorbed? Or are we like many twentieth century Christians for whom the Spirit means trying to be good, sweet, true and reliable — "spreading the Spirit of Jesus?"

The energy of God that came at Pentecost is quite different from the effort of "good Christians" to do their best every day. A church of "do gooders" is inclined to try to save itself by its own efforts. A church that takes Pentecost seriously knows that it must wait for God himself to change it from a church of Pharisees into a church of witnesses.

What is a witness? He is a man who says, "I saw this happen." The early disciples said: "Christ was murdered by our hostility to God. We saw it happen. We are guilty. Christ was dead, but He is Risen and has come to us, the guilty people, to say that we are forgiven and that we must give all we have and are to serve Him. Christ is alive. He is the man God has designated to gather the whole world and all nations back into the Father's Home. Christ has sent us the Spirit so that we shall never be tired any more when we serve him; so that we can receive 'power from on high' to give all our money, our time, our training, our future to him — and to nobody else."

Perhaps the Pentecostalists have understood this sometimes better than some others? Is it possible they have a central truth of the Christian religion at the heart of one side of their success story? In any case Pentecost 1959 is a time for Christians to become once more the revolutionary members of a subversive society. Jesus Christ came to turn those who are "conformed to this world" into people much more dangerous than communists. When whole congregations as conformist as Peter or as self-righteous as Paul become as revolutionary as they were, established customs are in for a shock and men will learn again that the Holy Spirit is not just light, but a fire that is hard to put out.

Rev. John Garrett is an Australian, a Congregational minister, and director of the department of information of the World Council of Churches.

CAROLINA REACHES ATTENDANCE GOAL

Mrs. Doris Pender

A new record was set at Carolina church, near Burlington, North Carolina, Sunday, April 26, with 174 at Sunday school and about that number for the worship service. This is about 40 above the average attendance.

In the first edition of the church newsletter issued two months ago, the pastor, Grant Burns, had urged the members to help him reach the goal he had set for the Sunday school of having an attendance of 175. Mr. Burns announced that as the church had come so close to his goal he was raising it again — this time to 200.

Should this goal be reached, we have a feeling that Mr. Burns will be having a goal of a new or larger church building, as it was about full with 174 present!

A NEW NAME FOR A NEW CHURCH

Rev. Harold Myers

Sunday April 26, the new mission at Burlington chose its name — **Edgewood United Church of Christ.**

During the month of April we have averaged 48 in attendance at morning worship and almost 35 in our church school. The charter roll was opened on the first Sunday in April and it is hoped that we will have at least 50 signers by the time we organize the church on Sunday, June 7.

Preliminary drawings for the first unit are finished and we are now seeking the approval of the Boards.

A committee has been set up to prepare tentative rules for organization, and also to prepare a capital investment campaign for funds for the first unit.

Nathan And David

Background Scripture: II Samuel 7:11-12; I Kings 1:5-40
Devotional Reading: Psalm 51:1-17

Here is a story with drama in it — a story of stupidity, and sin, and courage, and repentance, and forgiveness and retribution. It shows a great and good man going from the heights to the depths and back to the heights again by the grace of God. It shows the contaminating and contagious power of sin, and the redemptive and renewing power of forgiveness.

THE DANGER OF BEING WHERE WE OUGHT NOT TO BE

"At the time when kings go forth to battle . . . that David tarried still in Jerusalem." Ordinarily David would have been in the field with his armies. But he was wealthy and lustful and lazy, and he remained behind in Jerusalem. He was not where he should have been. He was not doing what he should have been doing. And then, as now, idle hands are the devil's workshop. Many a young person gets into trouble because he or she is not where they ought to be, or because they are idle. And the same thing is true of grown-folks. Young men who hang around street corners in big cities or even in towns, young folks who go to places they ought not to visit, people who are idle because they have too much money, young people who do not have enough to fill their lives with meaningful activities, people with leisure, all these and other similar situations are often preludes to disaster. I knew a man who was helping tear down a front porch one Sunday morning, who fell and broke both legs. There is nothing particularly sinful in doing a thing like that on Sunday morning, and certainly there is no grounds for saying that God punished him by having him break his legs! But the man himself said to me "Parson, if I had been where I should have been that Sunday morning, at Sunday school and church, I would not have broken my legs!" And he had something there. To be sure, things do happen to us when we are where we ought to be. But the fact is that a great many bad things happen to folks when they are where they ought not to be.

A CHINK IN HIS ARMOR

David was a great man and a good man. But, like every man, he had a weakness; there were chinks in his armor. His weakness was lust. Thus it was that one evening as he was walking upon the "roof of the king's house, from his vantage point, he saw a woman taking a bath. And the woman was very beautiful to look upon." Strong against enemies from without, the king was weak against the enemy from within. And using the power which kings of that time wielded, he sent for the woman, "and lay with her." Then he sent her back to her own house. How many men have been ruined and how many homes have been broken because of unbridled lust. He that ruleth his spirit is greater than he that taketh a city.

THE CONTAGION OF SIN

It is hard to contain sin. One cannot build a wall high enough or thick enough to keep it out. It is contagious. Take the case of David. When Bathsheba confided to him that she was with child by the king, he thought he would forthwith straighten that little matter up. He sent for Uriah, gave him a furlough, and suggested that he spend some time at home. When Uriah, sober, refused to live in ease and self-indulgence while his fellow-soldiers were in the field, David proceeded to get him drunk, thinking that he would do, while drunk, what he would not think of doing while sober. Folks have a way of doing that, you know! ! What fools folks will make of themselves when drunk! What trouble they get into while drinking or drunk! So as a last resort, David sends Uriah back to the army, with instructions in a letter to Joab, the general, to have him put at the forefront of the battle. And in the ensuing fight, Uriah was killed. There was nothing wrong in marrying a dead man's widow, so David took Bathsheba for his wife. See the trail of sin — adultery, deceit, debauchery, murder — thus does sin, when it hath run its course bring forth death. Sin grows, spreads, contaminates the whole man.

SUNDAY SCHOOL LESSON

MAY 10, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

BE SURE YOUR SIN WILL FIND YOU OUT

David thought "he was sitting pretty." He "fetched her (Bathsheba) to his house, and she became his wife, and bare him a son." Nobody was the wiser. It looked as if everything had been done decently and in order. And then we come upon these devastating words: "But the thing which David had done displeased the Lord." That which men do in secret is often cried aloud from the housetops. We think we can get away with it, but we can't. Our sin, sooner or later, will track us down, and find us out. If the thing which we do displeases the Lord, we had better look out. Judgment day was coming for David. And pronouncement of judgment came from a gaunt, courageous prophet, named Nathan. "And the Lord sent Nathan unto David."

RAW COURAGE, BREATH-TAKING COURAGE

Seldom does one find a finer example of raw, superb, spine-tingling courage than was displayed by Nathan. One wonders how he felt and what excuses he gave when God summoned him to go to David and to rebuke him for his sin. He knew that it could easily, and probably would, mean death! But he went! He used simple and sound strategy in condemning the king. He told the story of how a rich man, who had many flocks, took the only lamb which a poor man had, when he wanted to make a feast for a guest. The very thought of such a thing outraged David, and he swore that the man who did such a thing should die. Pointing his finger at the king, the prophet said "Thou art the man." Thus do we fail to see our sins in their own hideousness and horror until we see them in others. The minister must be a man of courage. He must preach the truth in love and let the chips fall where they will. He must be bold to proclaim the gospel in its application to the whole of life. He must be courageous enough to say what ought to be said instead of simply what folks want to hear. There is no place in the pulpit for a coward. There is a sin in keeping silent on great issues. And one suspects that although the people in the pew may not like what the preacher says, they would rather have him say it, than to be afraid to say it. One of the greatest threats to our American way of life is to

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

May We Visit You?

John G. Truitt, Superintendent

Dear Friends:

May I come to your church and bring six of our teen-agers to sing "How Great Thou Art," and "Wonderful Words of Life," and talk to you about your Home for Children and the progress of the plans for the campaign to be launched this fall? One of our girls, Marlene Privette, is making fine progress as a piano pupil and the singers do an excellent job. You are all interested in the forthcoming campaign, and the more we learn about it the easier it will be for us to achieve the goal. We are proud of our Home for Children, let us learn about it and make it worthy of the name it bears. Let me know if I may visit you, morning, noon, or night on Sundays, or in the week.

This week I have been made very happy in the vote of the Board of directors of the Southern Convention raising the ceiling of $150,000.00 to a possible goal of $250,000.00 — however, this does not change the goal of $75,000.00 to the churches. Out of twenty-six possible votes twenty-one have voted by mail and each of them approved raising the amount to $250,000.00, if we can get it, seeing that we need it so much. That vote in itself shows that we want to do well by this improvement campaign.

The Valley of Virginia Conference has set May 15 as the evening in which they will get their pastors and members together in a Conference-wide meeting to learn about the needs, the plans, and the manner of procedure. They are asking each pastor and four lay leaders from each church to attend the meeting at the Leaksville Church near Luray, Virginia. I do hope it will be a great meeting and I believe it will.

Plans in the other four Conferences are shaping up for their get-together meetings. It is hoped that each of them will be held in May. There was so much enthusiasm in the luncheon meeting at the Home for Children April 7 it will be great to have each of the conferences share in such a meeting.

On April 19 at 9:30 I spoke in the Pfafftown church, where the congregation seemed very appreciative; and at 11:00 o'clock in our Winston-Salem church, where I was equally well pleased with the cordiality and hospitality of the people. On April 26 our singers and I worshipped with our people at our Reidsville church. The people enjoyed the songs and shared their Sunday dinners with the singers. It was a joyous privilege to speak to the Reidsville people.

Since January 1, I have preached at Union Ridge (N.C.), Ramseur, Pleasant Ridge, United Church Burlington, Danville, Antioch (ENC), Bethlehem (ENC), New Elam, Hines Chapel, making 12 churches since January 1. Besides this I have made addresses: Greensboro District of Laymen at Apple's Chapel, area meeting of Lutheran ministers at Thomasville, N. C., Burlington-Alamance County combined ministers' meeting, Men's Club of Fairview Methodist Church (Alamance County), Elon College Exchange Club, Eastern Virginia Ministers' Conference, the Women's Convention at Greensboro, N. C., the mid-year meeting of the Western N. C. Conference at Asheboro, N. C., and the mid-year meeting of the Valley of Virginia Conference near New Market, Virginia. The above is in addition to the daily, joyous routine here at the Home for Children.

THE SECRET OF SUCCESS

When Henry Ward Beecher was preaching at Park Street Church in Boston, someone asked him why it was that his church was so splendidly successful. His answer was: "I preach on Sunday, but I have 450 members who take my message on Monday and preach it wherever they go."

—Charles L. Wallis in
Shelton Memorial Bulletin

REPORT FOR APRIL 27, 1959

MONTHLY OFFERINGS

Amount brought forward			$18,125.53
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 5.08		
Mt. Auburn	10.00	$ 15.08	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	56.25		
Newport News	157.00		
Christian Temple	20.00		
Portsmouth, Shelton Memorial	8.00		
Richmond, St. Andrew's	2.00	243.25	
North Carolina and Virginia Conference			
Burlington, First	57.20		
Greensboro, Palm St.	15.50		
Salem Chapel	10.00		
Union (Va.), S.S.	5.00	87.70	
Virginia Valley Conference			
Bethel, S.S.	10.00	10.00	
Total			$ 356.03
Grand Total			$18 481.56

SPECIAL OFFERINGS

Amount brought forward		$34,306.88
First Cong. Church of Ludlow, Mass.	$50.00	
Rebecca Unit, Plymouth Cong. Church, Racine, Wis. — Friendly Service Gift	6.40	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of T. T. Stewart	5.00	
In Memory of W. Summey Sharpe	5.00	
In Memory of Mrs. Dora A. Howerton	5.00	
In Memory of Mrs. J. I. Chandler	5.00	
In Memory of Mrs. Nancy Trost	10.00	
In Memory of Mrs. Nancy Trost	10.00	
In Memory of Mrs. Nancy Trost	5.00	
Total		$ 106.40
Grand Total		$34,413.28
Total for the Week		$ 462.43
Total for the Year		$52,894.84

SUNDAY SCHOOL LESSON

(Continued from Page 13)

deny to the pulpit the freedom of prophetic utterance. There are many things which the preacher should cherish above popularity. He is to preach the truth in love, but he is to preach it just the same. The figure of Nathan before David is a challenge to every servant of God to whom there has been committed the proclamation of the gospel.

WORDS HARD TO SAY

And David said "I have sinned." It is to the credit of the king that he recognized himself as a sinner and confessed his sin. What a blow it must have been to his pride to confess to this humble preacher that he, the king, was a sinner. "I have sinned" — what hard words they are for all of us to say. The fact is that most folks do not think of themselves as sinners; they find it hard to admit that hard fact. But there is little hope for the man who does not recognize the fact that he is a sinner, and who does not confess his sins unto God.

WORDS GREAT TO BE HEARD

"The Lord also hath put away your sin; thou shalt not die." Here is music to the sinner's ears. To know that one's sin is forgiven, to know that the burden of guilt has been taken away, to know that the old relationship has been restored, to know that one has a new start — this is the heart of the gospel of the Lord Jesus Christ. And we have his word that if we confess our sins, he is faithful and just or righteous to forgive us our sins, and to cleanse us from all unrighteousness.

FORGIVENESS — AND RETRIBUTION

"Howbeit . . . the child also that is born unto thee shall die." David received forgiveness, full and free. As far as the east was from the west, so far had God removed his transgressions from him. But forgiveness could not undo the effects of the penalty of sin. Alas, sin has social effects. We are all bound up in the bundle of life. And the sins of the fathers are visited upon the children of the fathers, even unto the third and fourth generations. The child died, and there was friction and fraticide and family dissension in the line of David down through the years. No man liveth unto himself, and hence no man sinneth unto himself. It would be bad enough if a man paid the penalty of his sins personally. The tragedy is that others also pay for his sins.

MT. ZION WOMEN PLAN HOMECOMING

Frances S. Tate

Our Ladies Missionary Society held its regular monthly meeting Friday, April 9, at 7:30 p.m. Rev. Glenn Garrett presented our program which was on Religious Education. One of the things he brought out in his program was the difference between Sunday school and church, that Sunday school is for teaching and church is for preaching and that we should be able to determine the difference. He also gave us a brief history of the first Sunday school.

Our ladies made plans for homecoming to be held May 10. We are making a booklet to be given to each person attending. This booklet will consist of our mother's names, in memory and in honor, by any person who gives 25 cents to have the names printed. This will be one of our projects to raise money for payment on our parsonage.

Our special guest was Mrs. Kenneth Register from Beverly Hills Christian Church, our district chairman, who we were glad to have with us.

A service to welcome Rev. John P. Littiken to Graham was held in the form of an evening worship service March 19 with ministers from the community participating. They included: Rev. T. J. Whitehead, Methodist; Rev. William Peters, Presbyterian; Rev. James Ingalls, Nazarene; Rev. William Poole, Baptist; Rev. James Marion, Friends. Special music was rendered by Mrs. Junius Thompson of the First Baptist, Mrs. Zeb Hearn and Mrs. J. Frank Warren of the Presbyterian church.

In Memoriam

"Blessed are the dead who die in the Lord."

CRUTCHFIELD

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. This precious promise was fulfilled on February 27, 1959, for Rev. G. C. Crutchfield, pastor of Antioch and Mt. Carmel Congregational Christian churches.

We, the members of Antioch church, wish to pay tribute to his memory. He served our church more than two years. He was a man of integrity and devoted to the Christian denomination. He served his church well, taking an active part in all of its work. He gave of his time unselfishly and was always willing to help wherever he was needed. His sincerity, friendliness and loyal devotion to his church endeared him to us. He will be missed by the church and also the community.

We are grateful for the privilege of our association with him. We thank God for his life and that God permitted us to work with him for a short while.

Therefore, be it resolved:

First — That we bow in humble submission to the will of Our Heavenly Father who doeth all things well.

Second — That we extend our love and sympathy to his family and pray God's love will sustain them.

Third — That his loyalty and devotion to his church through the years, the generous use of his talents for the work of Christ, inspire us to be more consecrated Christians. May the memory of his Christian life prove a benediction to his family.

Fourth — That we acknowledge that our church and community have been made better because of his labor and faithfulness.

Fifth — That a copy of these resolutions be sent to his wife and children, a copy to *The Christian Sun* for publication and a copy be entered on the records of our church.

Mrs. W. C. Wilkins
Mrs. W. E. Garrison, Sr.
Mrs. Dana Saunders

HOLT

The passing of time removes from our midst men who have won for themselves a place of worth and distinction in our fellowship. Such a loss comes to the Loyal Men's Class of the First Christian Church of Burlington, North Carolina, in the death of Vitus R. Holt, a member of many years of outstanding worth while serving in this class. His record of accomplishments may well verify this truth.

Therefore, be it resolved —

First — That we humbly submit to the will of our Heavenly Father who doeth all things well.

Second — That we, the members of this class, emulate his traits of Christian character, and in so doing pledge ourselves to a more loyal service to our church and Lord.

Third — That in his passing our class has not only lost a devout member, but our city has lost an outstanding citizen, one who always worked for a better community in which to live. The Children's Home, Elon College, Southern Convention, and the local church have all lost a long-time and most faithful friend. His face and wise counsel will be missed, but his work lives on. May his life and labors be an inspiration to each of us.

Fourth — That we extend to the family our heartfelt sympathy in their great loss and we most sincerely commend them to that Comforter, our Lord, who knows and shares all our sorrows.

The Loyal Men's Bible Class
Egbert Truitt
J. H. Sutton
John R. Kernodle, M.D.
Committee

LE LY AND EVERETTE

Rev. and Mrs. Neese Are Welcomed at Richmond

Mrs. C. W. Sprenkle
Chairman, Public Relations

First Church, Richmond considers itself fortunate in the coming of Rev. and Mrs. J. Everette Neese and their family to our parish. The Neese's arrived January 28 and had two surprises awaiting them: One was the installation of a new sink and cabinets in the kitchen; and the second was a well-stocked pantry of a large variety of food supplies.

Mr. Neese preached his first sermon on Sunday, February 1, to a large congregation. That afternoon a reception was held in the Fellowship Center for the Neese's, and a large representation of the membership were on hand to welcome them.

Since our church had been without pastoral leadership for several months, Mr. Neese set to work immediately visiting and laying plans to strengthen the program of the church and improve church attendance. A cooperative visitation evangelism program with St. John's Evangelical and Reformed Church was carried through and nineteen adults and two young people were received on Palm Sunday. Also two children were dedicated.

The Maundy Thursday service of Holy Communion by candlelight had the largest attendance in the history of the church. The sunrise service on Easter Sunday was conducted by the young people after which they served breakfast to all who attended. The young people presented a beautiful and inspiring sunrise service. The eleven o'clock service on Easter Sunday climaxed a full and profitable Lenten program.

Mrs. Neese has, also, made a significant contribution to the church program through her invaluable assistance in the woman's work, her winning personality, and sharing her Biblical knowledge as teacher of the Holmes Bible Class. At the recent session of the Virginia Council of Church Women, meeting here in Richmond, Mrs. Neese was elected Fellowship Fund Interpreter. We are exceedingly proud that she can represent our denomination, and especially our church, in the broader field of service for Church Women.

The first issue of THE MESSENGER, our local church monthly publication to help further promote the work of the Kingdom "On The Home Front" and "The Church Beyond Our Own," was mailed April 1. This publication of materials prepared by our minister has been well received by our entire membership.

April 5 First Church was host to the Virginia Pilgrim Fellowship Rally. There were about 340 young people in attendance. There was a well-planned program by Rev. Robert Knowles and Mr. Charles Garren, and all the young people seemed to enjoy it very much.

The theme of our church program from Easter to Pentecost is "Fifty Great Days." Another occasion of the reception of members is planned for Pentecost Sunday. We are looking forward to splendid progress under the capable leadership of our new minister and his wife.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 ASHEBORO, NORTH C NA, MAY 12, 1959 NUMBER 19

New Women's Fellowship President

Mrs. Jack Akin was recently elected president of the Southern Convention Women's Fellowship for a two-year term. Her husband is associate pastor of The Congregational Christian Temple, Norfolk, Virginia. Their high school daughter, Joy Ann, is active in Pilgrim Fellowship work.

Mrs. Akin is a native of Scio, Ohio, where she was valedictorian of her high school class. She has her B.A., B. Sc. in Education, and M.A. degrees from Ohio State University, where she graduated Summa Cum Laude. She also did a year of work at the W.M.U. Training School, Southern Baptist Seminary, Louisville, Kentucky. She is a member of Phi Beta Kappa, Pi Lambda Theta and Kelta Kappa Gamma honorary fraternities, Kappa Delta, social sorority, and Kappa Phi, Methodist Club. She has had seven and a half years of teaching experience.

While living in Jacksonville, North Carolina, she served as president of the Woman's Club, being named "Woman of the Year." She served as district music chairman and as Public Education Divison Chairman for the state federation of Women's Clubs.

A leader in youth and women's work since becoming a part of the Southern Convention, she has just finished a two-year term as missionary education chairman for the Women's Fellowship, has served three years as young people's chairman in Eastern Virginia Women's Fellowship, and is serving on the Board of Christian Education.

Active in her local church, where she teaches a junior high class and is adviser for senior high P. F., she is also denominational representative on the Norfolk Federation of Church Women and on the administrative council of United Christian Youth Movement of Virginia.

Here And There Among The Churches

Suffolk Chapter of the Elon College Alumni Association met in the Fellowship Hall of the Suffolk church April 10 with 75 present.

Mrs. W. B. Williams spoke at one of the **May Fellowship Day** programs in Newport News, Virginia — standing on one foot part of the time because of a badly sprained ankle.

Vacation Bible School at Suffolk will be held June 8-12. The minister, Dr. George Alley, will teach a class in appreciation of the English Bible for the Junior High group.

Homecoming Day at Warwick will be observed May 31, the fifth anniversary of the date when the congregation met for the first time for worship. Rev. A. Lanson Granger, Jr., organized the church and is its pastor.

Mrs. Bill Simmons reviewed the foreign mission study book on the Middle East for the Lillian Hall Circle of Great Bridge church, Norfolk, Virginia, Wednesday morning of last week.

Be sure to read the article on page 7 of this issue concerning **Pentecost** written by Samuel McCrea Cavert, long-time leader in the Federal Council of Churches (now the National Council) and the World Council of Churches.

Mrs. W. J. Walls of Isle of Wight, Virginia, Social Action Chairman for Eastern Virginia Women's Fellowship, is planning a program for her local group in June centered around **Social Welfare.** In addition to the material in the program booklet, the Superintendent of Public Welfare is to speak.

Rev. Gaylord B. Noyce of United, Raleigh, will deliver the baccalaureate sermon at the **University of Arkansas,** May 29.

Joint vacation Bible school is planned for June 1-5 by the Liberty Friends Church and our church, with sessions to be in our building.

Haw River Pilgrim Fellowship attended a service in the Jewish synagogue in Greensboro Friday evening, May 7.

Dr. George Alley of Suffolk will preach the baccaulaureate sermon at Sunbury, North Carolina, May 17. The baccaulaureate service for Suffolk high school will be held in our church sanctuary May 31, with Dr. Alley presiding and our choirs furnishing the music.

Rev. Frank Ratzell will hold classes for adults interested in church membership at Asheville three Wednesday evenings in June. The history of the denomination, the faith and practice of the churches and the meaning of membership will be explained.

All-Church Family Picnic for United Raleigh, was held at Umstead State Park last Sunday, with recreation and supper. The PF group entertained the USF group at supper May 3, with Harvey Baumgardner as the speaker and Disciples Student Fellowship as additional guests.

A Call to Christian Social Action is being mailed to members of United, Raleigh, with the request that they mark it "yes" "no" or "undecided" section by section and leave it at the church for a tabulated response to be registered with the denomination.

Rev. Henry V. Harman has resigned his pastorate at Haw River to become the minister of Memorial United Church of Christ (E. & R.), York, Pennsylvania.

A summer recreational program is being planned by Carolina Church, near Burlington, North Carolina, under the leadership of its pastor, Grant Burns. A volleyball court has been leveled by Vernon Spoon. Horseshoes, badminton, table tennis and other games are to be available.

Police Chief Jesse James of Burlington spoke to the Laymen's Fellowship of Carolina church April 5, emphasizing that people have the kind of law enforcement they want, and making the men aware of their responsibility toward good government as well as good law enforcement.

Dr. J. E. Danieley will speak at Rosemont, South Norfolk, next Sunday at both morning services. The preceding evening he will meet with high school age young people of the church. **A total attendance of 1,059** is the record at Rosemont for the week of special services at which the minister, Rev. Walstein Snyder, preached.

Sunday School survey study for First, Richmond, was conducted April 13 by the minister, Rev. J. Everette Neese, and a representative group of church members. Decisions included: Enrollment of 200 by Rally Day; selection of department superintendents; "all out" effort for cradle roll enrollment; development of Home Department for shut-ins; fall leadership training school; organization of young adult class; continuation of Sunday school through the summer.

Volume 111 Number 19

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Young people at High Point led the morning worship on Mother's Day. Those participating included Judy Bodiford, Ronnie Gardner, Lionel Sledge, Anna Lynn, Nancy and Becky Woodell, and Dorothy, Elizabeth and Harry Lester.

Preliminary plans for new Winston-Salem church were presented to the congregation at supper meeting May 3. The architect is E. J. Austin, member of our Church of Wide Fellowship, Southern Pines. Also on the program was a filmstrip showing problems.

Youth Sunday was observed April 12 at Suffolk with Charles W. Smith, Jr. speaking on "Some Thoughts About Prayer." Others participating included Becky Stephenson, Betty Fitzhugh, Bob Johnson, Hubert Young, Jr., organist. Music was provided by Junior, Youth, and Chapel choirs, and ten boys served as ushers.

Church family supper was held at First, Richmond, May 8, with new members received Palm Sunday as special guests. A unique plan of variety for the covered dish supper was used: Families with last names beginning A through J brought a meat; those with K through S brought vegetables; and S through Y brought dessert. **Church family Sunday** was observed on Mother's Day, when the congregation was seated by families.

PRAYER FOR PENTECOST

God of all peace and consolation, who didst gloriously fulfill the great promise of the gospel by sending down the Holy Spirit on the day of Pentecost to establish the Church as the house of his continual presence and power among men.

Mercifully grant unto us, we beseech thee, this same gift of the Spirit, to renew, illuminate, refresh, and sanctify our souls; to be over us and around us like the light and dew of heaven, and to be in us evermore as a well of water springing up into everlasting life; through Jesus Christ our Lord. Amen.

Family Life Week was observed at First, Burlington, by the minister, Rev. Robert Kimball, speaking to the Women's Fellowship on "Christian Family Life" and by a picnic supper Wednesday evening under the sponsorship of the Family Life Committee of which Mrs. Calloway Pollard, Jr., is chairman. The program included group singing, readings and stories for children by Mrs. Kimball, and a closing worship service.

Teen Age Club at Elon College is to meet Friday evening in our parish house from 7:30-10:00. Gerald Johnson is the director and four parents are present each evening. Members pay $1.00 fee to join and 10c per week.

Congratulations to Mr. and Mrs. W. J. Walls of our Suffolk church, who celebrated their 60th wedding anniversary April 16. They have been married longer than any others in that church. Mr. Walls has attended Sunday school there for 71 years.

Two ministers from England are sharing the pastorate at Centralia church, Kansas. For one year Rev. John Robinson and Rev. Arthur Jones, both with college and theological degrees and membership in the Congregational Union of England and Wales, will share one salary, while they make adjustments to their new homeland.

Dr. John A. Reuling, secretary of our American Board for Africa who has visited this area several times, left Boston May 9 for a two-month trip by plane to Europe and Africa. He will consult with London Missionary Society and British Council of Churches en route to Africa where he will pay an administrative visit to Angola. He will also visit mission stations of the Evangelical and Reformed Church in Ghana.

Puerto Rican Churches Take Stock

One of the most important conferences in the island's history concluded April 17 in San German, Puerto Rico. Host to 32 denominational mainland participants was the Evangelical Council of Puerto Rico with a record of more than fifty years of cooperation among Protestant churches in the Commonwealth, which now number 317.

Declaring that the Protestant forces on the island have already made "a very vital evangelical witness," Dr. Edwin T. Dahlberg, president of the National Council of Churches, urged them to attack the social, educational and economic problems of their people with the same "unified approach."

After much discussion, the conference unanimously adopted an eight-point platform calling, among other things, for the election of a fulltime executive secretary and for a Protestant center or headquarters in San Juan, the capital. Christian education programs were also recommended to train more local leaders and plans were included to expand services for emigrees to the mainland, to welfare institutions and a proposed new hospital.

Many of the island's key leaders were trained at Inter-American University where the conference was held. The fact that the Presbyterian institution is now expanding its departments of religion, philosophy and Christian education was noted by the Rev. Jon Regier, executive secretary of the Division of Home Missions of the National Council. He was one of six National Council of Churches consultants attending the conference. Stating his satisfaction with the results attained during the five days of work, he commented that "the future of the churches in Puero Rico is in good hands."

ST. PETER'S RAINCOAT

A merchant asked one of his clerks why he failed to come to work. The clerk said, "It rained, and surely you do not expect me to come to work in the rain." The merchant said, "You are fired."

The president of the hospital board asked the surgeon why he did not come to the hospital for the scheduled operation. The surgeon replied, "It was raining and such a good day to stay in bed. I was so tired after a busy week." The president of the board said, "Your patient died while you slept."

A preacher asked several splendid members of the church why they did not attend church on Sunday. They replied, "It rained, preacher. I was afraid I might catch pneumonia." The preacher replied, "You are very splendid Christians, and everyone believes in your sincerity."

But to himself the preacher said, "I hope they will not die on a rainy day unless St. Peter has a raincoat."

EDITORIALS

What Kind Of Ideals?

This month and next thousands of choice American young people will be graduating from high schools and colleges, and many of them will hear beautiful addresses urging them to maintain ideals. In fact many of the graduates themselves will be writing and talking of ideals. Pastors will take this time to say many fine things about ideals.

What ideals shall we have?

A hundred years ago Karl Marx set forth certain ideals in his writings, and now nearly half the people of the world are living under the influence of what he wrote. He thought that persons were valuable only as they served the state. His disciples talk of brotherhood and democracy in terms that make little sense to those of us trained in American democracy and Christian brotherhood.

Jesus of Nazareth taught that all men are brothers because there is one Father, God, and that we ought to treat all men in a brotherly way because we belong to the same human family and are responsible to the same Divine Father.

There is a world of difference between these ideals.

And yet a respectable citizen writes in a reputable newspaper of our area about the "false doctrines of social and racial equality, one-worldism, brotherhood, F. E. P. C. civil rights, and other Communist-inspired programs." If we are not to have equality, brotherhood, and civil rights, and if we are not to learn to live in one world, what really are our prospects? Are we to turn back to the tribal days of our centuries-gone forebears? Is all the struggle for civilization to be wiped out? Must we try to be animals only and live like beasts so only the strongest — and most lucky — survive? Are we so sure of landing on another planet that we can now desert our one-world and be sure of living in the far places of the universe?

The answer to such questions calls for no great knowledge of history or philosophy. We all know from personal experience that "to live and let live" is far better than to try to shove other people about with the hope that we will come out on top of the pile. Communism never inspired that ideal. It came from ancient religions, and especially from the religion attributed to Jesus of Nazareth.

It is good that young people think of a variety of ideals — rules by which to live, goals toward which to work. Lift them up to the light of truth and take a look at what will happen at the end of the road to which they lead. Consider the net results in human happiness. Is it better to yield to the impulses of the moment, to take that which may seem good for right now, even though others get hurt in the choice, and darkness will come across your path in a certain but unseen future? Ideals need to be selected with care, for when they come to maturity they are character — and if they are your ideals they will be your character.

Thrilling Days In Which To Live

It is easy to become pessimistic about our times, but it is far better to breathe the spirit of optimism.

Of course there are racketeers in labor — and in management, there are delinquent parents and young people, there are wars and rumors of wars, there are high prices for the things we need, and taxes that fret and worry us. The world with its perplexing problems is too much with us in thought and emotions.

But the sun rises every morning right on time, and often with a halo of exquisite beauty. Flowers burst wide with beauty and fragrance. Still there is seed-time and harvest. We live in magnificent houses, and travel unexcelled highways from mountains to sea. If time is a factor, we can take to the air with speed greater than sound. Berlin is a household word; Tibetans have moved into our affections; Africa is no longer a land from which to secure diamonds or to steal people who will become our slaves, but is a continent of many nations seeking human rights which may be our bulwark of defense in our struggle with Communism. The poor tenants who rented for a year and moved on to another place, the migrants who gathered the crops and traveled with the seasons, the poor people to whom we gave food and clothing at Thanksgiving and Christmas, the Negroes who have worked in our fields and homes neither as slaves nor as equals, the drunkards who are now known by the much nicer term of alcoholics — this motley mass of people we have known slightly have moved right into the front yard of our thinking. And our consciences are disturbed. Why do they have to be there? Why didn't they stay where they belonged, and leave us alone? We would have been much more pleased. But here they are, our neighbors, near and far. We cannot wish them away.

That is why living in our day is so exciting. We do not know what to do about a dozen problems, each of which is demanding solution first. Some of us would like to journey to some beautiful Shangri La where we can enjoy all the good things earth has to offer without feeling any responsibility for others. Some would be content to have a cabin in a big forest where human travelers never go. But neither is possible. We do, and we must, live in God's good earth, and close to the people who are his handiwork. Some of them may be ignorant, dirty, and sinful. That points the path of our activities. We are to instruct, to clean, to inspire, and to bring the redeeming love of God into the teeming mass of human beings with a personal demonstration of what love has done for us.

Yes, it is a thrilling time to live. It is no marvel that the minister in Norfolk who has just passed his 85th birthday has no desire to sit by the side of the road and see the race of men go by, or that the former president of the United States is unwilling to be laid on the shelf. They feel the throbbing heartbeat of moving humanity, and want to share in the transformation of our world that will make it an even better place in which to live.

So will all of us when we forget our provincialism, previous customs and littleness and fling ourselves into the effort to make all human relations as beautiful as a sunrise in May.

This Interested Me

Emily C. Lester

I was interested when I heard about the first Fellowship Tour of our church women to Europe in 1956. I was more interested when Marna Sherrill from our new Warwick church went, and when (at the Women's Convention in 1957) I heard her report her thrilling experiences.

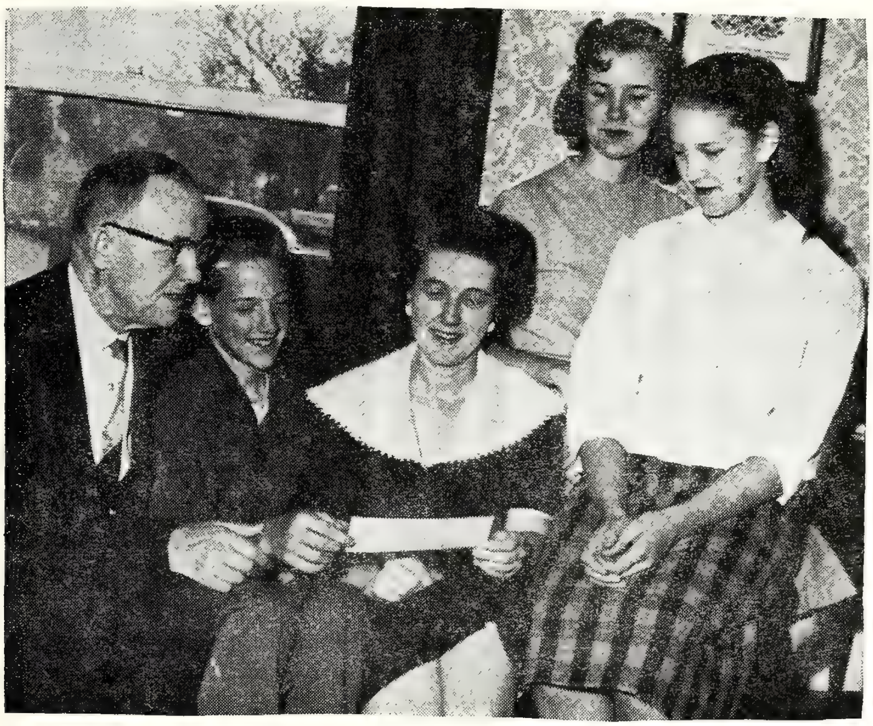
When the Fellowship Tour for 1959 was announced, I was interested and hoped that some Southern Convention woman with enough money for travel would be one of the 25 from our denomination to go.

Then a most interesting question came to me from our Conference Women's Fellowship presidents: Could I go if the women of the Southern Convention gave the money? (They did not want to try to raise the wherewithal if home or school ties would prevent my accepting it.)

Now travel always interests me. I never envy anyone clothes, or a new car, or a beautiful home — but travel, well that's different! Our family has done a lot of traveling in this country — our "vacations" have usually been spent in going to denominational meetings and visiting as many of our churches as possible en route. When this opportunity came to me, my family was enthusiastic about my going and a fine teacher agreed to teach my school if the trip materialized.

The climax came at the recent Women's Fellowship meeting in Greensboro when Jessie Strader, treasurer, presented me with a check for $1,000 for the six-week (September 21 - November 3) trip. If I am one of the lucky 25 approved by the National Women's Fellowship's tour committee, I will have the opportunity to visit our church people in England, Scotland, and Wales, in addition to visiting the headquarters of the World Council of Churches, refugee camps, and Le Chambon, Protestant fellowship center in France.

For all who shared in this "over and above" gift to make it possible for me to be your representative on this Fellowship Tour, I am deeply grateful. Whether I am chosen to go or not, your generosity and appreciation for services rendered will never be forgotten.



A FAMILY AND A CHECK

An Asheboro home was all agog when "mama" received a check for $1,000 from the Women's Fellowship of the Southern Convention for participation in the denomination's Fellowship Tour to Europe next fall.

Rev. F. C. Lester, Harry (13 and in the eighth grade), Mrs. Lester, Elizabeth (17 and a high school senior) and Dorothy (14 and a freshman) were "caught" by Barron Mills, editor of The Randolph Guide, as they gazed at the piece of paper which will mean the fulfillment of a dream for one member of the family.

About ◦ ◦ ◦

THE GREAT SEAL OF THE UNITED STATES

A man may be a confirmed atheist, and be completely out of harmony with the principles and ideals of the United States, but when he possesses a one-dollar bill he bears witness against his unbelief and contradicts by association his unfaithfulness to his country.

This witness and contradiction are a part of the Great Seal of the United States and as shown on the one-dollar bill. On one side the seal is an unfinished pyramid of 13 layers. This is to show that the United States would continue to grow and improve. The year 1776 (year the seal was designed) is lettered in Roman numerals on the bottom layer. The eye in the triangular glory or burst of light, surmounting the pyramid, symbolizes an all-seeing Deity, while the pyramid itself symbolizes strength.

The designer of the seal, Will Barton, was a believer in God and that the young nation would approve his Latin motto **Annuit Coeptis,** adapted from Vergil's (also spelled Virgil) "Aenid" and translated "He (God) has favored our undertaking." The motto below the base of the pyramid is **Novus Ordo Seclorum,** adapted from Vergil's "Ecologues" and translated as "A new order of the ages."

On the other side of the seal are 13 stars, 13 stripes, 13 clouds in the glory, and 13 letters in the motto **E Pluribus Unum,** meaning one out of many. There are also 13 arrows in the eagle's left claws, and 13 leaves and 13 berries on the olive branch in the eagle's right claws. The arrows represent war and the olive branch represents peace. The eagle looks in the direction of peace, a direction in which the United States looks. The nine feathers in the eagle's tail symbolize the judiciary — the nine justices of the Supreme Court.

The purchasing value of the dollar bill fluctuates according to economic conditions, but the spiritual and patriotic values it symbolizes always have 100 per cent value.

C. B. Riddle

The Circuit Rider Is Coming Our Way

A lady "Circuit Rider on Wheels" the Rev. Miss Lelia W. Anderson, Congregational Christian minister, educator, and home missionary, is making her second circuit of the United States, visiting local churches. Miss Anderson will be in the Southern Convention from May 20 through June 2 (See schedule of visits below).

Traveling under the auspices of the Division of Christian Education of the Board of Home Missions of the Congregational Christian Churches, Miss Anderson is making her transcontinental trip in a specially equipped station wagon named the "Pilgrim Circuit Rider." The Rider has a built-in office, display and storage cases, audio-visual equipment which can be used in the car, church school literature, books, mission material, leaflets and pamphlets for distribution. Peter Piper, a blue-gray talking parakeet accompanies Miss Anderson.

In the early days of America, ministers called circuit riders went from place to place across the country, holding religious services, starting churches, and encouraging already established churches. They walked, rode horseback, or went in buggies or wagons. Their equipment was a Bible and possibly a hymn book.

Miss Anderson likewise travels from place to place, from church to church, visiting for the most part established churches. But she has the finest equipment that the modern world can provide. Thus she brings to people both materials to see and handle and the challenge and inspiration which comes from knowing what others are doing.

Miss Anderson's circuit is larger than that of the early circuit rider. It is the whole United States. Her first circuit of 73,000 miles across 38 states took from August 1953 to July 1956. The second circuit, begun in the fall of 1956, will take from four to six years.

Through the printed word, pictures, audio-visual resources, and the story of how others are solving their problems, Miss Anderson helps churches in whatever part of their work they need and desire aid. And she brings to them greetings and concern of other churches across the nation. Because she took a trip around the world before beginning her first circuit, Miss Anderson is able to tell the story of the world-wide church.

Miss Lelia W. Anderson

Miss Lelia Anderson was born and brought up on a farm near LaMoille, Illinois. She received the Bachelor of Arts degree from Monmouth (Ill.) College and the Master of Arts and the Bachelor of Divinity from the Divinity School of the University of Chicago. She has had five years of public school teaching and eight years in a church junior college in the Ozarks of Missouri. For six years she was Christian education director for the Congregational Christian Conference of South Dakota. Since 1946 she has been a field representative for the Division of Christian Education of the Congregational Christian Board of Home Missions.

An article on Miss Anderson's work was a special feature in the June 1956 issue of **Christian Herald** and a picture of her car was in the winter 1957 issue of **Home and Highway**. Miss Anderson received much acclaim from her appearance on Arlene Francis' Home Show on NBC Television January 16, 1957. Her car with its big sign "Pilgrim Circuit Rider" is becoming a familiar sight across the nation.

SCHEDULE

The schedule for the Circuit Rider is as follows:

May 20—Winchester and Timber Ridge — Contact Rev. R. A. Whitten.

May 21—Newport — Contact Rev. R. L. Clapp.

May 22—Bethel and Mt. Olivet — Contact Rev. S. E. Madren.

May 23-24 — Bayside — Contact Rev. Julius Rice.

May 25—Travel to Elon College.

May 26—Fayetteville — Contact Rev. G. T. High.

May 27—Liberty — Contact Rev. Lowell Smoot.

May 28—Wake Chapel — Contact Rev. Earl Farrell.

May 29—Sanford and Shallow Well — Contact Rev. D. W. Shepherd.

May 30-31—Albemarle — Contact Rev. Collie Seymour.

June 1—Asheboro and Randleman — Contact Rev. Robert Bennett.

June 2—Liberty, Pleasant Hill, Ramseur — Contact Rev. Robert Bennett.

There will be further notice in **The Sun**, but it would be well to get in touch with the nearest contact person listed above in order to take full advantage of the opportunity to utilize Miss Anderson's fine services.

Enlistment Workshops Announced

Melvin Dollar

Our next workshops will be held soon. The time and place for each one is listed below. I hope that by this time you have your general chairman and the chairmen of your three committees selected, and that they will be at our next workshop. It would also be good to have as many members of these committees attend as possible. If you have not yet set up your work for the program we want you at the next workshop anyway. Please don't let this keep you from attending. I assure you that our next workshop will not be as lengthy, yet it will be no less important.

If at any time you are in need of materials, information or assistance, your area director will be happy to help you. Please feel free to call on him.

Date	Place	Area Director
Monday, May 18 — 6:45 —	Suffolk Christian Church	Carl Dollar
Tuesday, May 19 — 7:30 —	Bethlehem Church (Valley)	Rosser Lee Clapp
Wednesday, May 20 — 7:30 —	Beverly Hills, Burlington	Kenneth Register
Thursday, May 21 — 7:30 —	Asheboro	Clyde Fields
Friday, May 22 — 7:30 —	Wake Chapel	Bill Scott, Jr.

Christian Unity — Fruit Of The Spirit

Samuel McCrea Cavert

In thinking of Pentecost we naturally turn to the Book of the Acts (Chapter 2) where we read of the movement of the Spirit that led to the emergence of the Christian Church. But we shall appreciate its significance more fully if we first turn to the story of Babel (Genesis 11:1-9) as a picture of the human condition that the Spirit at Pentecost overcomes.

BABEL

The account of the tower of Babel is a fascinating illustration of the way in which a symbolic story can communicate ultimate truth more deeply than a literal record of fact. It has to do with man's proud assumption that he can, without any reference to God and his will, build a civilization that shall "reach to heaven." It drives home the point that all such self-assertive and self-centered efforts end at last in chaos. They result not in the longed-for welfare and peace of society but in discord and confusion.

We usually refer to the Biblical story only in terms of "the tower" of Babel but the narrative in Genesis speaks of men as building "a city and a tower." The "city" is a symbol of men in their associated life, as the "tower" is a symbol of their vaulting ambition. The Babel of the story was the primitive parallel of our modern metropolis with its skyscrapers. The word "Babel," of course, by a play on words, suggests Babylon, the proud capital of the ancient world, the city of which Nebuchadnezzar said, "Is not this great Babylon, which I have built by my mighty power and for the glory of my majesty?" (Daniel 4:30) Like the vain-glorious monarch of Babylon, the people who set out to build "the city and the tower" of Babel said, "Let us make a name for ourselves!"

The old story is one that has clear relevance for any secularistic age, most of all for a nuclear age which has reached such a zenith of power that the self-assertiveness of man can completely destroy his civilization. In Babel man was putting himself in the place of God. He was set on achieving an imposing culture without a recognition of any power or purpose higher than his own. But thus estranged from God, man soon found himself estranged also from his fellowman. His proud effort ended in chaos. Under the judgment of God "Babel" became a "babble." Instead of a great social achievement there was such division and strife that people could "not understand one another's speech" and they were "scattered abroad over the face of all the earth."

PENTECOST

Over against this Babel which comes from man's ignoring God and rebelling against his will stands the reality of Pentecost. Pentecost affirms that there is a Holy Spirit in the world which can overcome man's self-centeredness and his consequent estrangement from both God and his fellows.

The Spirit at Pentecost brings into being a new kind of community, a **koinonia** (to use the new New Testament word) which is centered around the mission of the living Christ. This community, the Church, is not something merely of man's devising, like Babel, but is a way of fulfilling the will of God.

Whatever else happened at Pentecost, the permanent result was the emergence of the Christian Church as a distinctive fellowship. Of this the New Testament as a whole is evidence. This **koinonia** meant a depth and quality of experience which the English translation "fellowship" only partially and faintly conveys. What we call Christian fellowship today is often hardly more than the sociability of those who sing "the more we get together the happier we'll be" or who enjoy a chummy atmosphere in a service of worship or at a church supper.

Koinonia in the New Testament, however, is the experience of those who know themselves bound together not by their own gregarious impulses but by their common relation to Christ. As Dietrich Bonhoeffer, the young German martyr of the last war put it, our community with each other as Christians "consists solely in what Christ has done for both of us."

This means that the fellowship which the Spirit creates may be a fellowship with people with whom, on the level of merely human preferences, we might prefer not to have any fellowship at all. It is only as we find, in our common relation to Christ, a oneness so deep that the natural differences of culture, class, sect, race, and nation no longer divide us into exclusive and self-sufficient, or even conflicting, groups that we learn the unifying work of the Holy Spirit and the full meaning of the New Testament **koinonia.**

So Pentecost marks not only the beginning of the Church as an organized society but also the recognition of its unity. Since there is only one Lord, from whom the Spirit comes, there is only one Body of Christ's people. What this means in practice may be only dimly perceived. How to express it adequately we may not yet know. But that there is a basic oneness of the Christian community is a reality which Pentecost never allows us to forget.

INVITATION

I am the Library

Stout walls have I without and many
oaken shelves within

But

I am neither walls nor shelves; nor even
the books that stand in rows nor the
print that smiles from open pages. Value
me not for these, for they are but the
trappings — the house in which I live —
and the clothes I wear — but come to me
for what I am. THE WISDOM OF THE WORLD—
captured and arranged for you; brave
deeds performed before your very eyes; the
music of tuneful words; hours of laughter—
and moments close to tears; the glitter
of Arctic ice — and the blaze of desert sun;
the spirit of discovery and the thrill of
invention.

I Am An Open Door

Enter!

Waverly District Women Meet

Mrs. Marshall Brittle, Secretary

The Waverly District Women's Fellowship met March 10, 1959, in the Waverly Christian Church with Mrs. Franklin White, superintendent, presiding. Mrs. Walter Seeley of the Wakefield Women's Fellowship conducted a very inspiring worship service using the theme "What Doth the Lord Require?" There were three ministers and wives present.

Mrs. Bob Clark of Waverly rendered special music with Miss Cox at the organ. Mrs. Ray Gordon, president of the Eastern Virginia Women's Fellowship, introduced the speaker, Miss Lucille Frost, associate secretary of the National Fellowship of Congregational Christian Women, who talked on "What Doth the Lord Require?"

Mrs. Edward Bresko of Bethlehem church received the offering.

The afternoon discussion led by Miss Frost gave informative information on "Program Building." She told how and where materials could be secured and how to use the materials we already have. It is her hope that all the local fellowships will use the materials published by the Congregational Christian denomination.

Mrs. Garland Spratley urged all the women to attend the School of Missions to be held June 16-19 at Elon College.

Officers for the coming year were elected: Mrs. Franklin White, Waverly, superintendent; Mrs. Frederick Huber, Dendron, assistant superintendent; Mrs. Marshall Brittle, Wakefield, secretary.

Mrs. J. Everette Neese of Richmond gave the closing meditation and prayer.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA
THE RHODESIA MISSION

May

17—**Dr. and Mrs. Kirk Stetson** are at Mt. Silinda where he has charge of Pierce Memorial Hospital — the only one in 25 miles. He was a missionary teacher in Turkey for two years but in 1948 returned to U. S. to study to become a medical missionary. His wife is graduate of Rochester School of Practical Nursing.

18—**Louise Torrence** has been in Rhodesia since 1927. She teaches at Mt. Silinda Institute. Her field is "domestic science" but she has taught many subjects, been "mother" to girls in boarding school and directs practice teaching.

19—**Mr. and Mrs. William Webb** have been at Mt. Silinda Institute since 1944. He is in charge of teacher-training course, and does church and Scout work. She is a nurse and is district commissioner for African Guides (like Girl Scouts). They met in Lebanon, where both were missionaries, and were married there; then were in China 5 years.

20—**Lester Weiner** teaches Latin, hygiene, general science at Chikore Secondary School, which was opened in 1955 and now has enrollment of 120. Only 64 out of 2,000 applicants could be accepted for freshman class of 1959. A graduate of Elmhurst, he plans to enter divinity school after his 3-year term in Africa.

21—**Helen Dizney** retired last September after 38 years of devoted service as a nurse in China and Rhodesia. 1920-34 she was nurse in Taiku, Shansi; 1934-42 in Williams-Porter Hospital, Tehsien, Shantung; she was repatriated on the **Gripsholm**, after being held by the Japanese; did home missionary work in Maine; returned to China in 1947, but Communists forced her to leave in 1950; 1951 she went to Rhodesia where she made a great contribution until she retired in 1957; served as campus nurse at Yankton College until retirement last fall.

THE SOUTH AFRICA MISSION

Started in 1835 to evangelize a primitive, frequently wild and barbarous people, the South Africa Mission has kept pace with the times and today bears Christian witness in the midst of great metropolitan areas as well as on highly modern farms and in still primitive tribal areas.

22—**Mss Mary Beals** taught at Inanda Seminary 1938-42; spent war years in this country; returned to Africa in 1946 and is headmistress of high school department of Inanda Seminary, and teacher of English and history.

23—**Rev. and Mrs. Robert Bergfalk** reached Africa last year and are studying language before becoming evangelistic missionaries. Both have studied at Union Seminary, New York.

We Would Have Written, But—

Rev. & Mrs. Lawrence W. Henderson
Lobito, Angola, Africa

April is not the month for serious resolves; in fact, its fame is quite the opposite. Yet, I'm moved to make this April resolution: from now until the end of the year I will write brief letters monthly. When we only send a letter or two a year the subjects pile up so that I can't climb over them to get to pen and paper. For example, at this moment I don't know whether to tell about:

the two new pastors we hope to welcome this year to relieve the leadership shortage about which we wrote, or

the Easter play which the Portuguese ladies presented four times to large crowds, or

the medical and public health program we have embarked upon this year, or

the heat which is the most intense during our ten years in Lobito, or

Pastor Jesse Chipenda's recovery and his work this year for the Church of Christ in Angola, or

the new missionary, Whitney Dalrymple, who is living with us and studyng Umbundu, or

the new government requirements for teachers which threaten our school work, or

the imprisonment of several leaders of the Protestant Church in Luanda, the capital of Angola, or

Nancy and Kathie's French lessons with a rough Padre at a local Portuguese high school, or

the low standard of home and family life among both Portuguese and Africans, or

So the subjects for a letter come tumblng in when we don't write for several months. Therefore the current resolve to write short letters more frequently.

Please forgive us if we haven't answered your personal letter yet. It's right here on the pile and perhaps our present spirit of resolve will help us diminish this pile also.

Our Last Letter From Portugal

Rev. and Mrs. William P. Tolley

With this letter the Tolleys bring much good news. So many things have happened recently that we hardly know where to begin — but first things first.

On February 16 Luis Miguel Tolley arrived to make our family richer by another son. The baby weighed a healthy eight pounds and has continued to progress.

Just one month later we received the very welcome news that our long-awaited visa to enter Angola had finally arrived. Arrangements were made quickly and we have reservations to fly from Lisbon to Nova Lisboa, Angola, on April 6. After having waited so long it seems hard to believe the date is actually set for our departure. Of course we had to make one final trip to Spain in order to receive the visa at the Portuguese Consulate there.

Fortunately we have very little packing left to do. Perhaps we sensed that our wait was nearing an end. At any rate, we recently sent on to Angola with other missionaries going by ship all but the very barest necessities.

Bill has been involved with complicated procedures of getting his "Billete de Identidade," (identification card) and his Portuguese driving license. Recent weeks have found him doing a great deal of preaching. He had another service at a Portuguese church, has preached several times at a Scottish Presbyterian church whose minister recently died, and was asked to lead an early morning service on the beach Easter Sunday. He has continued to enjoy the classes in religion he teaches at a nearby English school.

Our David is getting to be a big boy. Just this morning he surprised us all by climbing over a huge gate in the back of the yard, passing by the highway at the front of the house and knocking on the front door. He will celebrate his second birthday on April 8, the day after our arrival in Angola. David understands and speaks more Portguese than English at present. It will be interesting to see how quickly he learns Umbundu. But the chances are that he will be speaking it fluently while we are still struggling with simple phrases!

For all our eagerness to be in Angola, we feel we will miss Portugal and especially our pretty little village of Galamares. Our months here have brought us many friends and acquaintances whom we shall not soon forget. This is a lovely time of year. Spring arrived this week with clear, beautiful days ,warmer air, and trees bursting into bloom. Our own yard has never been without flowers since we arrived (we had roses in January!) but now the calla lilies, roses and countless other blossoms are becoming more profuse each day.

We will send you another letter just as soon as we are settled, giving our first impressions of Angola and telling more about our work there. Our address for the coming year of language study is: Missao do Dondi, C. P. 28, Bela Vista, Angola, Portuguese West Africa.

FELLOWSHIP TOUR

Additional gifts to the Fellowship Tour Fund received by the North Carolina Women's Fellowship since the last report are:

Elon College	$23.00
Flint Hill (M)	5.00
Hanks Chapel	10.00
Haw River (Artelia Poole Circle)	5.00
Liberty (Circle 1)	5.00
Providence	25.00
Reidsville	10.00
Shallow Well Ladies Aid	10.00
	$93.00

Susie D. Allen, Treasurer

A Project For Children And Youth

Lois Sundeen

Ten thousand canning jars to be filled during the summer and fall months in the villages of northern Greece — that is the goal of the village social workers who cooperate with our Congregational Christian Service Committee. Recent reports from Greece indicate that the program of the Service Committee has now developed from one of direct relief to a training for a better way of life. The program in northern Greece, moreover, is almost entirely carried out by the Greek people. Devoted Greek agriculturalists and social workers visit villages where they demonstrate to the people that community cooperation can bring a better life for one and all. Typical of the "better ways" that the people are hearing about is the canning program.

Armed with pressure cookers and other equipment the home economist and/or trained social worker goes to a village and shows that it is possible to put three pounds of fresh pork in a wide mouth jar and six months later sit down with your whole family to a delicious pork dinner. Enough housewives of families who regularly have gone meatless for several months have seen this and other miraculous demonstrations of food preservation and are eager to try it for themselves. Unfortunately these families are very often unable to pay the high price of canning jars — a very expensive item on the Greek market.

Church schools (and other church friends) in this country who would like to help provide canning jars are urged to do so through CARE. A contribution of $10 sent to the Congregational Christian Service Committee, 110 East 29th Street, New York 16, New York, and designated "CARE canning jars for Greece" will provide some family with 24 glass containers, to be used over and over again. Our Greek rural social worker friends have the know-how, the Greek housewife has the desire to feed her family more adequately. The missing ingredient is the canning jar. Won't you help?

* * * *

This project was suggested by the Missionary Education Committee of the Division of Christian Education. Church schools using Pilgrim Series materials will find mssionary suggestons in their regular curriculum courses. This project is planned for our church schools using closely graded, elective or other materials, or for church schools and other church groups desiring additional giving suggestions.

A DOLLAR BILL

An Illinois business man is said to have pinned a note to a dollar bill and requested everyone to write on it how it was used, and to return it to him at the end of two weeks. This is the story.

It was spent 5 times for salary, 5 for tobacco, 5 for cigarettes, 3 for candy, 3 for meals, 2 for clothes, 2 for laundry, 1 for auto parts, 1 for groceries, 1 for laundry, and 1 for toothpaste.

Not once did this dollar get to church. And there are millions with similar experience. Give your dollars a chance at religion.

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Martha R. Whitten

What Will I Do With My Life?

Martha Rose Whitten

Graduation time is almost here. For some of us it is a crossroad in our path of life. For others it is just the end of another school year. But whether we are in junior high, senior high, or college, our minds invariably turn to ponder the question: "What will I do with my life?"

Probably the biggest decision in any person's life is this very one. A life is given to each of us, talents are ours to develop, and opportunities are afforded in many directions. Youth is the time we must find an answer and set a goal for our lives.

God has truly blessed us! By giving us a free country, schools, and colleges, he has given us everything we need but the final choice. He has left that with us. We must make that decision.

Most young people are anxious to do the right with their lives. Junior High's perhaps want to know what courses to take in high school. Senior High's need to know about colleges and occupations or professions. They want to find an answer. The future is a clear path ahead, a new realm to discover, with new fields to be explored.

The church is one of the major places where youth look for an answer. And the church needs to help its youth see that a Christian vocation is the only one and that a Christian vocation can be followed in all walks of life. It needs to teach even more the growing importance of the acceptance of God's will in each of our lives.

There are many ways for this to be done. Today there is much printed material available. This can be used to much advantage. Always adults are willing to talk with young people about life work. It's a good idea sometimes for a group of P. F.'ers to get together and voice their opinions about the importance of a choice concerning a life-time. Ministers are ready to give a helping hand to undecided youth. Prepared programs are included in the Youth Fellowship Series which is used by most of our P. F.'s. Material is at our fingertips.

A DEVOTIONAL MOMENT

LITTLE WHITE LIE

Nancy Rountree

Would not we feel much better now if we had not repeated that magnified, ugly, unfair tale we told a little while back? It was not true anyway, as we know now. Probably we are hurt more than the one we gossiped about.

Since we know the cause and harm of gossip, now is the time to make the third step, which is a cure. Through God's help this is simple if we remember the words of James 3:1-12.

* * *

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better
If folks we meet would say,
"I know something good about you!"
And then treat us that way?

Wouldn't it be fine and dandy,
If each handclasp warm and true
Carried with it this assurance,
"I know something good about you!"

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be fine to practice
That fine way of thinking, too?
You know something good about me!
I know something good about you!

—Author unknown

Each group should prepare a good program on this topic. Interest needs to be stirred up about full-time Christian service. Even our Southern Convention churches and missions have vacancies to be filled by equipped young persons. This thing of acceptance of God's will needs to be stressed. P. F.'ers must not drift; they must set a goal and try to reach it.

This type program is a job of the Faith Commission. Faith Commission Chairmen, get busy now. Prepare a program and plan it well. Let's see that all our members realize what their lives could mean for our Master if given in service for Him.

Autobiography

MARTHA ROSE WHITTEN

My name is Martha Rose Whitten. I was born July 28, 1941. My parents are Rev. and Mrs. R. A. Whitten. My father is the pastor of the First Congregational Christian Church in Winchester. This June I hope to graduate from Handley High School, and am planning to enter college next fall. In P. F. I have served in many different capacities. At the present time I am chairman of the Fellowship Commission. For the past two years I have led songs at Powell's Fort Camp. I am co-organist for my church, teach the kindergarten class on Sunday, and direct the junior choir. At school, I am a member of the Glee Club, Dramatics Club, Student Government, secretary of the Senior Class, and in the senior play. I am not sure of my plans concerning a major in college; I am, however, interested in psychology, chemistry, and music. At high school I took both the academic language and science courses. For two years I have been a member of the Boosters Club. I serve as a reporter for the **Junior Evening Star.**

Greensboro Rally

About one hundred fifty to two hundred young people along with a few adults turned out for the rally in Greensboro on April 12. The trip getting there was a little wet but when everyone got inside I think they felt it was worth getting their feet a little damp. As people began to arrive they started playing a game called "Name Bingo" to get acquainted followed by group singing. Then they divided into two groups.

The junior highs, under the leadership of Bob Knowles, saw a film strip entitled "Do You Dig Friendship?". The film is about a boy who has trouble making friends and can't understand why everyone else has friends and he doesn't. It shows him how to make and keep friends — the right kind of friends, that is.

The senior highs were very privileged to see a play given by the very talented Greensboro PF called "The Accusers". It taught a very good lesson in forgiveness. A very popular boy in school has taken another boy's car and wrecked it, hurting the girl that was with him. This boy was on the student council so it involved the whole school. The entire student body had turned against him, not to mention the boy whose car he had wrecked. This presented a situation where it was hard to forgive since the boy had set a bad example that made the school look bad. Things like this happen to everyone but usually on a smaller scale, so the play made everyone in the room stop and think about forgiving on a large scale rather than forgiving for little things. Big things need to be forgiven too. Congratulations, Greensboro, for a job well done!

After the filmstrip and the play, everyone went into the sanctuary to hear a wonderful talk by Dickie Apperson about his work camping experiences in Vermont.

When everyone had eaten dinner and had a chance to talk and make new friends, Bob Knowles showed a filmstrip about Moonelon which was made from slides taken at camp last summer. (This may also be borrowed from the Southern Convention by writing to Miss Ruth Dunn.)

For the closing worship service Larry Smith spoke about his caravaning experiences last summer. After hearing this talk in addition to Dickie Apperson's presentation, everyone was about ready to pack up and either go caravaning or work-camping. But these things would have to wait until summer so everyone decided to go home for the time being anyway. A perfect afternoon was ended by a friendship circle after which everyone again ventured into the rain but this time with the satisfaction of having new friends and a greater understanding of what it means to be a Christian young person.

Busy As Bees

The three Pilgrim Fellowship groups of the Christian Temple in Norfolk, Virginia, have been very active during the past few weeks.

Our youngest group, P. F. No. III, recently sent boxes of clothing and games to the Sioux Indian Mission in the line of friendly service. The group has been selling delicious candies in order to pay for various projects in their Sunday school department. They also sent $2.00 to the World Literacy and Christian Literature Fund to purchase 24 books to be used in the Near East.

The middle group, P. F. No. II, usually has some outside activities of interest occurring most of the time. Since January they have been taking orders for the sale of greeting cards, stationery, etc., to help pay for their apportionment to the Eastern Virginia Conference. Part of the profit from these sales will be given to the Indian Missions. In February the P. F. No. II, had a Sweetheart Prom, and invited as their guests P. F. No. I, (Sr. High). The highlight of this festival was the crowning of the King, Miles Vipond, and the Queen, Sue Dennis.

Most of the parents made all kinds of goodies. In the center of the table was a double-heart cake, on which the first names of the King and Queen were written. A few weeks ago this group went bowling. Even though it was the first time for many of the young people, they did quite well. On April 18, P. F. No. II gave a surprise going away party for two members, Mary Beth, and Dee Lampe. The U.S. Navy has transferred their fathers to Florida.

The oldest group, P. F. No. I, is planning their annual musical, Springtime Capers of 1959, for sometime in May. This group has produced this show for the past few years and it has been enjoyed by all. All three groups have been enjoying the hospitality of the parents the first Sunday night in each month. At this time one of the parents in each group entertains the particular group in which their child is interested, either at home, or in the event the group happens to be too large for the parents' home, she will be the hostess at the church.

On Easter Sunday, we participated in an interdenominational Sunrise Service, in which seven churches had a part. This service was held in City Park at 5:45 a.m. Reverend Jack Akin, our Associate Pastor, delivered the message, and Sue Dennis, from our church, read the responsive reading. Every participating church had a representative taking part in this beautiful service.

Our P. F.'s really turned out for the rally which was in Richmond. Sixteen young people and seven adults attended this rally from our church. So many of our groups have told us how much they enjoyed the rally, and how much they received out of it, and that they hope they will again have the opportunity to attend.

We feel very proud of our Pilgrim Fellowships here at the Temple as they show so much interest in everything and are always willing to do anything in their group.

Mrs. Bruce Ferguson,
Counselor of P. F. No. II.

Elon Student Is Honored

Kenneth Rogers, a rising senior at Elon College, has recently been elected to the position of president of both the Ministerial Association and Sigma Mu Sigma Fraternity. The Ministerial Association is comprised of students who plan to enter some form of full-time Christian service. Sigma Mu Sigma is a national fraternity which is affiliated with, and ascribes to, the principles of the Masonic Order. Kenneth has also been elected senior representative to the honor council for the ensuing academic year. He has an outstanding scholastic record for the past three years and has taken an active part in a number of the school's functions. Kenneth comes to us from Sanford, North Carolina, and is a Presbyterian ministerial student under the care of Orange Presbytery. We at Elon are indeed grateful to have such a stately young man carry out the duties of president of these two important offices.

Sahlmann Acclaimed As Master Of Piano

Clyde T. McCants, Guest Critic

ANNOUNCEMENT

There are many interesting and rewarding programs on Elon College campus during each academic year. We are publishing this review of the piano recital of Professor Fred Sahlmann which included three compositions by Professor Patrick Johnson of the Elon College faculty.

J. E. Danieley

* * *

Last night, May 5, Fred Sahlmann, pianist of the Elon College music department, was presented in recital in Whitley Auditorium. The art of the pianist is a complex one in which a vast catalogue of frequently difficult technical devices is only part of the performer's great concern; for these devices must be at the constant service of the artistic mind, which not only shapes the work of the composer into a unified whole (a musical composition being only fragmentary without a performer to serve as the audience-creator mediator) but also brings out of the work that basic expression of the composer, tempered with the artist's own intelligence and perception. Mr. Sahlmann's recital was proof that this is an area which he understands and has mastered, and last night he demonstrated in the brief span of two hours the full range of versatility and depth available to the mature pianist.

Mr. Sahlmann chose an exacting and difficult program, opening with a performance of Bach's Italian Concerto which was clear, crisp, and displayed an admirable sense of line and balance. As the recital progressed there were other, and numerous, examples of Mr. Sahlmann's art. Mendelssohn's Variations Serieuses sounded in this excellent performance like a much less superficial work than it actually is — a fine example of the performer's triumphing in spite of his material. And this was accomplished even though the Mendelssohn Variations followed an intensely exciting and dramatic performance of Beethoven's Sonata in E major, Op. 109, one of the outstanding works of the piano repertoire, and one which suits Mr. Sahlmann's talents to perfection. This is great music, and Mr. Sahlmann played it with perception and brilliance.

The second half of the recital opened with Granada's Spanish Dances, Op. 5, played with the proper spirit of abandon appropriate to this suite, which should, and did, sound spontaneous, just as if the dances came at once to the pianist. Three short piano pieces composed by Pat Johnson of the Elon Music faculty offered an interesting change of pace. The compositions themselves are unpretentious and delightful, and Mr. Sahlmann played them with feeling and sincere simplicity.

The closing selection was Prokofieff's Tocatta, Op. 11, performed with a superabundance of technical facility to surmount the many difficulties of this demanding work.

The large and enthusiastic audience demanded and received an encore — Scriabin's Nocturne for Left Hand, a work of unashamed romanticism, which, in this sensitive performance, was assurance that Mr. Sahlmann's art is expansive and ample to the requirements of any aspect of the vast piano literature.

The recital was rich and rewarding. Mr. Sahlmann has always performed in the past with great distinction, but the recital of last night was a triumph in every sense, an unqualified triumph.

ELON COLLEGE MINISTERIAL ASSOCIATION

New officers for the Elon College Ministerial Association have been installed. The installation service, directed by the retiring president, Rex Thomas of Sanford, North Carolina, was high-lighted by a brief address by Dr. F. E. Reynolds, Chairman of the Department of Philosophy and Religion at Elon College. The address, entitled "Consider Your Calling," brought forth several questions to be considered by both the new and retiring officers.

The question "What makes the calling to the ministry different?" was raised by Dr. Reynolds. He described the ministry as a call to opportunity for service, to self-discipline, to truth seeking, and to growth.

Kenneth Rogers of Sanford, as incoming president of the Ministerial Association, accepted the light of leadership from the retiring president in the impressive candle light service. The other new officers are Beverly Ward of Tolland, Connecticut, vice-president; Wayne Gardner of Suffolk, Virginia, treasurer; and Millie Fletcher of Glen Olden, Pennsylvania, secretary.

Third Annual Laymen's Retreat

May 15-17, 1959

In just a few days, laymen from Southern Convention churches will gather at the Moonelon Conference Center at Elon College, N. C. for a weekend of significant study, inspirational worship, and good fellowship. The occasion is the Third Annual Laymen's Retreat; and those who have participated in the two previous gatherings know that these are "strategic" retreats, enabling the participants to gather strength and insights which will help them to be more effective churchmen who are better able to carry out Christ's mission in their local churches and communities.

The Acts of the Apostles and their relevance for present day followers of Christ will be the focal point of study and discussion. A stimulating and enlightening presentation will be made by Dr. Howard S. Hardcastle (better known as "Hardy") several times during the weekend; and then laymen will have opportunities to think through and talk about the implications under the guidance of discussion leaders. Each man will receive a comprehensive Study Outline and will have the opportunity to purchase the book, **The Acts of the Apostles** by William Barclay.

Devotional moments will be led by several of the lay leaders in the morning and evening, and on Sunday morning there will be a communion service and worship focusing on the potential power in the lives of consecrated Christians. There will also be a number of opportunities for recreation and relaxation and rest; and of course, there will be the usual good meals which are part of the tradition of Moonelon.

The entire cost for six meals and two overnites will be only $6.50, including registration, plus the cost of the study book. The registration table will be set up by 5:30 p.m. on Friday with supper served at 7 p.m. If you have not already sent in your reservation, do so immediately by letter or postal card or call the Southern Convention Office, JUniper 4-3611, at Elon College. Join your friends in the forward thrust of dedicated churchmanship in the Southern Convention.

Solomon's Reign

Background Scripture: I Kings 5; 9:1-11:8.

Devotional Reading: I Kings 8:54-61

Memory Selection: **Trust in the Lord with all thy heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.** Proverbs 3:5, 6.

David was dead, and Solomon, his son, was king in his stead. He had everything. He was handsome, he had a fine mind, a noble intellect, a glad and playful spirit, a genial good humor, and a soul "anointed with the oil of gladness." At the beginning of his reign he had humility, and a deep sympathy for his people. He was devout and religious. He was a chosen vessel of the Lord in many respects. That was Solomon in his prime.

THE GOLDEN AGE OF ISRAEL

Solomon's reign was the "Golden Age of Israel." Never before had the kingdom of Israel reached such a high peak, of occupied such a high place among the nations, and never since has it done so. Tremendous treasures were at his disposal. And with this tremendous treasure, the result of heavy taxation and lavish gifts, Solomon lived in luxury, and built magnificently. Gold, ivory, precious jewels and metals were used lavishly. It is reported that "the king made silver to be in Jerusalem as stones, and cedars . . . as sycamore trees for abundance," a way of saying that expensive imported woods were as plentiful as common yellow pine.

His home was palatial. And the court he established and maintained was unbelievably luxurious. The temple which he had built was one of the most expensive and most magnificent buildings ever erected by man. Cedars were felled in far away Lebanon, somehow dragged to the coast and tied together in rafts and floated down the sea coast off Jerusalem, then dragged somehow or other up to Jerusalem, and used for building materials. Gold was used in large quantity for overlays and decorations. In design, in materials, and in finished effort it was a masterpiece, breathtaking in beauty and impressiveness.

Trade and commerce flourished. Treaties with neighboring nations were drawn up, alliances were forced, exchange of goods assumed huge proportions. And revenues from taxation increased enormously. Times were good, but the seeds of destruction had already been sown, and a day of reckoning was to come.

CLOUDS ON THE HORIZON

One seed of decay was conscripted labor. In order to build the Temple Solomon "conscripted" thousands of his subjects, and sent them to Lebanon to "get out the building materials needed for the construction of the Temple." It was almost slave labor, and the system was unpopular and the reaction to it was one of the factors in the defection of the people when they turned to Jereboam after Solomon's death.

Another seed of decay was the heavy and burdensome taxation. Not only did the king conscript men; he also conscripted money. In order to build the temple and fine houses for the king, heavy taxes were imposed on the people. There were great extremes of wealth which is not a wholesome condition.

And finally, and perhaps the most potent factor in the ultimate failure of Solomon, was his compromise with his religious faith. Originally thoroughly devoted to God, and worshipping him only, he was influenced by his pagan and heathen wives to forsake the worship of Jehovah for the worship of their "strange gods." "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." It is an old, old story of how a man allows prosperity to dull his sensitivity to the place and power of God in his life, and especially of how a woman, who goes after "strange gods" or who is not in sympathy with her husband's religion, so often brings compromise to his religious life and causes him to lose his love for and loyalty to God. And of course the thing works the other way. It can be said of many a man "his wives turned away his heart after other gods" as it was said of Solomon.

SUNDAY SCHOOL LESSON

MAY 17, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A BARGAIN OR HISTORY

The Scripture as printed in today's lesson looks like a bargain. It sounds as if God is saying "You do this for me, and I will do that for you," But it isn't that at all. God does not make bargains with any man. What God was saying was that if Solomon would walk before him in integrity of heart and uprightness it was inevitable that his kingdom would prosper. A king, or leader who behaves himself, builds a nation that behaves itself, and prospers. More than people realize, a people or a nation are molded and made by their leaders. Righteousness exalteth a nation, even the righteousness of its leaders. History tells us that.

A THREAT OR HISTORY

"But if ye turn from following me, ye or your children . . . then will I cut off Israel" I Kings 9:6-7. Here again it is not a threat from God. It is simply a statement that finds confirmation in history again and again. There is a sure retribution for sin, whether the sin be individual or national. Israel is a classic example of course. When she turned from God proving faithless in later days, she lost her glory and her power, and even her national existence. She brought ruin upon herself. When Hitler, drunk with his own power, put righteousness and integrity and God aside, and took the reins into his own godless hands, disaster followed and destruction fell. God was simply telling Solomon what would inevitably happen if he and the nation forgot their religious heritage, and disregarded their religious obligations.

Wise as he was, Solomon unwisely left his people burdened with debt, rebellious at royal oppression, and worse off than when he began, in disregard of God. The end was chaos. The nations shall be turned into hell that forget God.

Nineteen million people in the United States, or one out of every 9 persons, receive U. S. surplus through domestic relief and school lunch programs. In addition, the Government allocates commodities for foreign relief, through such agencies as CARE. Every $1 sent to the CARE Food Crusade, New York 16, N. Y., delivers a 22-lb package of these farm foods to the needy in other lands.

AT OUR CHURCH HOME FOR CHILDREN

Anticipated Improvements Make Us All Happy

John G. Truitt, Superintendent

Dear Friends:

May I take you into my confidence and tell you how glad I am that we are going to get together as church people and do something really right and fine for the Home for Children. It thrills me to contemplate having all of you thinking of this Home, and lending a hand in making it better.

It has been quite hard these ten years I have been here trying to repair these buildings, and to refurnish the broken down furniture and beds, and properly clothe and feed these children on the hand-to-mouth basis of financing.

We all are well aware of this. The churches have raised the amount which they underwrite from $15,000.00 to $20,000.00. But when we know that it costs around $80,000.00 to do the job, we are surprised that the difference of $60,000.00 is raised every year. And it has been difficult. We are ashamed of some of the facilities when our church friends come visiting and ask us why we do not repair this, or replace that. On the other hand there are those who say we spend too much, and they are followed by those who complain that we do not spend enough.

We are now so happy to think that our church public, and the general public, are getting interested and are during this year, going to do something big and fine about it. It is not more than is needed. It is not more than is right. And everyone of us will be happy to have our facilities improved and some permanent, interest-bearing funds with which to put this home on a better business basis.

Please speak the good word for this Home wherever you have the chance. Your words will lighten the load, and give our people a pride in doing a good job for their Home for Children. By your interest you help to create interest. And please pray that God's blessings may be upon this Home and these children.

REPORT FOR MAY 4, 1959
MONTHLY OFFERINGS

Amount brought forward			$18,481.56
Eastern North Carolina Conference			
Amelia	$ 21.00		
Hope Mills	2.00		
Wake Chapel	24.36	$ 47.36	
Eastern Virginia Conference			
Great Bridge	18.00		
Bethlehem (Nans.), S.S.	57.23		
Rosemont	80.00		
Oakland, S.S.	15.00		
Spring Hill, S.S.	14.46		
Windsor, S.S.	10.00	194.69	
North Carolina and Virginia Conference			
Happy Home	40.40		
Pleasant Grove	20.00		
Tryon	22.00		
Winston-Salem	40.00		
South Boston	10.00		
Burlington, Edgewood UCC	2.00	134.40	
Western North Carolina Conference			
Antioch (C), S.S.	33.26		
Asheboro	13.00		
Liberty	18.00	64.26	
Virginia Valley Conference			
Leaksville	110.00		
Newport, S.S.	34.00		
Timber Ridge, S.S.	6.53	150.53	
Total			$ 591.24
Grand Total			$19,072.80

SPECIAL OFFERINGS

Amount brought forward		$34,413.28
Circle No. 1, Woman's Fellowship, People's Church, Dover, Del. — Friendly Service Gift	$ 25.00	
Young Men's Bible Class, People's Church, Dover, Del.	50.00	
Mrs. Arthur W. Krause, Wahpeton, N. D. — In memory of her sister	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Carolina Power & Light Co. (dividend)	1.65	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
In Memory of Mrs. Fannie Warr	5.00	
Special Gifts	437.52	
Total		$ 539.17
Grand Total		$34,952.45
Total for the Week		$ 1,130.41
Total for the Year		$54,025.25

IMPORTANT CHURCH SUPPER MEETING

For Western N. C. Conference
(1) Ministers
(2) Church Secretaries
(3) S.S. Superintendents
(4) Others

The Congregational Christian Home for Children urges each church in the Western N. C. Conference to have at least 3 delegates and the pastor at an important supper meeting at **Pleasant Ridge Church, May 29, at 7:00 o'clock.**

Purpose of the meeting: To study the Campaign to be put on this September for our Home for Children; to receive a list of churches' suggested shares to be raised by the churches; to study the needs and the plans, and to learn how we may all make this campaign a success and have real joy in seeing our Home for Children be one of which we can be proud.

Notify Rev. Lynwood L. Hubbard, Rt. 1, Ramseur, N. C., how many will be present from your church in order that the ladies may know how many to expect.

Let us have one of our finest meetings of leaders in our Western N. C. Conference's churches.

Please pray that the meeting may be well attended.

Institute To Be Held At Fisk

"Fisk University's placid campus is an odd candidate for the center of the world on a sultry summer evening. . . . It is a quiet scene, and yet this is the center of the world for a moment. The question of whether the free world deserves to remain free is being measured here. . . It is an immensely refreshing experience to come here from the outside world of dense problems and disheartening slow speed in solving them, to find that the slowest problem of them all has suddenly begun to resolve, almost with breath-taking speed."

The above was one reporter's evaluation of the Race Relations Institute held annually at Fisk University in Nashville, Tennessee, under the auspices of the Race Relations Department, Board of Home Missions of the Congregational Christian Churches. The Fisk Institute deals with the crucial issues of racial and human relations in our national life. Beyond the daily events and the processes of social change there are urgent questions of decision and action. At the base of this challenge to individuals and groups lie matters of ultimate commitment to religious, human and democratic values. They are the final measures of the wisdom and justice with which we can endow leadership and action.

The Institute gives participants an opportunity to meet, hear and talk with some of the top people in the field of human relations in the country. The information we have about race and what is happening in race relations is often limited. Here is an opportunity to become well-informed and to gain some knowledge about how to deal with our local problems.

And, this doesn't have to cost you a cent. If you are a member of the United Church of Christ in North Carolina or Virginia, you may apply for full scholarship ($80.00) and transporation to Miss Dorothy E. Hampton, 1503 Benehan Street, Raleigh, N. C. If you can go for only one week, you may apply for scholarship and one way transportation.

Plan now to attend the 16th Annual Race Relations Institute, Fisk University, Nashville, Tennessee, June 29-July 11.

In Memoriam

SCARBOROUGH

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." W. G. Scarborough, a good deserving man was called to the Lord on April 23, 1959.

For the church he labored long, seeking no reward in return. A faithful member; always ready to serve whatever the cause and wheresoever the fight.

To the family a loyal and faithful husband, who lived in goodness and kindness and loved his home dearly.

To the neighbors a loving and useful friend, a servant to mankind, and a model for his fellowman to challenge.

To know him was knowing someone pure, good and kind and his memory will long be with us to be cherished for hours untold.

Our deepest sympathy to "Miss Hattie," his beloved wife, whom he loved most dearly. His happiness was fulfilled in you.

Be it resolved that a copy of these resolutions be sent to the family, a copy to *The Christian Sun*, and a copy be entered in the records of the church.

Memorial Committee
Youngsville Christian Church
Mrs. G. E. Winston
M. E. Winston
Mrs. W. C. Timberlake

Still Young At 85

S. K. Emurian whose father was a minister in Moojisoon, Asia Minor, came to the United States in 1898, graduated from Oberlin College, and became a Presbyterian minister. For the past 40 years he has served in the Suffolk-Norfolk area of Virginia. Now when 85 he refuses to retire from the ministry and gives this explanation:

I have found the fountain of youth in my personal fellowship with my risen Lord and in the ministry of his Church. From that fountain I have received highest ideals of manhood and adequate strength and wisdom to serve my fellowman. It has created in my heart real interest in the men, women, boys and girls of all races, classes and conditions. Like the old song it has made me "love everybody."

This writer remembers well association with Rev. Mr. Emurian while serving in First Church, Norfolk, and highly recommends the study of his words as quoted above from **The Ledger-Dispatch** of Saturday, May 2, 1959, by young people who may be considering the ministry as a life's work, and by parents whose children are making decisions as to their future.

F. C. L.

AN HONEST ANSWER IS NEEDED

Sunday is a good time to offer a few thoughts about our friends of the clergy.

They are very likely confronted with more headaches and serious problems from day to day than any other occupational group.

At the same time, many ministers are grossly underpaid for the assortment of duties they are expected to perform. There are, of course, exceptions to the rule, because many churches provide an adequate salary and expense account for their pastors.

Most of the ministers of today would quibble less about salary than about some of the irritations that come their way. They seldom receive the understanding they need.

A recent issue of Christian Herald provides a survey of the major concerns troubling members of the Protestant clergy. Some of them might surprise you. They include:

Providing a college education for their children.

Taking care of the disproportionately large demands made upon them by the administrative work of their churches.

The apathy of church members.

A need for better equipment and better personnel to handle the constantly growing work load.

Church unawareness of the minister's professional expense and its failure to provide adequate allowance for his professional improvement.

The cost of maintaining and operating the indispensable automobile.

Another article, in This Week magazine, calls for a move to rescue ministers from the economic limbo in which many have found themselves.

It points to current advertisements in the help wanted columns. Some of the ones cited are: "Plumber, expert small alterations, $120"; "Novelty joke salesman, start $100"; "Typist, knowledge of grammar, $80"; "Janitor, good apt. bldg., $75."

Most ministers today have completed six or seven years of college training for the position you have entrusted to them.

How much of a chance of economic survival does your pastor have? — (From the Kannapolis Daily Independent)

The Smiths, Joneses, and Johnsons are among the most common names in the United States, but the Wongs have it in China. There are only 150,000 by that name.

PENTECOST 1959

May 17, 1959

A Message from the Presidents of the World Council of Churches

Whitsunday — or Pentecost — is the festival of the Holy Spirit and the festival of the Church. For these two belong together. St. Paul states that relationship in these words:

> "For by one Spirit we were all baptized into one body, Jews or Greeks, slaves and free . . ." (I Cor. 12:13 RSV)

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body and which gathers all the baptized together into the one family of God.

The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the Churches and enables them to become a force for peace between nations and races.

Let us, therefore, rejoice in the presence of God's Holy Spirit. Let us witness anew to His all-transforming power. Let us glorify God and enjoy the fruits of His Spirit Who has come to lead us to greater fullness of life, this day and evermore.

A prayer by Archbishop William Temple:

> **O Blessed Jesu, Love and Truth of God incarnate, cleanse us from all that hinders or distorts our vision of Thee. So fill us with trust in Thee that we cease from our striving and rest in Thee. Thou Light of the world, so shine in our hearts that the rays of Thy brightness, now known to us in our separation, may be gathered into the pure radiance of Thy glory manifested through us in our unity in Thee. Thou Lamb of God, that takest away the sin of the world, wash our spirits clean from sin. By the mystery of Thy Holy Incarnation, by Thine Agony and Bloody Sweat, by Thy Cross and Passion, by Thy Glorious Resurrection and Ascension, and by the Coming of the Holy Ghost, unite us with Thyself and in Thyself one with another, that we may be one with and in Thee as Thou art one with the Father, that the world may believe that Thou art its Saviour, God blessed for ever.**

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

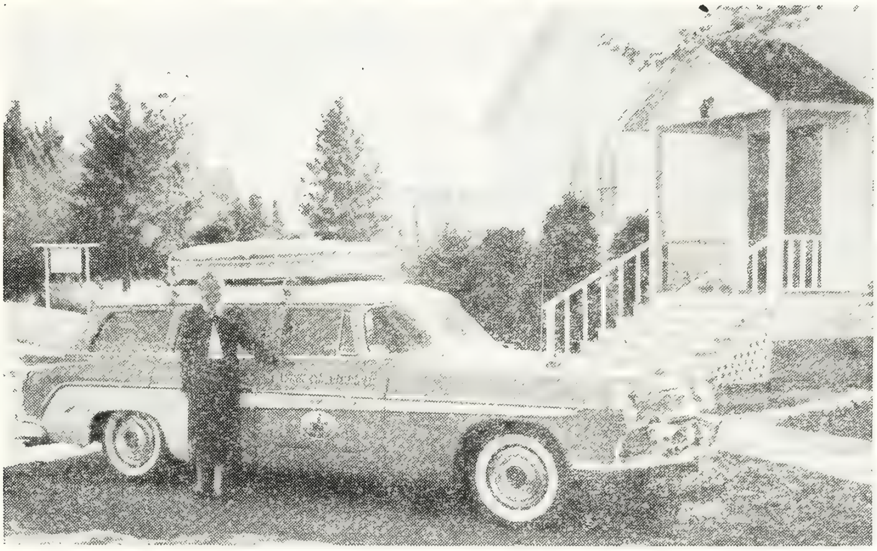
Dr. John Baillie — Edinburgh
Bishop Otto Dibelius — Berlin
Bishop S. U. Barbieri — Buenos Aires
Metropolitan Juhanon Mar Thoma — Tiruvella
Bishop Henry Knox Sherrill — Boxford, Massachusetts

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 ASHEBORO, NORTH CAROLINA, MAY 19, 1959 NUMBER 20



MODERN RELIGIOUS EDUCATION MOVES ON WHEELS

Pictured here is the interesting station wagon used by Miss Lelia W. Anderson, who is also shown, as she goes all over America with the message of Christian education. Within the wagon are the most modern instruments for interpreting the Gospel — books, pamphlets, pictures, photographs, slides, motion pictures, everything needed to make clear what Congregational Christian churches are trying to do in religious education, and how they are doing it.

Miss Anderson's first circuit across the United States meant a travel of 73,000 miles and took her into 38 states. Circuit riders of grandfather's day never had it so easy, neither did they travel so far in one round, nor use so many methods of education. The "White Pilgrim" from North Carolina did much walking and horseback riding near the area she will cover within a few days.

Tomorrow, Wednesday, she will be in Winchester, the next day at Newport, then to Bethel and Mt. Olivet. May 23 and 24 she is to be at Bayside, the next day she goes to Elon College, then day by day to Fayetteville, Liberty (Vance), Wake Chapel, Sanford and Shallow Well. May 30-31 she will be in Albemarle. June 1 is reserved for Asheboro and Randleman, and June 2 her itinerary with us concludes at Liberty, Pleasant Hill, and Ramseur.

Be sure to see and hear the woman who travels with Peter Piper, the blue-gray talking parakeet.

Here And There Among The Churches

Vacation Bible School at Eutaw Community, Fayetteville, begins June 8, and will have classes for those 4-14 on the topic "God and His World." Mrs. Dan Stout is the director.

Collection point for Virgilina clothing drive for clothes for needy was our church. Drive was sponsored by Ministerial Association, South Boston Woman's Club, and Jr. Chamber of Commerce.

Vacation Bible School at Elon will be held June 8-12 at two places: Those in grades 1 through 6 this year will meet at the Parish House; those in grades 4 through 9 will meet at Moonelon.

High Point Congregation plans to attend the Elon College Commencement May 24. They will gather at the church for roll call and offering, go to the morning service in Whitley Auditorium, eat picnic dinner at Moonelon, and visit our Home for Children in the afternoon.

Annual homecoming at Apple's Chapel, Route 1, Gibsonville, N. C., will be held next Sunday. May 19 is clean-up day for the church and church grounds and May 20 clean-up day for the cemetery in preparation for this. The trustees, with the help of others, have recently painted the educational building.

May worship services at Eutaw, Community, Fayetteville, are being broadcast over Station WFNC. Rural Life Sunday, Christian Family Sunday, and Pentecost have been emphasized. The service is being tape-recorded, so the members do not need to stay at home to see how the church group sounds over the air!

Bethel Church Men (Valley Conference) cooked and served a Family Night supper on the eve of Mother's Day, and it is said that they did a fine job. About eighty people enjoyed the occasion.

Richard (Dickie) Apperson, treasurer of the Southern Convention Pilgrim Fellowship and member of our Newport News church, **will give an organ recital** in the church sanctuary Sunday evening, May 31, at 7:30. Immediately following the recital, the choir is giving a reception in his honor in the Fellowship Hall.

Mrs. William Dept of the Eutaw church, Fayetteville, North Carolina, reviewed **Middle East Pilgrimage** for the women's fellowship April 16. She has lived three years in Turkey and three in Pakistan, returning from that country less than a year ago. She had interesting experiences to relate and beautiful souvenirs to show, according to a report from Mrs. Truett High. Mrs. Shepherd and Mrs. White were special guests.

Mrs. J. L. Foster, Sr., of Elon College, writes: I read in May 5 issue of **The Christian Sun,** the poem, **Building A Temple,** with the author unknown. That poem was written by Mrs. Maggie Groves, a Negro, widow of a preacher, who lives in her own house, 119 Garland Street, Greensboro. I gathered this information some years ago and pasted the article in my scrapbook. The article goes on to say that Mrs. Groves was formerly a school teacher in Wilmington, where she composed this poem and that she was "a poet of no small ability." Thank you, Mrs. Foster, for this interesting information.

The Intermediates of the Holy Neck Congregational Christian Church have purchased and installed a Public Address System in the church.

A mother-daughter banquet was held at Bay View, Norfolk, May 6, with 136 "packed in" and 6 turned away for lack of space! A delicious meal was served by the men and boys and an excellent program presented.

Beverly Hills, Burlington, had **record attendance** in church school May 3, with 230 present — 221 of whom were members. 276 were present for church. Rev. Kenneth Register is the pastor.

Mr. and Mrs. George J. Privratsky will be commissioned as missionaries to Turkey in their home church at Dickensen, North Dakota May 24. They have already studied Turkey for several months. He is to be manager of 50-bed Azariah Smith Memorial Hospital in Gazientep. They, with their three sons, will sail in August.

REVIVAL SERVICES PLANNED FOR LEAKSVILLE

Doris Clatterbuck, Reporter

Revival services are being planned for the Leaksville church, near Luray, Virginia, beginning May 25 and continuing through May 29. Rev. Thomas D. Sutton, pastor of the Palm Street church, Greensboro, N. C. will be the guest speaker. The visitation committee met on Monday, May 18, at 7:30 p.m. at which time plans were made to visit the homes of the community. We feel that through prayer and visiting within the homes we may make everyone aware of the need for a really true revival in this community, and in others like it all over the country.

Volume 111 Number 20

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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CLASSROOM BEAUTIFIED

The Ada Mitchell Philathea Class of the Reidsville church has recently given its classroom a face-lifting. A complete paint job, wall-to-wall carpet, and drapes, all in green, have transformed a rather drab room into a most pleasant meeting place. A very special addition is a beautiful painting of "The Last Supper" given to the class by our teacher, Mrs. Beulah Wright. It adds an inspiring and lovely focal point at the front of the room. The women of the class would be proud and happy to share the results of our efforts with any visitors.

Mrs. David W. Shepherd of Sanford, president of the N. C. Women's Fellowship, presented **Concerns of A Continent** at the Asheboro church Thursday evning, May 14. Members of the Women's Guild of the Asheboro E. and R. Church were guests for the buffet supper and the review. Presiding was Mrs. Street Morgan, president of our Asheboro Women's Fellowship and missionary education chairman for the North Carolina women.

From Apple's Chapel bulletin: "The pastor and his wife would like to express their appreciation to the two members of the church who gave and installed an automatic washing machine in the parsonage this week (May 10). It will mean a great deal to them and to the future pastors." (The present pastor is Rev. Bland Leebrick.)

Rev. and Mrs. John E. Pickens are retiring as manager and hostess at Lake Byrd Lodge, Florida Conference Center at Avon Park, Florida. They have given eleven years of "faithful and devoted service," according to Rev. Robbins Ralph, Florida Conference superintendent. Mr. and Mrs. Larry Soars will succeed the Pickens. They are charter members of our new First Church, Hollywood, and for 30 years Mr. Soars has been a Boy Scout executive.

Western N. C. Pilgrim Fellowship meets Sunday afternoon, May 31, at Seagrove church. One feature of the program will be an original skit concerning Moonelon by the Asheboro young people.

A Call To Christian Concern And Understanding

We, the elected officers of the Southern Convention, its Conferences and auxiliaries, deeply concerned about the social tensions in the realm of race relations, reaffirm our belief in:

1. The worth and dignity of every person as a child of God.

2. The responsibility of each of us to examine his conscience and to exercise his best judgment regarding social issues in the light of Christian teachings.

3. The necessity for every church fellowship to evaluate itself in terms of the leading of Christ's spirit.

4. The importance and urgency of maintaining Christian fellowship within our Convention, with our denomination, and with the world-wide Church, regardless of any differences of opinion.

This, we believe, is our obligation as we strive to be His disciples.

Signed:

Martin T. Garren, President
William T. Scott, Superintendent
F. C. Lester, Editor
A. D. Cobb, Jr., Laymen's Fellowship
Mrs. F. C. Lester, Women's Fellowship
Clarence A. Phillips, Valley Conference
George D. Alley, E. Va. Conference
Lowell A. Smoot, E. N. C. Conference
Clyde L. Fields, W. N. C. Conference
W. Walter Hall, N. C. and Va. Conference

Adopted April, 1959

UNION GROVE NEWS

Roy Coble, Jr.

Friday night, May 8, the Laymen's Fellowship and the missionary society held their regular monthly meetings at Union Grove church, Route 4, Asheboro, North Carolina.

The Pilgrim Fellowship has been working on a project for some time. Finally it has materialized in a new vacuum cleaner for the church.

In the absence of our pastor Sunday morning, May 10, Jimmy Caviness, pre-ministerial student from Pleasant Grove, brought us a very interesting and truly inspiring message for Mother's Day. We appreciate his taking our pastor's place.

Our pastor, Rev. Avery Brown, and his family are taking a much-needed vacation this week-end. We wish them a safe and enjoyable trip (May 10).

Saturday, May 16, the church observed its annual family night at the church, beginning with supper at 6:30 followed by a short service in the church.

REVEREND AND MRS. TALLEY ARE WELCOMED TO DANVILLE

Mrs. Irene Case

Third Avenue Christian Church, Danville, Virginia, considers itself fortunate in the coming of Rev. and Mrs. R. Eugene Talley to our parish.

The Talleys arrived on April 27 with two delightful surprises awaiting them: the parsonage had been newly decorated, and their pantry was well stocked with a large variety of food supplies.

The Rev. Mr. Talley preached his first sermon on Sunday, May 3, to a large congregation. This being Communion Sunday, he used as his subject "Examination Before Communion."

Saturday evening, May 9, a reception was held in the Young Peoples' Department for the Talleys, and a large representation of the membership was on hand to welcome them. Mr. and Mrs. H. E. Edwards Jr., son-in-law and daughter of Mr. and Mrs. Talley, were also present for the occasion.

In the absence of pastoral leadership for several months, the church is indebted to the visiting ministers and laymen who graciously answered the invitations to fill the pulpit.

We are looking forward to a successful future under the leadership of our new minister and his wife.

When Ministers Get Together

When ministers get together it is good to be in the midst. There is likely to be a series of fine addresses (in former days they were sermons), interesting and sometimes funny stories are sure to be heard, and fellowship flows freely from one person to another. Such a meeting was held at Moonelon last week when some sixty of our ministers in North Carolina and Virginia met for their annual convocation.

An editor of a paper like this, who also must serve a city church that is planning to move to a new location, has little time for such gatherings of the saints, who sometimes act like sinners. But it was a real delight to look-in for an evening session, and to share a very delicious evening meal furnished by the Reverend and Mrs. Guy H. Veazey. Not many of the stories sounded familiar. The addresses were helpful. And the friendship of a group like that is worthy of any mortal, and may be akin to that which St. Paul said the angels sought to discover and could not.

One thing that interested me about the group, and it may be a sort of trade secret to be withheld from laymen although this group is no different from any other known group of ministers, was that when lectures were being given, and especially when discussions were in order, ministers talked among themselves in little groups without paying much heed to what the leader was trying to "put across." A curious editor just wondered what would happen in a church served by one of these ministers if a group of laymen were to talk like that when he was conducting a service. No criticism. Just wondering.

A few advance copies of the paper this editor likes best were distributed, and it was reported that some of the fellows were "fighting" over them — they were so eager to get the paper. Now, that would be downright encouraging if it were not so perfectly obvious that there was a picture of a beautiful lady on the front page.

Readers Write

Readers have been more generous than usual recently in giving ideas to your editor. For this he is deeply grateful.

A young minister calls attention to the fact that no good reasons were given for a minister to move from one place to another. It is very true that the editorial did not deal with that phase of the problem. There are times when it is exceedingly wise from the standpoint of the minister and/or the church for such a move to be made. Whether this wisdom comes from situations being faced by church and minister, or whether it is simply the call of God, may be debated. Certainly it must be admitted, with gratitude, that God does make known his will to individuals and groups. Even so, could it not be that cantankerous members, low salaries, failure to follow leadership, lack of leadership ability for certain activities, apparent chance for promotion to greater opportunities for service, and larger income are basicly the reasoning behind the leadership of God's spirit which tells a man to move from one place to another. It is both easier and nicer to say, "God has called me to another church," than it is to say, "I am not able longer to live with you people because you do not treat me with proper respect, and I cannot live on the salary you pay." So, let's be nice — but don't forget the fundamentals.

Another reader suggests that editorials might deal with things that do not come too close to where we live. "Heaven is a good topic," he suggested. We have been advised that "everybody who talk about he'ben ain't agoin there." But it is a good thing to think about, and to hope for. We all want to go there sometime, even if not right now. But there is a bit of difficulty in writing about heaven without thinking that we ought to dwell in "heavenly places" now while here on earth. Then all these things that press on us come trooping back for consideration. The schools are still with us, thank God, even though teachers may be hard to find, courses may not really educate, and students of many colors look up into the faces of leaders wistfully while the time for their schooling rapidly disappears. Laborers and employers struggle to make contracts suitable to all concerned and find themselves divided into warring groups from which gun-fire and dynamite endanger human life. Leaders of nations decide with difficulty whether to sit at round or square tables while they talk over problems that deal with the destiny of the human family. So, here we are again, right back where we were among exploding airplanes and fall-out of strontium 90 which is said to be poisoning our bread and milk.

Keep on writing the editor, and talking to him frankly. There may still be hope that he will give you something helpful, and something you will want the other people of your churches to read. And that brings us back to the idea of subscriptions. It is almost as hard for an editor to forget subscriptions as it is for a Baptist preacher to forget baptism. But, honest Injun, if you will get ALL the people in your churches to reading this paper, we won't say anything about getting any more subscriptions — until close to the expiration date!

Home-Coming Days

We are now in the midst of home-coming and memorial days among our churches. This is a custom to be preserved, for related to it are sacred memories of places and people, ideals that have made our civilization good, friendships that stir the soul and bind people together because they love, and hope that even yet we can become the person dreamed about in childhood. Dust the ancient pictures and look again at your heritage of home, family and church. Move among the vaguely familiar and dream of the days long gone, and hope for the ages yet to be. Let the memory of those you "have lost awhile" speak to you again through the haze that dims the view of childhood and youth. Lay a wreath at the spot kept sacred because you stood there sorrowfully one day as you said good-bye to one you loved. Close your eyes and look beyond the veil that intervenes, and perchance you will glimpse life immortal, and feel the tug at your own heartstrings of the land beyond the river.

Home-coming and Memorial Day — what an occasion for all who remember!

How Far Is It?

Jesse H. Dollar

It isn't far if it is the distance from where you are to where you want to be. Distance is not measured in miles alone, but by Desires and Ambition, Love and Loyalty, Courage and Perseverence. We live in a world where distance is not measured in miles so much as in time. Sometimes it is a long way, measured in miles, but not far, measured in time. It can be the other way around also.

FOR WORKING PEOPLE

It isn't far from where you live happily to where you work under pleasant conditions. If you live where you do because you want to live there, and work where you are happy, and at a job you like, it isn't far from your house to your work. I know some people who work in the national offices of our denomination who drive forty miles, through New York and New Jersey traffic, to work every day. It takes them an hour and a half each way, but it isn't far to them because they are happy. They are happy living where they do, and they are happy with their work.

FOR YOUNG PEOPLE

Is isn't far from a high school diploma to a college education if you realize that a high school does not educate you so much as it prepares you for an education. Many high school young people think more of how to keep from doing serious work in high school than they think of taking courses that require concentration and mental discipline. Serious study in high school sharpens one's desire to learn. To take "crip" courses will cripple one's chances to get an education, because such a young person is neither mentally nor emotionally prepared for the serious study and mental discipline required to "take" a college education to advantage.

FOR THE LOYAL CHURCH MEMBER

It isn't far from where you live to the church you love. There may be other churches between where you live and the church you love, but true religion and church loyalty never demand convenience as a measure of themselves. I know a family who drove 35 miles every Sunday morning to the church they loved. They were there every Sunday, and usually before the people who lived in sight of the church. I guess it wasn't convenient for Jesus to carry the cross all the way to Calvary, but when it became a measure of his love, for us, he did it without complaining. Neither do we think of stopping at some house between our work and the home we love, just because that house is closer to our work. We have a home, and we go to it! I know a family who moved their letters to a church close by because it was too far to come to worship on Sunday morning. Yes, that same family comes within a block of the church they moved from to work six days a week. It isn't far, if you want to go with a purpose.

MRS. G. C. HOPKINS gave the best answer I ever heard when a minister in Hampton approached her and advised that she move her membership to his church because it was closer to her home. Her reply was, "Well, Mr. ----- I would have to get in my car to come to your church, so while I am in it I might as well drive to my own." That's it!

This Interested Me

Emily C. Lester

It was Christmas Day. A man was in his church for the special service. In his pocket was a check for $500 for the building fund of his church. Never before had he given any such amount. It represented much hard labor for himself and his wife, and he had a growing family whose needs were many.

As he sat in church something inside him seemed to say, "You don't have to give that money to the church. That is a big amount for one with your income to give. Nobody asked you for it, and you have not pledged it, so you do not have to give it."

And then the man said to the voice within, "What are **you** doing here in the Church on Christ's birthday?" That devil inside him retreated, he says, and he happily and joyously made his sacrificial gift to the church.

He Walked Alone, And His Silence Was Golden

Sir Winston Churchill, the glorious English monument, yesterday bid good-by to Washington.

It was his 16th departure from the United States Capital and, almost certainly, his last.

He left with a wave of his hat — but not a word — for the crowd.

It was a nice crowd that clapped when he stepped out of the limousine into the sunlight at National Airport.

His cigar, his hat and his gold-topped cane looked the same as always, and so, from a distance, did he.

* * *

Bernard Baruch, an old friend, who was to fly with him to New York, met him at the limousine door and Winnie seemed almost surprised.

"Well. . . Hello there," he said. His foot slipped just a little, as he stepped out.

His eyes were still strikingly blue, but dim, and his gait took him in a not quite straight line, but he walked alone.

His hands were waxy and the little finger of the right one was stiff in a bandage.

There were seven microphones grouped hopefully at the bottom of the ramp of the presidential plane, the Columbine, but Sir Winston, the man of the golden words had no strength to spare for them.

* * *

Up the ramp he went alone, not as old men do with a halt on each step, but steadily and purposely.

When he got to the top where everyone could see him he turned. He took his cigar from his mouth and his hat from his head and he waved and smiled his last good-by.

For his last moment in Washington he was once more the indestructible John Bull of World War II.

—The Washington Daily News

Dr. Daniel Bliss Honored By Lebanon Government

By Boardman Getsinger

Here is an interesting story of how the American Board has led in missionary activity in a country that now furnishes world leaders.

Dr. Daniel Bliss, West Newton, secretary of the American Board of Commissioners for Foreign Missions, has been awarded the Gold Medal of Merit by the Republic of Lebanon.

The medal, a high order of the Republic, was conferred upon Dr. Bliss in Beirut by Sheikh Pierre Gemayel, Lebanese Minister of Education, at the 93rd Founders' Day celebration of American University, Beirut, established by Dr. Bliss' grandfather, Dr. Daniel Bliss in 1866.

In presenting the medal on behalf of the Lebanese Republic Sheikh Gemayel said, "We wish to express our gratitude to the founder and first president of the American University, Dr. Daniel Bliss and to his son, Dr. Howard S. Bliss, second president of the university. We rejoice to see the educational tradition thus begun carried on by the founder's grandson, Dr. Daniel Bliss, former instructor and now trustee of the American University and chairman of the board of trustees of International College, a part of the university. Lebanon looks forward to many more years of useful service by both bodies."

Present at the ceremony were Dr. J. Paul Leonard, San Francisco, university president; and the Honorable Adil Ouseiran, president of the Lebanese parliament and speaker of the house, who learned English from Dr. Bliss while a student at the university.

Dr. Bliss was attending a meeting of International College trustees in Beirut to lay plans for moving the college which now shares the American University campus to a new site south of the city.

Dr. Bliss' grandfather purchased the original university site in 1866, when it was "a home for jackals and a dumping place for the offal of the city." Negotiations for sale followed Arab custom.

"We employed one of the shrewdest natives, a broker, to obtain the property," the elder Dr. Bliss wrote afterwards. "He requested us by no means to mention to a living soul that we desired to purchase the land, or that we even knew the site. Weeks passed and nothing was heard from him.

"Finally he requested me to put myself casually in the way of the owner, but in no case to speak to him or recognize him. During many months I must have passed the owner's shop scores of times or met him on the street, but never looked at him.

"One day we met on the crowded street. As usual, I looked right on; when I had passed on a few steps he said, 'Sir, Mr. Gharzuzi tells me that you wish to buy some land for your school.'

"I replied, 'Mr. Gharzuzi is a land agent and wishes a commission. Good morning, sir.' I continued my walk to the first corner and than ran to tell Mr. Gharzuzi what had happened. 'Thank God, we have got him!' he said."

The university and college have grown from a body of 16 students housed in four or five rooms to an enrollment of 3500 students with 200 Americans serving as members of the faculty and administration.

"The influence of the University on Middle Eastern countries," said Dr. Bliss, "may be judged from the fact that 29 Middle Eastern delegates to the United Nations charter conference held in San Francisco in 1945 were graduates of the American University. Charles Malik, President of the UN General Assembly is a former professor of the university."

From its beginning the university enjoyed a liberal academic atmosphere. Darwin's "Origin of the Species" was openly studied at a time when churches in America were denouncing the author as a dangerous heretic. In order to attract Moslem students the university declined direct missionary support. Tolerance was

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE SOUTH AFRICA MISSION

May

24—**Mr. and Mrs. Lee Bergsman** have been in Johannesburg since 1947. He is counselor to African pastors and churches, liaison person between school and government, and chairman of Bridgman Hospital board. She specializes in work with women. Working in gold mining area in Orange Free State, he has helped to organize United Church formed of people from many denominational and tribal backgrounds.

25—**Rev. and Mrs. William Booth** have been in Africa since 1946. He is well educated — Bowdoin; Univ. of Maine; Hartford Seminary; Westminster College, Cambridge; Kings College, London; Yale. She is, too — Schauffler, Hartford, Univ. of London. He is principal of Adams Theological School, and she is house mother, teaches courses in religious education, and has written Sunday school and vacation Bible school lessons in Zulu.

26—**Miss Monona Cheney** this year finishes a 4-year appointment to Inanda Seminary, where she teaches Bible, English, history. She was missionary in China under Methodists 1919-1932, then high school teacher in Wisconsin; after retirement went to Africa.

27—**Rev. and Mrs. Arthur Christofersen** are on pre-retirement furlough. For many years they were at country station of Ifafa, and he was superintendent of African churches in area; she worked among women and helped government in food distribution to children during starvation times. In their last term of service they were at Adams Theological School.

28—**Dr. and Mrs. Howard Christofersen** went to McCord Zulu Hospital for 5-year term in 1953. He was born of above American Board missionary parents and spent first 16 years in Africa. Mrs. Christofersen is a nurse.

29—**Miss Mabel Christofersen** is another member of this great missionary family. After college in the U. S. she went to Inanda Seminary in 1945 for 3-year term; remained 6½ years. Returned to U. S. for study 1952-53 and now is head teacher of the Industrial School, Inanda.

30—**Mr. and Mrs. George Grant** are now in Africa as field representatives of International Missionary Council. He was born in Trinidad, West Indies, where father was Canadian missionary; taught in Rhodesia, Trinidad, Grenada, Zanzibar. She was born in Capetown, daughter of a former chief justice of the supreme court and acting governor of South Africa. He was principal of Adams College 1949-56, when the school was closed through government restrictions.

necessary in an area where religious sects massacred each other. Once a riot on the university campus because of a supposed insult to the Koran was narrowly averted.

University discipline by its American president was new to Arab boys accustomed to the frequently cruel authority of their superiors. When smoking on campus was forbidden, a student was caught by Dr. Bliss enjoying a cigarette behind the chapel. He hastily thrust his right hand, burning cigarette and all, into his side coat-pocket. Instead of passing by as usual, the President extended his hand. The student was obliged to extend his.

"How is your father in Damascus?" said Dr. Bliss. "And your mother and (still shaking the hand) your dear old grandmother. Give them my salaams when you write."

At this point the cigarette dropped from the burnt pocket to the ground. The President saluted and passed on with no further word.

The founders hoped to influence students by Christian example and ethics rather than by dogma. The elder Dr. Bliss said at the laying of the cornerstone of College Hall, "A man, white, black or yellow, Christian, Jew, Mohammedan or Heathen, may enter and enjoy all the advantages of this institution for three, four or eight years, and go out believing in one God or many gods or no God; but it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief."

This concept of the "modern missionary" was set forth by Dr. Bliss' son, Dr. Howard Bliss in the Atlantic Monthly in 1920, and has since become a standard for today's educational, medical and religious work by Protestant denominations in Lebanon, Syria, Turkey and Iraq.

The American University and International College are two of several institutions founded by Congregational missionaries in the Near East. As overseas agency of the Congregational Christian Churches, the American Board helped to establish the Near East School of Theology in Beirut and Aleppo College in Syria.

The present Dr. Bliss grew up in Beirut. After graduating from Amherst College he returned to Lebanon for three years as instructor at American University. An avid horseman, he once rode from Beirut to Jerusalem and return, a journey of 500 miles across the Lebanese mountains and valleys. When he returned to the United States and Union Theological Seminary he used the material gathered on this trip to write his thesis on "The Journeys of Jesus", for which the seminary awarded him the B.D. degree, Magna Cum Laude.

Before assuming his present post with the American Board Dr. Bliss held pastorates in the Congregational Church, Monson, Mass.; Old South Church, Boston; and the Second Congregational Church, Greenwich, Connecticut.

CAROLINA WOMEN CELEBRATE ANNIVERSARY

The above picture was taken at the 27th anniversary program of the Carolina Women's Fellowship Sunday, March 15. The gentleman is the pastor, Reverend Grant Burns. Seated behind the table is his wife, the former Patricia Coghill. Three guests seated in right foreground are Mrs. Bland Leebrick, former minister's wife and Women's Fellowship president, Mrs. Kenneth Register, Burlington district chairman, and Mrs. John Long, former district chairman. Other guests included Mrs. Mildred Faucette, Mrs. Vernel Jones, Mrs. Zachary Murray and Mrs. L. C. McCoun.

Mrs. Hilliary Jones, president of the Women's Fellowship, presided at the anniversary meeting. Mrs. Burns and Mrs. Grover Pender led a short worship service. Miss Ida Trollinger gave a brief account of the history of the group. Mrs. Percy Smart was in charge of the memorials.

Following the program, cake, nuts, and punch were served by Mrs. Harper Dickens, Jr., Mrs. Doris Pender and Miss Lydia Dickens. All the women of the church were invited.

FELLOWSHIP SUPPER AT HANK'S CHAPEL

Saturday night, May 9, the Bertha Riddle and Edith Thrift circles of Hank's Chapel Christian Church, Pittsboro, North Carolina, held a joint meeting with a picnic supper at six o'clock. The families were invited and a good number were present.

After the bountiful supper, a short business meeting was called by the over-all chairman, Mrs. Larry Huntsman. Mrs. Floyd White had the devotional. Mrs. Clarence Sears led the opening prayer. The new officers were presented to the circles for their approval and were accepted. Mrs. Sam White then presented Life Memberships to Mrs. Frank Howard and Mrs. Lewis Smith from the Bertha Riddle circle. This circle now has four members who have Life Memberships and one who has been honored with a Memorial. Mrs. White then presented a Life Membership to Mrs. Horace Petty and a Memorial to Mrs. Ben White in memory of her mother, Mrs. John Goodman. This circle holds two Life Memberships and two Memorials.

The meeting was then turned over to the program committee. The circles had several groups give little programs and skits. The group that the judges chose as best was that of an old-time school class, with Mrs. Clarence Sears as teacher. Those taking part in this were Mrs. Talmadge Farrell, Mrs. Lewis Smith, Mrs. Welford Lindley, Mrs. Seaton Mann and Mrs. Cellie Calton. They were all dressed appropriately for the act.

April Crash Campaign Receipts Are Slim

Robert A. Knowles

Total Receipts for the Moonelon Crash Campaign during the month of April amounted to only $402.37, which is the lowest total thus far this year. It becomes increasingly obvious that much activity will be necessary if the total goal is to be reached by the end of the year.

The total goal has been revised downward somewhat because previously some inactive churches have been included in the total goal. However, the goal is still $32,639. To date, $7,256.42 has been paid, leaving a total amount of $25,382.58 still to be gathered in.

Congratulations are due to two churches which reached their goal during the month of April. Our Dendron church in Eastern Virginia and the Burlington, Beverly Hills church in North Carolina thus join the growing ranks of churches which have fulfilled their responsibilities with regard to the Moonelon Crash Campaign. It is hoped that many more churches will join these during the next month or two.

Printed below are the names of churches which have made payments toward their goal of $1.00 per member as listed in the 1957 Annual. Those names which appear in bold type are churches which have either reached or exceeded their goal. If your church is not listeed there at all, it means that no payment has been made. Be sure that there is a Crash Campaign Chairman in your church so that this important campaign can be carefully planned for and carried out in an effective way.

The Moonelon Conference Center is one of the most important assets of the Southern Convention. Registrations are even now being received for the coming Camp and Conference Program for this summer and the lives of many of our young people will be strengthened and enriched because of the opportunity that they will have to participate in a Christian community at Moonelon. It is necessary that each one of us recognize his responsibility for supporting the program with our prayers and with our material resources.

PASTOR AT HUNTERDALE TO MOVE TO HENDERSON

Rev. Joe A. French will become pastor of our church in Henderson, North Carolina in June.

Although a native of Alabama, Mr. French is well known in the Southern Convention where he has served at Ocean View and Hunterdale in Virginia, and at Reidsville, North Carolina. He is a graduate of Elon College and Vanderbilt University

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Roy Coble, Jr., is the new reporter for The Christian Sun from Union Grove church, Route 4, Asheboro, N. C. He is anxious that members of the church and Sunday school notify him of news items which he will send on for publication. This system may help your church to get its news printed. Try it.

GOALS AND RECEIPTS

For the Period Beginning May 1, 1958 and Ending April 30, 1959

EASTERN NORTH CAROLINA

	Quota	Pd.
Amelia	$213	$100.00
Chapel Hill	157	10.00
Henderson	420	120.00
New Hope	214	12.72
Raleigh	**254**	**254.00**
Southern Pines	294	5.00
Wake Chapel	**364**	**400.00**
Wentworth	166	9.00
TOTAL RECEIVED		$ 920.72

EASTERN VIRGINIA

	Quota	Pd.
Bayside	156	100.00
Berea (Nans)	262	100.00
Bethlehem (Nans)	890	200.00
Burton's Grove	35	3.00
Dendron	**28**	**28.00**
Eure	331	80.37
Franklin	477	225.00
Hunterdale	**375**	**375.00**
Holland	298	125.00
Holy Neck	327	237.00
Warwick	175	20.00
Norfolk:		
Christian Temple	719	200.00
Portsmouth:		
First	213	43.00
United	109	100.00
S. Norf. Rosemont	788	100.00
Spring Hill	56	5.00
Suffolk	1369	200.00
Waverly	208	190.00
TOTAL RECEIVED		$2331.37

NORTH CAROLINA AND VIRGINIA

	Quota	Pd.
Apple's Chapel	$458	$75.00
Bethel	**165**	**165.00**
Bethlehem	283	192.75
Burlington, First	622	200.00
Burlington, Bev. Hills	**259**	**259.00**
Burlington, Lakeview	52	16.00
Danville	542	100.00
Durham	**382**	**400.00**
Elon College	**377**	**400.00**
Graham, Prov. Mem.	125	37.00
Greensboro, First	**625**	**814.98**
Greensboro, Palm St.	220	85.00
Haw River	162	65.00
Hines Chapel	148	75.00
Monticello	108	36.00
Pfafftown	72	24.00
Pleasant Ridge	51	50.00
Union (N. C.)	354	216.10
Union (Va.)	452	200.00
Conference Offerings		100.00
Individual Gift		10.00
TOTAL RECEIVED		$3520.83

WESTERN NORTH CAROLINA

	Quota	Pd.
Albemarle	$275	$60.00
Asheboro	240	146.50
Liberty	109	59.00
Pleasant Ridge	208	30.00
Pleasant Union	**48**	**48.00**
Randleman	134	45.00
Sophia	66	25.00
Spoon's Chapel	50	25.00
Union Grove	126	50.00
Individual Gift		5.00
TOTAL RECEIVED		$ 493.50
GRAND TOTAL RECEIPTS		$7256.42

Summer Opportunities For Ministers

Rural Ministers School, V. P. I. Blacksburg, Virginia — July 13-17. Scholarships available by writing Supt. W. T. Scott, Elon College, N. C. Applications may be sent to Dr. Donald R. Fessler, Director, Rural Ministers' Summer School, c/o Extension Service, V. P. I., Blacksburg, Virginia.

* * *

Race Relations Institute, Fisk University, Nashville, Tennessee — June 29 - July 11. Theme is **Process and Progress in Race Relations.** Full scholarships for the $80.00 cost are available through Supt. W. T. Scott, Elon College, N. C. or Miss Dorothy Hampton, 1503 Benehan Street, Raleigh, N. C. Transportation is also available.

* * *

Eastern Summer School for Ministers, Deering Conference Center, Hillsboro, New Hampshire, July 8-29, sponsored by Board of Home Missions. All expenses in connection with attendance, including room, board, and travel will be paid except $15.00. Opportunity for refresher courses under denomination's best leadership.

NEW TYPE SUMMER SCHOOL FOR MINISTERS

Fifty local church ministers of Evangelical and Reformed or Congregational Christian churches who have been out of seminary seven years or more will have the chance to "brush up" on theological discussion and "dig in" to city church problems at a special summer school for pastors at Lancaster Theological Seminary June 16 - July 16.

The five-week school will be the first of its kind in the country, according to Dr. Harold Wilke, executive secretary of the E. and R. Commission on Church and Ministry, and will award credit toward the Master of Sacred Theology degree.

Dean will be Dr. Bela Vassady of Lancaster. The faculty will include Dr. Russell Dicks of North Carolina; Rev. Paul Irion, Lancaster; Dr. Thomas Torrance, Scotland; and Dr. Donald Miller, Union Seminary, Richmond, Virginia.

If the men's churches will give them "sabbatical leave" for this extra session of study beyond seminary training, there are complete scholarships available. Those interested should write Rev. Nathanael Guptill, 287 Fourth Avenue, New York, New York. Write Supt. W. T. Scott, Elon College, N. C., for application.

* * *

Town and Country Convocation, Oberlin College, Oberlin, Ohio, September 1-3. Ten scholarships are available to Southern Convention rural ministers of $10.00 each. Total cost, including health and accident insurance enroute, is $16.00. Write Supt. W. T. Scott, Elon College, N. C. or Rev. W. T. Madren, Route 2, Ruffin, N. C. for further details.

* * *

Graduate Course for City Ministers, Lancaster Seminary, Lancaster, Pennslyvania, June 16 to July 16. Designed for ministers who have been out of seminary for at least seven years. Expert leadership from E. and R., C. C. and other denominations. Credits given toward graduate degree. Scholarships available. Write Rev. Nathanael Guptill, 287 Fourth Avenue, New York 10, New York.

ECUMENICAL INSTITUTE TO BE AT BLUE RIDGE

The fourth annual Ecumenical Institue, sponsored by the Southern Office of the National Council of Churches, will be held this year July 19-24 at Blue Ridge Assembly, Black Mountain, North Carolina. The theme will be, "Our Unity in the Church."

The purpose as stated in the attractive folder which can be received from Rev. J. Edgar Lantz, 63 Auburn Avenue, N. E., Atlanta 3, Georgia, is "to manifest oneness in Jesus Christ as Divine Lord and Savior; to strengthen understanding and promote cooperation among denominations; to find ways of doing things together as churches and church people; to provide inspiration, fellowship, and ecumenical education."

All types of church workers are invited to share in this interdenominational and interracial gathering of church leaders. The opening service will be a Bible Hymn Festival Sunday evening at 7:30, July 19, at which time ten choirs from the area will be led by Mr. Allan Guy of Montreat in the beautiful music of all churches. Baptist, Christian, Methodist and Presbyterian choirs will share in the singing.

Topics for discussion will include the Use and Understanding of the Bible, Christian Responsibility on a Changing Planet, Public Schools and Religion, Educational Evangelism, Youth Work, Christian Cooperation in the Community, Christian Missions in Tomorrow's World, and Town and Country Churches. Leaders of real note are listed.

Blue Ridge is a magnificent place in which to spend some time. The cost is $6.50 for registration and service fee, and accommodations can be secured for $5.50 to $8.25 per day (board and room), or a family cottage complete with kitchen and room for six can be secured for $40.00 per week. For further information, write to the Executive Director, Rev. Mr. Lantz, whose address is given above.

TEN SUGGESTIONS ON LIVING RELIGION IN THE FAMILY

1. **Take Time.** Our grandfathers had no labor saving, time saving devices, but they had **time to live.**
2. **Have Fun.** Games, jokes, stories, picnics — together.
3. **Cultivate a Sense of Humor.** The "light touch," a good laugh saves many a situation.
4. **Appreciate Each Other.** "The dinner was swell, Mom"; "We were proud of your Junior Choir, Mary."
5. **Open the Doors.** Have people in — not for formal dinners but for popcorn and apples, or hamburgers, for a sing, for a "visit," or just plain old conversation.
6. **Open the Windows.** Get a new idea once in a while. Shift to a different kind of newspaper or magazine.
7. **Share.** Dr. Barr says in "Let's Join the Human Race" that the USA is like a very rich suburb surrounded by terrible slums. Let's do more for others.
8. **Study Together.** Just how much do we know about our church, Protestantism, Science and History?
9. **Add Some Christian Touches.** A religious picture or two on the walls, a good religious magazine on the table: The Christian Sun, The United Church Herald.
10. **Worship Together.** At Home, at School, at Church.

—The Torch, Elon College Community Church

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Elizabeth Lester

Christian Citizenship

Elizabeth Lester, Action Chairman

If we are true followers of Jesus, and if we try to serve him always, our religion will affect every area of our lives. At home, at school, or in business our actions will proclaim our faith. We will strive to make the world around us more like the Kingdom of God "on earth as it is in heaven." Our Christianity will certainly be shown in our attitudes toward the responsibilities of citizenship, because acting through our government we can improve the social order much more effectively than we can alone.

Although we may be too young to vote or hold public office, we young American citizens have a large responsibility. Perhaps we hear so many times that we are the "citizens of tomorrow" and that "the future of the world will be in our hands" that the words have become meaningless. However, the task of preparing to be good adult citizens is one we must take seriously. Now when the world is divided between democracy and communism, it is important that we who are privileged to live in a free country do the best we can to keep our nation free and respected by other countries.

"But what can I do? How can I prepare to become a good citizen?" asks Joe Teenager. "What do you want me to do, memorize the Constitution? Learn all the verses of the **Star-Spangled Banner?"**

No, that's not quite what I mean, although it would be a good idea to know something about the government as set up in the Constitution and how it works. No memorizing is necessary — just a little study.

"Oh, no!" groans Joe. "I study at school. Isn't that enough?"

That's fine, Joe. Classes in civics and American history will help a lot. But how about a little study through your P.F. group? Somehow it's less painful that way. And you will get the Christian point of view.

First, Joe, I want you and your friends in P. F. to study your own community. Learn about its government. If you live in town, do you have a mayor? A city manager? A city council? What about elections? Who runs for public office? Are the same people re-elected every time? How many people vote in the elections? If you don't live in town, do you know how your county is run? Do you know who your county commissioners are? As P. F. programs, you could have discussions of how local government works.

"But politics is so crooked," says Joe Teenager. "How can we mix that up with church?"

No, Joe, don't say that. Perhaps if you had an official in your local government speak to your P. F. group about applying Christianity in politics, you might change your mind.

Your P. F. group will want to study your educational system, your correctional program (prisons, courts, police, highway patrol), your crime prevention agencies, including welfare, civic, and community organizations.

I hope you'll get so interested in this field of citizenship in its broader aspects that you will go beyond your local community to our nation and the "one world" of which we are all a part.

"I have just one more question," says Joe. "Why should P. F. be concerned over citizenship? I thought church was place for religion, not politics.'

Joe, the city hall and the state capital are places for Christianity to be practiced, too. Everything in the lives of people is the concern of the Church.

A DEVOTIONAL MOMENT

Taking Things For Granted

Scripture — I John 4:7.

So many people take things for granted. For instance, so many people think that folks everywhere have the same freedom as we do, the same rights and privileges and that here we all have the same equalities. This is entirely wrong. There are people in Europe who cannot do and say the things they want to. There are people in India who are hungry. We do not know what the Christian people of China are doing. In our country, we find people hurt because of their beliefs in color. Sometimes good people hurt others because they do not think, or get all snarled up in their thinking. Some think that if they don't think about what others are like, the situation will change, but that is not so.

Today, and in the days to come, let us think about the things God has given us, and let us try to realize how fortunate we are. We are fortunate in our freedom and in many things of beauty around us. Most of all we are fortunate in being able to worship God freely in any way we choose.

PRAYER: Dear God, Thou hast made all men on the same design. Help us to know this and to be grateful for the many things which we have. Amen.

Andrea Lee House

Summer Is Coming

Truett High

Hot summer months are just ahead and one is reminded of the hillbilly tune, "There's A Muddy Road Ahead." Maybe we ought to change this to read, "There's Muggy Weather Ahead." It was that tough-minded as well as tough-hided first governor of Massachusetts, John Winthrop, who said: "We are not among those who are discouraged by small things." When he said that the little band of Pilgrims, of which he was part, were confronted with the bitter north winds of the long New England winter in miserable excuses of houses, disease and high rate of death of their band, plus difficulty in securing food, and danger from the Indians. One can scarcely conceive of these brave people letting gnats or mosquitoes or heat keep them from the high and holy privilege and responsibility of public worship. We cannot declare a moratorium on the work of the church during the summer any more than we can declare a moratorium on life itself. Without doubt our program will change for the summer months, but we will have a program and you will want to be a part of it.

Since this is National Family Week I will close this piece with a quotation or two concerning the home. Dr. Ernest Ligon has headed up a project of Christian Education for a number of years in connection with churches in the area of Schenectady, N. Y. Here are a few quotes from a chapter in his book entitled "A Greater Generation." "The great question mark in character education is the home. In all our churches the parents are being warned repeatedly, 'Not only will we not promise to do anything for your child without your cooperation, we will promise not to'." "There is evidence to support the hypothesis that when parents are thoroughly convinced that something is good for their children they will pay any price, make any sacrifice to secure it for them." Are we convincing enough parents that we have something "good" for their children?

In Eutaw Community Bulletin

SUFFOLK JUNIORS REPORT

Brenda Darden

The Junior Pilgrim Fellowship of the Suffolk Christian Church attended church services on the U.S.S. Forrestal on Sunday, April 26. The services were conducted by Chaplain Ed Faye and were entitled "His Hand and Mine." It was very impressive.

After the services we were taken on a tour of the ship and then served cookies in one of the "Mess Halls." The trip, which was enjoyed by all, was arranged by Mr. W. T. Milteer, the advisor for the Junior Fellowship.

That night, our group met at the home of Alex Oliver to celebrate his birthday. At the conclusion of outdoor games, we went into the house for refreshments. A presentation of the P. F. Bible was made by Mrs. Wilkins, another of our advisors, to Alex along with the group's best wishes.

A short business meeting was held in which we decided what we would do each Sunday for the next month. The meeting was adjourned by our president, Hubert Young.

WHICH ARE YOU?

The following is taken from the Church Directory published during the ministry of Dr. J. W. Ryan.

Read the list and check yourself carefully.

Which Are You?

An attendant or an absentee?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A goer or a gadder?
A door or a deadhead?
A supporter or a sponger?
A soldier or a slacker?
A worker or a worrier?
A lifter or a leaner?
A friend or a fault-finder?
A helper or a hinderer?

Which are you? ? ?

—Church Messenger
First, Richmond

Should Young People Drive Cars?

An estimated 900,000 young men and women will come of driving age during 1959. If they all become drivers and follow the tragic path of today's young motorists, 243,000 of them will be involved in a highway accident that kills someone.

Of course this will not happen because all 900,000 will not become licensed drivers this year. Perhaps this is because so many fearful parents have read the grim figures of what's happening to these young drivers under 25 years of age.

In its new highway safety booklet, "The Luckless Legion", The Travelers Insurance Companies report that during 1958 these drivers under age 25, who make up less than 14 per cent of all licensed drivers, were involved in 27 per cent of the fatal highway accidents and 20 per cent of the nonfatal crashes that perhaps maimed someone for life.

It does not take a mathematician to conclude that their record was twice as bad as their numbers would warrant.

Where does the responsibility rest for this shocking condition? Is it with the schools, the parents, traffic authorities, or these young men and women themselves?

We feel it is a combination of all these things. More schools must provide driver-training instruction, many more parents must face up to this problem that could cost the life of their children, traffic courts must "get tougher" and most important, the young drivers must realize that tragedy will strike as a result of thoughtless actions behind the wheel.

The 900,000 youngsters born during World War II must realize this country faces a crisis that has cost more in casualties since the advent of the automobile than the toll from all wars.

Will your young son or daughter enlist in "The Luckless Legion" this year? Should young people be refused driver's license? What is the solution to this problem?

HOW
DO
YOU
DO?

"Some pay their dues when due;
Some, when overdue;
Some never do;
How do you do?"

The Fourteenth Annual
SCHOOL OF MISSIONS
of the
Women's Fellowship

Theme — 1959 - 1960
"MOVE WE ON TOGETHER"

Tuesday - Wednesday - Thursday - Friday
June 16-19, 1959

Whitley Memorial Auditorium
Elon College, North Carolina

PROGRAM

Tuesday, June 16

1:00—Registration in West Dormitory

AFTERNOON SESSION

Mrs. Garland Spratley, Presiding
2:30—Call to order
Come As You Are
1—Greetings
2—Introductions
3—Announcements
Get Acquainted Period
Mrs. Carl Wallace, Chairman
Hospitality Committee
3:30—Worship Service
Mrs. Jack Akin, President Women's Fellowship
4:00—Unpack — Rest
6:00—Dinner
7:00—Evening Session
Mrs. D. W. Shepherd, Presiding
Presentation of Literature
"Come to See" — Film
"Come to Hear" — Books
9:00—Informal Get Together On Each Floor
Hostess — Hospitality Committee

Wednesday, June 17

8:00—Breakfast
Devotionals — Mrs. Mark Andes

MORNING SESSION

Mrs. Garland Spratley, Presiding
9:15—Call to order
Hymn
Prayer
9:20—The Church's Mission In Town & Country
Rev. Alan T. Jones
10:10—Break
10:15—Africa — Mrs. Ray Phillips
11:10—Break
11:15—Methods In Women's Work
Miss Mildred Walker & Mrs. W. B. Williams
12:10—Recess
12:30—Lunch

AFTERNOON SESSION

2:00—Call to order
2:05—Bible Study — Rev. John Carey
3:30—Book Store Open
Visit Children's Home
Visit Moonelon
Visit Church History Room
Tour College
4:00—Tea in home of Mrs. J. D. Strader, Sr.
6:00—Dinner
7:00—Vesper Service — Chapel Children's Home

8:00—Evening Session
Mrs. M. F. Sherrill — Presiding
Symposium — "Christians In Action"
Leader — Rev. Gaylord Noyce

Thursday, June 18

8:00—Breakfast
Devotionals — Mrs. Mark Andes

MORNING SESSION

Mrs. Ray Gordon, Presiding
9:15—Call to order
Hymn
Prayer
9:20—The Church's Mission In Town & Country
Rev. Alan T. Jones
10:10—Break
10:15—Africa — Mrs. Ray Phillips
11:10—Break
11:15—Methods In Women's Work
Miss Mildred Walker & Mrs. W. B. Williams
12:10—Recess
12:30—Lunch

AFTERNOON SESSION

Mrs. Tom Good, Presiding
2:00—Call to order
2:05—Bible Study .... Rev. John Carey
3:30—Book Store Open
4:00—On Our Own — Rest — Read — Visit
6:00—Dinner
7:00—Vespers On Campus .... Rev. John Carey
7:30—We Play Together ...... Miss Pattie Lee Coghill
Fun and Frolic
9:00—Refreshments
Dr. and Mrs. J. E. Danieley, Hosts
Friendship Circle
(Silence until after Holy Communion
Friday morning)

Friday, June 19

7:15—Holy Communion
Dr. W. J. Andes - Dr. W. T. Scott, Presiding
8:00—Breakfast
Devotionals .... Mrs. Mark Andes

MORNING SESSION

Mrs. Garland Spratley, Presiding
9:00—Call to order
Hymn
Prayer
9:05—The Church's Mission In Town & Country
Rev. Alan T. Jones
9:45—Break
9:50—Africa .... Mrs. Ray Phillips
10:35—Break
10:40—Methods in Women's Work
Miss Mildred Walker & Mrs. W. B. Williams
11:25—Break
11:30—Closing Session .... Mrs. F. C. Lester
12:00—Lunch

Student Summer Service

Each year a group of college and seminary young people hear the call of God in the needs of Student Summer Service and are commissioned under our Town and Country Department of the Board of Home Missions. In remote communities across the country they enrich the hearts of the children through Christian training in vacation schools. By their comradeship they reveal to young people broader vistas of life. Through their preaching they bring new inspiration to folk of all ages.

This program was started in 1915. The students are placed in the field in two ways: by direct contact with churches and State Conference offices and by application to the Town and Country Department of the Board of Home Missions. The usual period of service is twelve weeks, for which theological students receive $100 and college students $75 a month plus traveling expenses. Room and board are provided for them by the church in the locality they serve.

Student Summer Service is known as a "two-way ministry" because two main purposes are served. From the standpoint of the individual, college students are introduced to church vocations as offering the possibility of full life work. In this type of service, students are used in youth camp work, vacation Bible schools, and as assistants to parish ministers. Seminary students are able to advance their professional training through actual experience in the parish ministry. Some seminaries consider this service as an integral part of the curriculum. They coordinate class work with preparation for Student Summer Service and in evaluation of it at the close of the summer.

From the standpoint of the churches, Student Summer Service offers an opportunity to intensify the program, especially in the smaller, more remote churches lacking regular leadership. Many seminary students are used in yoked fields where one regular minister attempts to spread himself out over several churches. The student helps to provide a full church program for the summer months which one over-worked minister is unable to do during the year. Some students provide an interim ministry for churches temporarily without professional leadership. Transience and short tenure are a constant problem in the smaller rural churches and Student Summer Service attempts to alleviate the problem of pastorless churches.

Without the help of these consecrated college and seminary students, churches which are closed (for lack of leadership) during the winter, would stay closed during the summer. Children would not have the joy and opportunity of going to vacation church school. Youth groups and young people would miss the fellowship of Christian oriented groups. In many places wholesome recreation is one of the paths to the church.

Because these Student Summer Service workers through their type of work are helping boys and girls, it has been traditional for our churches to have the Children's Day offering to go to Student Summer Service work. The Board of Home Missions depends on these offerings from our churches for the maintenance of this program.

Here is an opportunity for all of us in the Congregational Christian Churches to have a part this summer in sending these students into various parts of our country where boys and girls and their families have little or no religious instruction or where their churches need more help to reach all the families. Give these young people the opportunity to invest their talents under the inspiration of their slogan: "Using My Life Where It Will Count for Most."

Remember that our population increases by 3,000,000 a year so the expanding need calls for an increased response!

An average gain of 10,000 members per year from 1952-58 is the record of the Evangelical and Reformed Church, according to Dr. Robert Kienle, Kansas City, Missouri, who represented the denomination's General Council at the North Illinois Synod meeting May 5. There were 750,000 members in 1952 and 810,000 by 1958. National giving to apportionment increased from $853,000 in 1940 to $5,200,000 in 1958. There were 40 new churches started in 1958. The Illinois Conference of Congregational Christian Churches held a meeting the same day and a joint worship service for both Synod and Conference was held at Oak Lawn High School, with Dr. David W. Soper of Beloit, Wisconsin, preaching.

School of Missions Committee

Mrs. Garland Spratley	Dendron, Va.
Mrs. Dewey Dofflemeyer	Elkton, Va.
Mrs. J. R. Ellis	Chapel Hill, N. C.
Mrs. F. C. Lester	Asheboro, N. C.
Mrs. W. B. Williams	Newport News, Va.
Mrs. W. E. Wisseman	Greensboro, N. C.
Miss Pattie Lee Coghill	Henderson, N. C.

WHO'S WHO

Business Managers:
- Miss Susie Allen, Raleigh, N. C.
- Mrs. J. D. Strader, Sr., Burlington, N. C.
- Mrs. Archie F. Henderson, Jr., Raleigh, N. C.

Registrar: Mrs. W. J. Andes, Elon College, N. C.

Co-Hostesses:
- Mrs. H. H. Cunningham Elon College, N. C.
- Mrs. John G. Truitt, Elon College, N. C.
- Mrs. John Briggs, Reidsville, N. C.

Dining Room Hostesses:
- Mrs. Harry F. Nelson, Winchester, Va.
- Miss Virginia Mason, Winchester, Va.

Chaplain: Mrs. Mark Andes, South Boston, Va.

Hospitality Chairman:
- Mrs. Carl Wallace, Southern Pines, N. C.

Publicity Chairman:
- Miss Ruth Dunn, Elon College, N. C.

TEACHERS

Rev. John Carey, Chaplain Catawba College, Salisbury, N. C.

Rev. Alan T. Jones, Director Merom Institute, Merom, Ind.

Mrs. Ray Phillips, Returned Missionary, wife of the Moderator of the General Council

Miss Mildred Walker, Administrative Assistant of National Congregational Christian Women's Fellowship and Editor of Guide Post, Chicago, Ill.

Mrs. W. B. Williams, Past President and Chairman Education Committee of National Women's Fellowship, Newport News, Virginia

AT OUR CHURCH HOME FOR CHILDREN

Meetings Are Announced

John G. Truitt, Superintendent

Dear Friends:

Our five conferences are planning get together "learning meetings" to go over the plans for the improvement of our Home for Children. In each Conference some 50 to 75 leaders will meet to hear what the $250,000.00 will do, why it is needed, and what the plans are for raising it. At these meetings they will be told how the churches can share in the campaign, and what their suggested share is. The Valley of Virginia held its meeting at the Leaksville church May 15. Their meeting closed with refreshments. The Eastern North Carolina Conference will hold its meeting at 5:00 o'clock, closing with supper at 6:15 on Sunday, May 24, at the Wake Chapel church, at Fuquay Springs.

The Western North Carolina Conference get-together will be held at Pleasant Ridge, near Ramseur, N. C., Friday, May 29. This is a supper meeting at 7:00 o'clock. The Eastern Virginia Conference meeting will be on June 4, Thursday, a supper meeting at 7:00 o'clock at the Bethlehem church, near Suffolk, Va. The meeting for the North Carolina and Virginia Conference will be held in the Holt Memorial Chapel on the Home for Children campus Sunday June 14, from 3:00 to 4:00 o'clock, refreshments following.

The brochure has been prepared and is now ready to place in the hands of the printer. It is hoped that it will be ready for the Eastern North Carolina meetings at Wake Chapel, and the other meetings which are to follow. The success of these meetings will help to determine the joy we all shall have seeing the churches rise up and do something really worthy and fine for our Home for Children. The cooperation of every one reading these lines is coveted in building up an enthusiastic attendance in each of the Conferences.

Now let me thank you for so many kindnesses — for this good report, for many friends who have come to see me to offer their help, for two more checks received this week on the forthcoming building campaign — although we are not soliciting any checks until this coming September, and for many kind expressions of appreciation of what those of us here at the Home are trying to do for the children.

The week of May 18-22 we are to have our in-service training institute right here on our campus for members of our staff conducted under the direction of the Social Work School of the University of North Carolina. We are grateful for the help given us in having this institute by the Duke Foundation and the University. "No one stands so straight as he who stoops to help a child" and especially one in desperate need of help.

REPORT FOR MAY 11, 1959

MONTHLY OFFERINGS

Amount brought forward			$19,072.80
Eastern North Carolina Conference			
New Elam	$ 6.00		
Piney Plain	64.00	$ 70.00	
Eastern Virginia Conference			
Great Bridge	18.00		
Liberty Spring, S.S.	2.50		
Norfolk, Little Creek	4.55		
South Norfolk	30.00	55.05	
North Carolina and Virginia Conference			
Apple's Chapel	18.50		
Greensboro, First	53.25		
Union (Va.)	30.00		
Hendersonville	3.00	104.75	
Western North Carolina Conference			
Big Oak, S.S.	1.00		
Seagrove	18.00		
Sophia	3.00	22.00	
Total			$ 251.80
Grand Total			$19,324.60

SPECIAL OFFERINGS

Amount brought forward		$34,952.45
Women's Fellowship, Cong. Church, Pemberton, Minn. — Friendly Service Gift	$ 2.50	
Women's Fellowship, First Cong. Church, New Ulm, Minn. — Friendly Service Gift	5.00	
H. A. Rawles, Suffolk, Va.	15.00	
Adult Bible Class, Clayton Christian Church	5.00	
Wachovia Bank & Trust Co. (dividend)	54.00	
Women's Fellowship, Cong. Christian Church, Robinson, Ill.	5.00	
Friendship Group, Plymouth Guild, Plymouth Cong. Church, Fort Wayne, Ind. — Friendly Service Gift	50.00	
In Memory of Mrs. Henry E. Pearce, Sr.	5.00	
In Memory of Mrs. Henry E. Pearce, Sr.	5.00	
In Memory of Mrs. Henry E. Pearce, Sr.	3.50	
In Memory of Mrs. Henry E. Pearce, Sr.	5.00	
In Memory of Mrs. Henry E. Pearce, Sr.	5.00	
In Memory of Mrs. Henry E. Pearce, Sr.	2.58	
In Memory of Rufus J. Daniels	5.00	
In Memory of Rufus J. Daniels	5.00	
In Memory of Walter M. Williams	5.00	
In Memory of Walter M. Williams	10.00	
In Memory of Mrs. Mary W. Rawls	5.00	
Special Gifts	147.29	
Total		$ 339.87
Grand Total		$35,292.32
Total for the Week		$ 591.67
Total for the Year		$54,616.92

The Kingdom Divided

Background Scripture: I Kings 11:9-12:33

Devotional Reading: Psalm 36

Memory Selection: **If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house cannot stand.** Mark 3:24, 25.

SMOULDERING FIRES

To all outward appearances, Solomon's reign was prosperous and peaceful. There were great building projects, full employment, great wealth, and times seemed good. But things are not always what they seem. Much of the building program was for fine houses for the king and his court. The employment was forced even slave labor, certainly conscripted labor, and the wealth was in the hands of the few. Taxes were especially burdensome. There was unrest beneath the surface. The fires of discontent and rebellion were smouldering. It was only a matter of time before something would fan them into flame and consume the nation. The death of Solomon, and the accession of Rehoboam to the throne — he was Solomon's son — was the fuse that ignited the conflagration.

THE BLAZING CONFLAGRATION

When Rehoboam came to the throne, the people came to him for redress of their wrongs, and relief from their heavy burdens of taxation. They did it in an orderly and friendly way. They said, "Now therefore make thou the grievous service of thy father and his heavy yoke which he put upon us, lighter, and we will serve thee." It was a reasonable request, and the king took it under advisement. He first consulted his elder statesmen and they counseled moderation and relief. Then the king turned to the young men with whom he had grown up and with whom "he ran around," and they told him to make it even tougher for the people. "Get tough with them, tell them that your little finger will be thicker than your father's loins, that you will add to the yoke they already carry, that you will whip them with scorpions — a long leather bag filled with sand and studded with spikes which was used for scourging criminals — let them know who is boss." And dumbbell that he was, the king took the advice of the young men. He "answered the people roughly, and forsook the old men's counsel that they gave him." That was that. It was also "it." The people rebelled. "What portion have we in David? neither have we inheritance in the son of Jesse, to your tents, O Israel; now see to thine own house, David." So Israel departed to their tents. Thus was the kingdom of Israel divided, never to be reunited again, and always to be at odds each with the other.

As one reads this somber story, with its flagrant disregard of human rights, and its blatant assertion of the divine right of rulers, one thinks of other instances in which such an attitude and policy have wrought havoc and brought on revolutions. Just before the French Revolution, the people of France marched through the streets crying "Give us bread." The ruling classes rich and resplendent replied, "Let the people eat grass." And shortly thereafter the heads of these selfish, sensual, senseless rulers were carried thru the streets on poles by the jeering mob, with grass stuffed in their mouths. One thinks of the peasants and poor people of Russia crying for redress for their wrongs by the Czar and the ruling classes in Russia, and finding none, turned to revolution from which evolved the Communist Party and Communism. One thinks of our own forefathers, seeking redress for wrongs at the hands of George of England and the ruling class of England, and finding none, launching a revolution that set them free. And we had better be thinking about the "revolution of the little people all over the world" as General George Marshall aptly calls them, who are beginning to learn what there is in life, to learn what they are missing, and to yearn for their share of it. This is the century of the "common man." Both at home and abroad, there is ferment and unrest among the underprivileged peoples of the world. They are rebelling against discrimination because of color or race, against exploitation, against injustice in civil rights, against the denial of human rights before God. As General Marshall went on to say, "We are in the midst of a world revolution, and I don't mean communism. Like surf riders on the Hawiian beach, they are just moving in on the crest of the wave." We cannot maintain "the status quo." Humanity is on the march. New occasions teach new duties, and we had better learn our lessons from the past.

SUNDAY SCHOOL LESSON

MAY 24, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

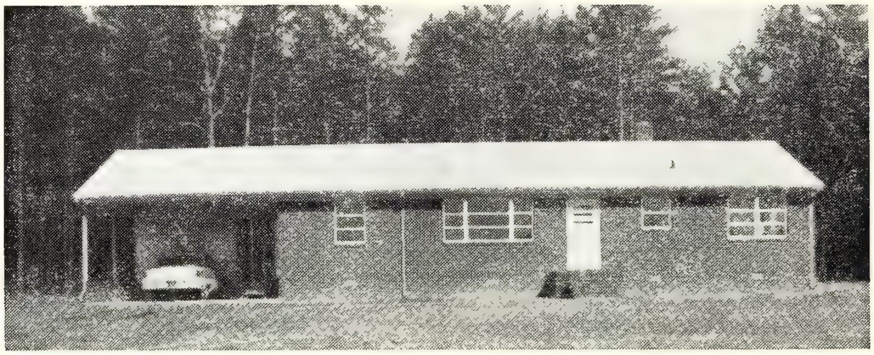
A LEADER CALLED OUT OF EXILE

During Solomon's reign he had discovered a young man named Jereboam who had impressed him very much. He was "a mighty man of valor," industrious, and energetic, and Solomon put him in charge of the house of Joseph as superintendent of the taxes and labors. He was also quite ambitious, and when the king learned that the young man was actually plotting against him, he sought to arrest him and put him out of the way. Whereupon Jereboam fled to Egypt where he lived until after Solomon's death. When he learned that the king was dead, he returned to Israel, and became the rallying point for the people in their revolt against Rehoboam. The ten tribes of Israel installed him as their king. How often this happens — a nation turns to one who has been exiled to lead them into new endeavors when a corrupt government is overturned, or a new regime is installed. Castro is perhaps the latest instance.

OUT OF THE FRYING PAN INTO THE FIRE

Jereboam was better than Rehoboam, but not much better. He was stubborn, jealous, irreverent. Fearing lest, if the people went to Jerusalem to worship, they would be weaned away from him, he established altars at Bethel and Dan, and ordered the people to worship there. He ordained priests from the "lowest of the people" and instituted his own feast days, and even presided at the feasts himself. He started his people on the downward way, and caused them to sin. Succeeding lessons will show how he failed in his high mission, and the tragic fruits of his highhanded practices.

Dreams Do Come True



Frances S. Tate

Have you ever dreamed and hoped and prayed for something and all the time wondered if it would ever come to pass? Just keep dreaming. . . .

Only one year ago, our congregation, community and neighbors were dreaming of a full time pastor, and now we have him, Rev. Glenn Garrett. We were also dreaming of a parsonage, and now he and his family are living in it.

It all started when Rev. T. D. Sutton resigned. He was then pastor for Mt. Zion, Bethel and Concord and was preaching three services each month for our church. After Rev. Mr. Sutton gave his resignation, some of our members started talking about a full time pastor, others didn't think we could afford him, but the more we talked the more convincing it became and soon everyone was all for the idea.

Several fine ministers preached for us and we finally decided to call Mr. Glenn Garrett. He preached for our homecoming service second Sunday in May, and now, just one year later, he helped plan our homecoming service on the second Sunday in May.

Rev. Mr. Garrett fitted right into our congregation, helped us organize our various committees, and especially one very important committee at the time, our parsonage committee. This committee had meetings, selected plans for the house, a contractor, carpenter, etc. to begin. Our only drawback then was money. We sold our share of the parsonage owned with two other churches. Our church had some money on hand and with these funds, we started our building fund. Since then various members, organizations and friends have donated to our building fund, and many gave their labor on the building. We were very fortunate to have a contractor, electrician and other talented people within our congregation. Also, our ladies worked very hard toward selecting and purchasing draperies to cover all the windows.

After a year, first dreaming, then planning, then working, Sunday, May 10, we had our mother's day service, annual homecoming, and memorial service combined with dinner at the church. Afterwards we had "Open House" at our parsonage. Members of various committees and other members of the church along with Rev. and Mrs. Garrett were present to greet and show them through the house.

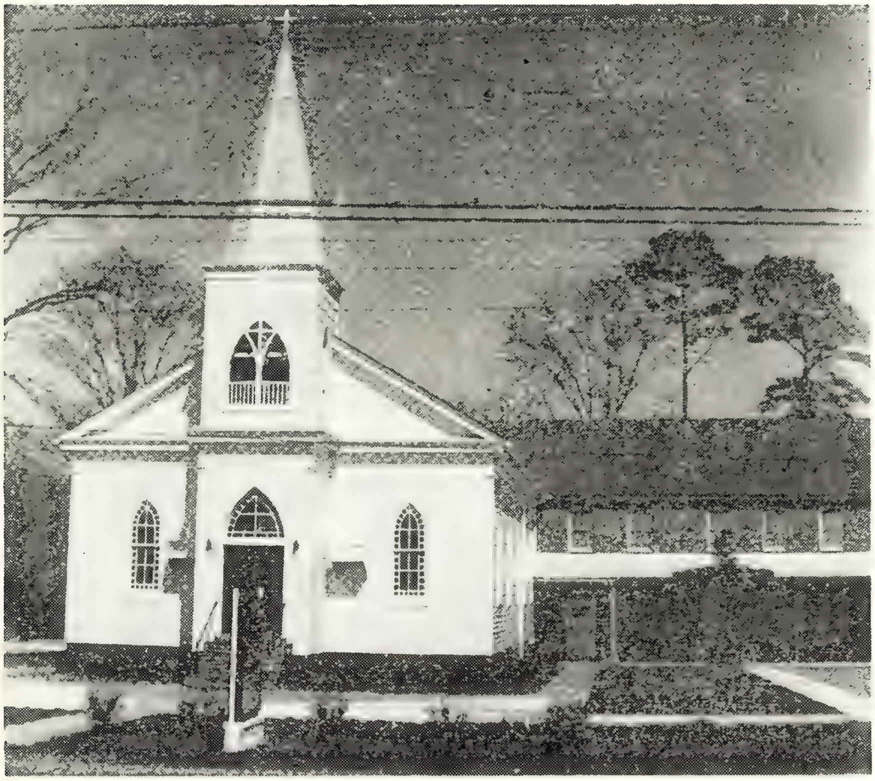
So you see . . . DREAMS DO COME TRUE.

HISTORICAL SOCIETY. 1955,
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 ASHEBORO, NORTH CAROLINA, MAY 26, 1959 NUMBER 21



GREAT BRIDGE CHURCH CELEBRATES 100th ANNIVERSARY

Pictured above is a building erected in 1859, just before the Civil War. It has been used for stables, renovated, and added to, but for a century it has represented the Church in the community of Great Bridge, Virginia.

Next Sunday an enthusiastic congregation, under the leadership of Rev. Bill Simmons, will celebrate the hundredth anniversary of this church which was originally Methodist Protestant but which joined the Eastern Virginia Christian Conference August 15, 1871, and was known as the Berean church for ninety-six years. Friends of the church are cordially invited to share in this happy occasion. (A brief history of the church will be found on page 6.)

Remember: Western North Carolina Pilgrim Fellowship will meet next Sunday (May 31) afternoon at 2:30 at Seagrove church.

Sophia Church is the host for the visit of Miss Lelia Anderson June 1. Other churches in the vicinity are invited there for a training session in Christian education that evening at 7:30.

Take advantage of Church Music Training School Thursday and Friday evenings of this week if you live in the vicinity of Asheboro, North Carolina. It is sponsored by the Home Demonstration Clubs of Randolph County and will be held in the basement of First Methodist Church at 7:30 each evening. Dr. Arnold Hoffman, State Supervisor of Music and a member of our Raleigh church, will be the leader. This will be helpful to pianists, organists, choir directors and members who wish to improve the music in our churches.

Hunterdale is a well-organized and busy church. This is indicated by the schedule of meetings on a recent bulletin: May 18, Board of Finance to attend Allied Enlistment meeting, Suffolk; May 19, Laymen's Fellowship supper and program; May 20, Music Committee meeting; May 21, youth and adult choir practices; May 22, Board of Finance; May 25, Board of Christian Education; May 26, Recreation Committee; May 27, Joint meeting of Board of Trustees and Parsonage Committee; June 1, circle meetings; June 2, joint meeting of deacons and deaconesses; June 3, Church Executive Committee meeting; June 4, Eastern Virginia pastor and church delegates meeting at Bethlehem for supper; June 6, Junior missionary society; June 8, Women's Fellowship; June 19, Stewardship and Missionary Education committee.

Rosemont plans for Vacation Bible School June 8-12; 207 attended a banquet Sunday, May 3; income for April was building fund $569.60, benevolences $485.96, current expenses $1,228.16, and miscellaneous of $89.64, making a total of $2,373.38.

Lovely new bulletin covers made their apperance at Bay View, Norfolk, May 3. They are printed in brown on cream stock and feature an etching of the entrance of the church. Dr. Charles F. Pegram is the pastor of this church which has received 37 new members since July.

Mrs. W. J. Dept of Fayetteville reviewed **Middle East Pilgrimage** Sunday afternoon, May 3, at the Sanford church, with women from other churches in that area invited to hear first-hand information from one who has recently lived in the Middle East.

"MOTHER" SEYMOUR HONORED AT SOUTH NORFOLK

At the regular May meeting of the Gertrude Bunch Circle of the Women's Fellowship of the South Norfolk Congregational Christian Church, Mrs. H. E. Seymour, lovingly known as "Mother" Seymour, was honored on her 82nd birthday. Mrs. Seymour is the oldest member of the circle in years, but young in spirit and in her love, interest, and work in the church. She received many lovely gifts from circle members.

The program consisted of the study lesson "We Believe in the Atonement," a devotional, and business session. In keeping with the study, the dramatic skit was presented with Rev. and Mrs. O. D. Poythress as Mr. and Mrs. Howard; Sandra White as Judy; and Post Roberts as John.

The hostesses were Mesdames Rosa Funk, Nannie Laura Johnson, Ora Curling and Mary Taylor, who served delicious homemade cake and punch.

Executive Board To Meet

The executive board of the Southern Convention is called by Superintendent William T. Scott to meet Tuesday, June 2, 1959, at the Convention Office at Elon College. The meeting is to begin at 10:00 a.m. and is expected to close by 4:00 p.m.

Members of the Board ex-officiis are Martin T. Garren, president; David W. Shepherd, vice president; Max B. Vestal, secretary; George D. Alley, chairman of the finance committee; J. E. Danieley, president of Elon College; and John G. Truitt, superintendent of the Congregational Christian Home for Children.

Members representing boards and auxilliaries are William J. Andes, chairman of the Board of Christian Education; W. W. Snyder, chairman of the Board of Publications; Carl E. Wallace, chairman of the Mission Board; A. D. Cobb, Jr., president of the Laymen's Fellowship; Mrs. Jack T. Akin, president of the Women's Fellowship; Charles Garren, president of the Pilgrim Fellowship; and Mrs. W. W. Sellars, president of the Historical Society.

Conference representatives in the class of 1960 are R. A. Whitten, J. Letcher Eley, Lowell A. Smoot, I. L. McDowell, Robert W. Morton, and Jesse H. Dollar.

In the class of 1962 are Clarence A. Phillips, Frank R. Hamilton, C. W. Russum, Clyde L. Fields, W. W. Hall, Mrs. Ralph Cline, and Mrs. W. B. Williams.

Staff members without vote are Superintendent W. T. Scott, Associate Superintendent Melvin Dollar, Minister of Christian Education Robert A. Knowles, Treasurer Walter L. Cooper, and Editor of **The Christian Sun** F. C. Lester.

Volume 111 Number 21

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Important Conference On Church Strategy To Be Held June 10-11, 1959

The Southern Convention and the Convention of the South of Congregational Christian Churches, together with the Southern Synod of the Evangelical and Reformed Church are co-operating as THE UNITED CHURCH OF CHRIST in holding a Conference on Church Strategy for North Carolina Wednesday and Thursday, June 10-11. The Conference will be held at the INSTITUTE OF LOCAL GOVERNMENT, UNIVERSITY OF NORTH CAROLINA, Chapel Hill, North Carolina. This is a most significant meeting for the purpose of taking stock of our opportunity for Church development. It is hoped that each pastor and church will be represented.

The population of North Carolina is growing at an explosive rate. More than 11 million souls are predicted as the state's population by 1970. Much of the growth will be in the state's urban areas, and our rural areas are to be greatly affected by it. The cities are doing a good job of planning and the Church may well learn from them. Church leaders are troubled by the fact that our denominations are not keeping up with the population growth. With the union of the Congregational Christian and the Evangelical & Reformed churches, the United Church of Christ will have good strength in North Carolina. With this strength, our responsibility to make the Church more effective becomes greater.

The leaders of the United Church of Christ in the Southern Synod, the Convention of the South, and the Southern Convention are resolved to "look at themselves" in the light of increased responsibilities and opportunities. Hence, this Conference on Church Strategy at the University of N. C. June 10-11.

The program will begin on June 10 at 1:00 p.m. with registration and will conclude on the 11th at 12:30 p.m. Included as resource leaders will be national denominational officials in Home Missions from the Evangelical and Reformed and Congregational Christian churches; also city planners from the major cities of North Carolina.

The delegates will be housed at the University, and the meeting will be held at the Institute of Government in Chapel Hill. Each Church is requested to be represented by its Pastor and one lay delegate. The cost will be $3.00 for room overnight and meals. There will be no registration fee.

Reservations for the Southern Convention should be made through Supt. Wm. T. Scott, Elon College, N.C.

SCHOLARSHIPS ARE OFFERED
Ten People Are Wanted

The first Town and Country Convocation of the United Church of Christ is to be held at Oberlin College, September 1-3, 1959. The general theme is "The Christian Witness in the Rural Revolution". Included among the leaders of the Convocation will be Dr. Victor Obenhaus of the Chicago Theological Seminary, Chicago, Illinois; the Hon. William Proxmire, U. S. Senator from Wisconsin; Dr. William G. Mather, Head of the Department of Sociology and Anthropology, Pennsylvania State University; Rev. Shirley E. Greene, Secretary of the Town and Country Department of the Evangelical and Reformed Church; Rev. Serge Hummon, Secretary of Town and Country Church of the Congregational Christian Churches; Dr. Purd E. Dietz, of the Board of National Missions, Evangelical and Reformed Church; Dr. Paul Ross Lynn, Professor of Practical Theology, Hartford Theological Seminary; Dr. Rockwell C. Smith, Professor of Rural Church Administration and Sociology, Garrett Biblical Institute, and other eminent church and economic leaders.

The quota from the Southern Convention is 10, and we have scholarships of $10 each to contribute toward the expenses of attending. The total cost for room at Oberlin, meals for the full Convocation period, registration, and health and accident insurance for the period of the Convocation and enroute is $16.00. It is hoped that the quota of 10, and more, from the Southern Convention, will attend this unusual and outstanding event of special interest to our churches located in town and country. If you are interested in attending — either as a minister or as a lay person — contact Superintendent Scott, Elon College, N. C.

"WORLD CONGREGATIONALISM"

The second number of this new magazine was issued this May. Its twenty-eight pages include articles of special interest to the fellowship of our churches, as

"Rethinking Missions" by Dr. Norman Goodall of the International Missionary Council;

"Women in a Multi-Racial State" by Ailsa Brown, on the church situation in South Africa;

"The Next Ten Years" — an outline of the new Congregational Forward Movement in England;

"The Armenian Evangelical Church" by A. A. Bedikian — the story of the Armenians in dispersion;

"Congregationalism on the Continent of Europe" by Glynmor John;

"Mission to Moslems" — the address given at Hartford on his work in Greece among the Moslems by Philotheos Zikas;

with news items, illustrations and other articles.

"World Congregationalism" provides information in short and attractive form of the developments in the life and witness of our churches throughout the world. It is issued by the International Congregational Council.

Subscription — $1 a year

SEND TO The National Fellowship of Congregational Christian Women, 19 S. LaSalle Street, Chicago 3, Illinois, from whom copies of the first two issues may be obtained. Mark envelope: "World Congregationalism".

ARCHITECTURAL CONSULTANT AVAILABLE

Dr. John R. Scotford, Architectural Consultant, formerly editor of **The Advance,** and an eminent Congregational Christian minister, is to be in the Southern Convention to consult with churches contemplating building in the near future. Dr. Scotford will be in Virginia the week of June 14th, and should any church in North Carolina or Virginia desire his services, they may communicate with him: Dr. John R. Scotford, 497 N. Fulton Avenue, Mount Vernon, New York. The cost for Dr. Scotford's services is not great, but he would prove to be very valuable in consultation as any church plans its building program. I would recommend that they get in touch with Dr. Scotford at once if they would like for him to include their church on his tour in North Carolina and Virginia. W. T. Scott

An Editorial

HAIL TO THE GRADUATES

Within the next few days hundreds of thousands of boys and girls will walk across the stage in the high school they have loved to receive diplomas. There will not be quite so many young men and women graduating from college, but the number is still impressivei School is probably the biggest business on the American scene. We are so familiar with schools that we tend to take them for granted, like the mountains and valleys on a beautiful landscape, but they are not nature's gift to humanity. We have schools because people are willing to teach, to erect and maintain buildings, to pay taxes, to share in the community enterprise that trains the oncoming generation of children and youth.

The social upheaval through which we are going in our area makes it difficult for some people to get the schooling they need. Graduating classes are not as large as they would have been normally, which means that many young people will never complete high school who would have done so under different conditions. This crippling of our youth must of necessity be considered as we plan the future of our states and nation. And it is but a reminder of what may happen in the years to come unless we find a solution to our problems.

Americans who graduate from high school and college this year find themselves in fortunate circumstances. If further education is desired, there are many scholarships available, money is plentiful, and schools still have adequate space for those who wish to enter. A few years hence this may not be true, for the school population is increasing much faster than is the support needed for enlarging the buildings and supplying teachers and equipment on an adequate scale.

Those who are prepared will find the world awaiting them, anxiously. The generation just passing has discovered unlimited power, space, and opportunities. This generation, the graduating generation, will need to learn what to do with the modern discoveries. The power can add to useful service, pleasure, culture, religion — all the things that together bring man towards his fulfillment and make him what his Creator intended. Or that power may destroy all life on the earth. We have not yet decided which way it will be used. That decision is urgent, and it goes into the hands of graduates with the diploma. You will help to decide what the future of mankind will be.

Progress has been made in the cause and cure of disease, but still polio kills and cripples multitudes, cancer cuts down children and adults. The average span of life is now a little more than the Biblical three score and ten years, and is gradually increasing, but it could be a century, and may be for those of you who slide the tassel from one side of your cap to the other this June. And some of you will be among the "hounds of heaven" that trace to their lair the little demons that sap vitality from human beings who were originally made in the image of God. Length of life may be in your hands as you march from the campus to the place where you will work. It can most certainly be true if your field of endeavor happens to be in some of the neglected parts of God's good earth where life expectancy is hardly half what it is in America. They, too, love life, and will be eternally grateful if you can lengthen it for them by teaching better methods of farming, industry, finance, habits of health, can give them hospitals, doctors, nurses, literature, learning, homes, and Christian experience.

It has been facetiously but truthfully stated that radio and television came to the world at the time when people had nothing to say. It is equally true that jet travel has swallowed space to such an extent that time is a small factor in going about the earth, but we have little reason for travel. What difference does it make if I can go to California in six hours if I have no business in California? Within a few hours one can cross the Atlantic. But why cross unless there is something over there to see, or to do? Oh yes, great cathedrals are there, and magnificent mountains. But what matters if one does not worship, or enjoy music, or thrill at the scenery in his own back yard? The world is waiting for those who have something to say, who have something important to do when they arrive. Graduates should be among those with a message, and those who go on a mission for the King.

Then hail to the graduate who steps forth this spring with the diploma which indicates that progress in education has been made, that its possessor has ambition and hope, that there has been enough dedication to keep him steadfast through four years of study. And **bon voyage** as you set sail on the turbulent seas of modern life, and may you, like Columbus, "sail on, sail on, sail on" until you reach some shore where you will help to build a new civilization worthy of the teachers you have known and loved, and the God who made you.

About * * *

A PIONEER EXPLORER

Perhaps the path of no man who helped to lay the foundation of scientific knowledge about the flora in this country, and who was the first to set foot on Mount Mitchell in Western North Carolina, was strewn with more grief and sorrow than that of Andre Michaux.

Michaux was born in France in 1746. His formal education, due to poverty, ended at the age of 14. He married quite young, and his wife died when their first child was born. To find relief from grief, Michaux took up the study of flowers and trees, and became such an expert on flora that the French government and individuals made it possible for him to travel and explore entensively in other European countries.

Hearing of the vast forests in Colonial America, Michaux came to this country in 1785, bringing his young son with him. The son, however, returned to France to further his education, the separation adding another grief to Michaux's life.

For many years Michaux explored wildernesses and studied flowers and trees from New York to Florida. In the locality of Charleston, South Carolina, he started an experimental nursery, and had much to do with the development of Charleston's now famous gardens.

Michaux explored more than 1,000 miles of the Appalachians. In North Carolina he was the first to set foot on now famous 6,684-foot Mt. Mitchell, named in honor of Dr. Elisha Mitchell, who lost his life attempting to reach the peak Michaux had ascended earlier.

Michaux's explorations helped to focus attention on the Far West, and with the exception of George Washington, no one was so interested in its development. Michaux was one of the first to interest scientific organizations in that section of the country.

This intrepid explorer and naturalist became widely known, and among other honors was elected a member of the American Philosophical Society, the roster of which included the most influential men of the time, among them Thomas Jefferson and Benjamin Franklin.

On Michaux's return trip to France he was shipwrecked and washed ashore more dead than alive. After his recovery, fellow scientists received him with acclaim for his exploits in this country. While abroad he accepted a commission as a naturalist on an expedition to Australia. Members of the expedition stopped at Madagascar, and Michaux, eager to learn what plant treasures grew there, insisted upon a side trip into the interior. He was stricken with tropical fever, and died in Madagascar's stifling jungles.

C. B. Riddle

It's People I Want, Not Things

S. L. Morgan, Sr., Wake Forest, N. C.

A church society sent a lonely old lady a Christmas box of good things and a lovely hot dinner on a decorated tray. She accepted it gratefully as a gracious act. But she told the man who brought it, "Tell the kind ladies, I thank them sincerely, but tell them it is **people** I want, not things."

I know, even from experience, what the old saint meant. Countless thousands of lonely old people deeply long to say the same thing. I'm not guessing. Some widely published articles on the loneliness of old people have brought me in the past few years literally hundreds of letters from lonely old people from across the continent in gratitude for my telling the world just how lonely is their suffering for people who care about them.

A great old widow of a minister in Texas, during her last several years wrote me often both how painful was her loneliness and how painful was the loneliness of other old people she knew. Nor was she a grouch soured by neglect. Her pastor wrote me once what a radiant soul she was and how helpful she was to him and others — writing many poems that she sent to the sick and shut-ins near and far.

She wrote, "I visited much as long as I could walk, but at 80 I became a shut-in. I was long active as teacher and leader in our Sunday school and missionary groups. And I'm not complaining; I'm only thinking of the hundreds of lonely people less fortunate than I. It only seems strange how many weeks pass in which no one from my church comes in with a cheery word, or even rings my phone. In my good home and with a loving daughter, I can stand it. But I grieve for those less fortunate."

My own experience makes her meaning poignant to me. The young wife of a professor spoke to me at the post office a comforting word without a parallel in all my life, save only the word that came with tears from a neighbor at my mother's death. The young woman had heard of the mental breakdown of my onetime brilliant wife and soul-companion. With a look of deep sympathy that went to my heart, she said only, "I'm **so** sorry!" It sang its comfort in my heart all day long. She understood my lonely Gethsemane and really cared. The same day she appeared at my door with something for the table, but didn't come in — then nor since. If she only had! Even to her, and to the world, I'd like to say strongly, "It's PEOPLE we want in our Gethsemanes, not things!

I'd like to ring that word into the hearts of all philanthropists, all social and welfare workers, all church groups: "It's **people** we want, not things!"

This Interested Me

Emily C. Lester

I recently heard a Christmas story which interested me very much. Even though Christmas is nearly a half-year behind us, the story is timeless. . . .

When last Christmas came an elderly widow in a rural community of North Carolina had $1.00 which she could spend. She tried to think how she could use this to buy small gifts for her relatives, but it would not stretch far enough.

Do you know what she did with that single dollar, the only one she had "to her name"? She did not buy a Christmas corsage or some other "frill" to cheer herself up. She did not even buy something "extra" for Christmas dinner.

She sent the dollar to CARE for a package for overseas relief. And the sending has given her infinite pleasure as she has thought about the people who received the much-needed food. Some people might think of her as being poor, but others would join me in thinking that she is rich — rich in the spirit that makes her willing to share.

NEXT SUNDAY OUR CHURCH AT GREAT BRIDGE, VIRGINIA, WILL CELEBRATE

A Century Of Service

Rev. Bill Simmons

Sunday, May 31, 1959, the Great Bridge Congregational Christian Church of Great Bridge, Virginia, will celebrate its one hundreth anniversary. Services, commemorating a century of work in the Kingdom, will begin with the eleven o'clock service and continue through the day.

It is not certain just how the church was first organized. Perhaps it grew out of a Methodist camp meeting since the church was originally a Methodist church. It was first known as the Berean Methodist Protestant Church. However, its life as a Methodist church was short lived. For only thirteen years later, on August 15, 1871, fourteen men and seventeen women transferred from the Methodist denomination to the Christian denomination of the Eastern Virginia Conference. The church was then known as the Berean Christian Church, a name used for ninety-six years. It was not until 1955 that the name Great Bridge Congregational Christian Church was adopted.

In the fall of 1859 the little band of people, interested in a church in their own community, began clearing the land and cutting timbers for their church. Most of the timbers going into the building were hand cut. The meeting house, as it was called in those days, was 42 feet long and 36 feet wide. The building was erected so well that the congregation one hundred years later still worship God in the original building.

The progress of the new church was short lived, for the Civil War burst forth with all its fury two years later. The newly erected building fell into the hands of the Federal troops who turned it into stables for their horses. The church was abused considerably and it took years to repair the damage.

The war brought poverty to the South. The people lost their homes and many lost their land. It was a time of much heartache and suffering. Many of the churches were never able to open their doors again. But on September 20, 1871, a miracle took place at the Berean Christian Church. The Rev. J. N. Manning was called as pastor to the struggling little church. He was the first Christian minister to serve Berea. With a determination to see the church go, Rev. Mr. Manning set out to rebuild the church. Under his leadership many repairs and improvements were made and all debts were liquidated. With offerings ranging under one dollar per Sunday, this achievement was indeed a miracle.

The passing years brought changes and Berea once more began to prosper. From 1893 until 1905 many improvements were made. The old lamps were removed and new chandeliers installed, new weather boarding replaced the weather-beaten boards on the sanctuary, the old pews were removed and replaced with pews that are still being used, carpets were added, and the building was painted inside and out.

Like many churches of the past, Sunday school and worship were held in the same room. For years the sanctuary was made into class rooms by curtains that hung from stretched wires. However, with the increase in Sunday school attendance, in 1944 the church set out to build a modern educational plant. With World War II at its peak, applications were submitted to the War Production Board for permission to purchase materials. The first application was rejected by the Board, but was later reconsidered and the request granted. However, a limit was set on the amount to be spent. The building could not exceed $8,350. With this limitation on them, the people of Berea erected an educational building consisting of five classrooms and two rest rooms on the second floor; assembly room, three classrooms, a kitchen, and furnace room on the first floor. The first Sunday in May, 1945, the new Church School addition was formally opened.

The church was making progress in all phases of work. The people who filled the sanctuary Sunday after Sunday to worship God felt a need to improve their music. In 1948 a beautiful Hammond Organ was installed to add to the beauty of the services.

The community of Great Bridge was experiencing a new surge of growth and development in the years following World War II. New businesses and new homes were springing up everywhere. With this new growth the Berean church once again faced over-crowded conditions. Under the leadership of the Rev. H. E. Crutchfied, the church ventured out on a new building campaign. A new addition to the Church School plant, costing over twenty-two thousand dollars was erected in 1955. This modern building consisted of added restroom facilities, new heating facilities, storage space, and eight large adequate class rooms. The indebtedness on this new plant was soon liquidated.

Sensing the need for a minister in their own community, the first parsonage was erected in 1924 at a cost of $2,500. But with this building in need of much repair, in June 1955 a new parsonage was erected at a cost of $18,000. The lot for this building was presented as a gift by Mr. and Mrs. Frank N. Hall.

Over the years people who love the Great Bridge Church have remembered it by numerous gifts. The latest gift is a new altar given by Mr. and Mrs. Sam Frost. It was presented to the church in memory of Mr. Samuel C. Whitehurst, Mrs. Betty Whitehurst Parsons, and Mr. Clifton E. Whitehurst. This gift has made our church one of the most beautiful in our area.

Back of the altar is a beautiful painting of Christ which has been a source of inspiration for many people over the years. This painting was done by Luther Fentress in 1916.

In the past one hundred years, the Great Bridge church has experienced some great moments and it has also

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PARTIAL LIST OF PASTORS

J. N. Manning	1871-73
R. C. Tuck	1873-79
H. H. Butler	1879-87
J. T. Kitchen	1888-90
J. P. Barrett	1890-91
N. J. Newman	1891-91
J. P. Barrett	1891-95
W. S. Long	1895-95
N. W. Butler	1896-99
M. P. Porter	1899-1901
J. W. Harrell	1901-14
H. L. Rountree	1914-20
G. O. Lankford	1920-21
W. C. Hook	1921-22
B. F. Black	1922-25
J. F. Morgan	1925-33
A. H. Stainback	1933-33
Joe French	1933-41
E. H. Watkins	1941-47
E. N. Clark	1948-49
H. E. Crutchfield	1950-55
J. T. Akin	1955-57
Bill Simmons	1958-

Why Go To Sunday School?

I have often wondered why more members of the Church are not in Sunday School. Surely it has value or it would not have survived this long. Thus, I am led to say that **you,** dear reader, should go to Sunday School or Church School — and there are six reasons why you should.

First, you should go **Because Jesus did and so did the early Protestants.** It was in the Synagogue-School that Jesus learned his lessons so well that at the age of 12, he astonished the Temple rulers with his knowledge of the Scripture. Then when Protestantism began, one of the first things Martin Luther required, was that each Church should establish and maintain a school connected with it. Thus, Protestantism has always taken Christian Educators seriously.

Second, you should attend Sunday School **Because most of us are ignorant of the Bible.** Do you know that in the evacuation of London during the war, they found that over sixty per cent of the children did not even know whose birthday was celebrated at Christmas? In America, there are communities which are not much better. The Bible is no easy book, and yet it is not an exceedingly difficult book. It must be studied to be understood — and studied regularly. We go to Sunday School for the same reason we go to any school — to learn, because we really know so little.

The third reason we should attend Sunday School is **Because the Christian Faith is understood differently at different age levels.** Children do not think of Jesus in the same way as adults; nor do they apply his teachings to the same problems of life. A good Sunday School speaks to each age in its own language. It aims not over or under the target, but directly at it.

The fourth reason you should attend Sunday School is **Because of the simple truth that Decisions for Christ seldom come out of the air.** If a person is to make a mature choice to be a Christian, then he must receive preparation during younger years. Pascal, the scientist, was once ridiculed for the "chance-way" in which he discovered a cure for a disease. His reply was "Yes, but chance always favors the trained mind." So in Christianity. Christ may come to a person without warning, but most likely he will come to the mind and heart trained Sunday by Sunday to receive him.

In the fifth place, **The Church, its work and worship, means more to those who attend Sunday School.** One is not a substitute for the other, nor do you ever graduate from attending the Sunday School to attending only the Church service. Study never destroys worship; it enriches it. In turn, worship makes us want to study more the infinite riches of God's Word.

Finally, may I suggest that **You are never too old to learn.** The Sunday School is not just for children. In matters of religion, there is no age limit to growth. Indeed, in this sense Jesus said we should all be "as little children," in order to enter the Kingdom of Heaven. In other words, be humble and teachable.

So remember, don't stay home, but come; and don't send your children to Sunday School — bring them. As a family, let me suggest that you study, worship and work together for Christ and His Kingdom.

— **Church Messenger**
First, Richmond

Three opportunities for Christian witness were given members of our Sanford church during Christian Family Week: A family supper sponsored by the Women's Fellowship on Thursday evening, followed by an informal program; families attended church as a unit May 10 when the service centered around Mother's Day and the Festival of the Christian Home; Sunday evening there was a Parent-Teen-Age party in the Proctor Building which included the filmstrip, "Is Your Home Fun?"

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had some dark moments. However, as the old century comes to a close and we look to a new one, there is cause for thanksgiving. In the closing year of the century, the membership has increased twelve per cent and the finances are in excellent order. Like those who built so well for us, we face the future for God hearing his voice, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Doing God's Will May Not Be Easy

Staley Woodell
Sunday School teacher in High Point

As Nathan approached king David to confront him with the king's great sin, there may have been fear in his heart concerning the consequences of what he was about to do. David might throw him into prison, or even have him killed. The evil which David had done was hidden to men's eyes so far as the king knew, but God had sent Nathan to let him know that the deed was not hidden from the eyes of God. David, God's chosen, one of God's elect, had gone against God's will, and Nathan had to tell him so.

I choose to believe that Nathan did not dwell on the harmful results that might come to him from obeying God's command, but rather on the fact that he was following God's will, and that, through impressing on David that he was subject to the laws which he enforced upon his people, the benefits would far outweigh any possible harm that might come to him.

It is my nature to be optimistic, but a friend of mine has made me more so. Because he is an optimist? No. He is a confirmed pessimist. If it starts raining in dry weather he thinks it will probably stop raining before the ground is wet. On a bright, sunny spring morning he prophesies rain before the day is over, or certainly by the next day. He lives continually in the future, and expects it to be bad. If he had been Nathan he certainly would have expected the worst.

Unhappy thoughts make us unhappy. God wants his people to be happy, and I certainly want to be happy; therefore I must think happy thoughts. Everything we do, everything we say, has an effect somewhere, sometime, some way, on someone. It behooves us, then, to see the benefits that can come from the things we say and do. We should do them in the very best possible way, and leave the results in the hands of God. Then we work with the knowledge that we are doing his will, and that the fulfillment of his will will be seen in the results. If those results bring us happiness, or if they bring us pain, it matters not; we have done God's will, the work he has commissioned to us. That is our task, our responsibility.

Water Is A Real Problem

Dear Friends,

Our house is now full of visitors and there is a lot of excitement among the villagers about their visit.

I had been teasing Mr. Thiagaraj, the Indian heading up the rural uplift project in Tiruvadanai, about the fact that he was in charge of well drilling, and yet had neglected Kilanjunai, his home village. We are very short of drinking water, and the last two weeks our water girl had been walking a mile and a half to a fast-drying pond which still had water that had not turned brackish. Just after my talk with Mr. Thiagaraj, we were notified that we were next on the list for a well, and that Mr. Heineman and his team would arrive here this week. We are now busy taking care of the drillers while they bore test holes all over the landscape. At first the holes were shallow and hit nothing but brackish water. But now he has found sweet water and has gone down the equivalent of thirty feet.

Besides the excitement of water for our village, we have also had Bishop Newbigin in for a flying visit. Right on his heels, Mr. Mook, Indian Secretary-to-be from the American Board, drove in for an official visit. He asked some very penetrating questions, but also brought encouragement and good-will from America. We did appreciate his coming to our little nook which is so hard to reach.

Cordially,
Fran Riggs

* * *

Dear Friends,

This is Holy Week, with the usual crowded schedule of religious services that the Indian Christians take so seriously. Their emphasis is a bit different from ours. On Palm Sunday, while the Pastor was preaching on the contrast between the Triumphal Entry and the Crucifixion, all the children were quietly engaged in fashioning their palm leaves into crosses. And Good Friday is considered more important and meaningful than Easter. It is not that they are morbidly preoccupied with suffering. They would say that we in the West are afraid to face the reality of it. They, of course, face it all the time in their daily lives, calmly and without comment.

This year it is the lack of water. Last month we watched the highways crowded with whole families and clans migrating with their flocks of sheep to Tanjore District in search of pasturage. The men and boys were busy keeping the flocks moving. The women came along behind, with their huge burdens of cooking utensils and household goods on their heads. And lastly the little children and toddlers, trudging along mile after mile down the endless dusty road, to where they hoped to find green grass — because Tanjore District gets irrigation water.

But then we becan to see one procession after another driving their flocks all those weary miles back again. They said there was an epidemic of something or other in Tanjore that they were trying to escape from.

The drinking water situation is more serious than we have ever seen it. Kilanjunai and four other villages were getting water from the pond Fran mentioned. But that will be dry in a month. Then what? There won't be enough rain to help any till September. But the people face the prospects with their usual equanimity.

Now, of course, we are getting something done about it. As Fran said, we were lucky enough to have Charles Heineman and his boys loaned to us, even tho we are not strictly in his area of work. He has been experimenting in various places since coming back from furlough last fall, surmounting various technical difficulties. But after they get into the routine they hope to be able to move around from village to village, doing a well every three or four days. What a friend in need, in these days especially! His wells cost an average of twenty five dollars each, and he uses gifts from abroad to help villages which can't afford to pay for it themselves.

These past two weeks have been busy with annual committee meetings. They do a lot of talking, but action flows from the talk. A big shipment of American wheat and milk powder will be diverted to Ramnad District to help meet coming relief needs here. Out of other committees has come authorization for me to appeal to folks in America for money to help with the deficit on our maternity ward building here. (I don't want to press for that, however, at the expense of gifts for the regular work, because I think the donations from the people here will eventually be enough.)

The gifts you have been sending recently will be going during the coming year to continue support of the Ramnad Village Health program, the Mandavadi Health Center, the Pastors' Health Insurance scheme. There are also new allocations to revise the smokeless-stove-and-sanitary-latrine campaign, and for a new drive throughout the Diocese for school health. Then a very generous list of grants to help Kilanjunai with our maternity and leprosy programs. We are very grateful to all of you for the gifts that have made all this possible.

Now for a foot-note about a patient I mentioned in a letter some time ago. She is one of our TB in-patients, whose husband with contagious leprosy had deserted her and left her eight-year-old son to take care of, and cook for, her and his three-year-old sister in one of our TB sheds here. But after that, the husband came and took the two children away from her, leaving her absolutely alone. She didn't say much, but I could see that she was grieving, especially for her children, because her TB wasn't doing very well. My boys went to work negotiating with the husband, without my knowledge, and finally announced that he had agreed to take her back again, provided she went home. But he would allow her to continue bed rest at home and to take her medicines. His fellow villagers would see to it that he lived up to his promises.

Getting her away from hospital supervision, and again exposing her children to her TB, is not what a doctor would order. But it seemed the only thing to do. So today we drove her home in the jeep. You should have seen her face light up when she caught sight of her village, after all these months of that sad and haunted look. It may even turn out that she will fool the doctors and get well faster there, united with her family again, than she would have here. We'll hope for the best, anyway!

Best regards,
Ed Riggs

NOTE: A letter dated April 24 says, "we have had a week of good rains — unseasonal and unexpected, of course." This means that there is drinking water. And the wells are proving to be good, also. A new doctor has been secured. The area has been declared a famine area, and Dr. Riggs has been put in charge of Church World Service shipments of wheat and milk products. Ed.

Children's Toys Do Missionary Work

Miss Marie Crosby, Congregational Christian missionary to Angola, Portuguese West Africa, sailed May 18 from New York aboard the freighter Lubumbashi with ten trunks of toys and clothes for African children.

A native of Hebron, Nova Scotia, she has spent the past nine months in the United States and Canada on furlough from the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian Churches. Miss Crosby is a social worker at Scott Memorial Hospital, Dondi, Angola, which is jointly administered by the American Board and the missions agency of the United Church of Canada.

Miss Crosby devotes much of her time to the children in the wards and to their families who camp on the hospital grounds awaiting their son or daughter's recovery. She has raised many orphaned children in her own home, including the twins Alice Lusati and David Hosi, and Sofia, taken from a leprous mother at the age of one year.

Miss Crosby knows what toys mean to small African hearts. Packing for the trip she carefully selects toys with meaning for children who have never seen anything outside their village **kraals.** Dolls are universal favorites. Spinning tops are custom-made for children's wards. A prize item in Miss Crosby's trunks is a new doll house which may well be the first ever seen in central Angola.

Miss Crosby is also taking equipment for her own kitchen in the new apartment awaiting her in Dondi. Although she can purchase all kinds of food in Bela Vista, two miles from Dondi, she admits that she misses certain American kitchen utilities. Pie plates and garbage pails are on her list — even an enamel sink!

She is returning to a part of Africa vastly changed from the one she encountered thirty two years ago as a newly commissioned missionary, visiting African villages in a hammock carried by runners.

"In 1927 an African who had finished grammar school was considered really advanced," says Miss Crosby. "Now the Currie Institute of the Angola Mission itself teaches the equivalent of two years of high school and yearly sends students onto higher grades in the government schools and on to Portugal for university study.

"Thirty years ago Sara Hurd Scott Hospital was a small dispensary down the hill a bit from the Institute. Now it has an operating room, laboratory, X-ray, one hundred beds in the main hospital and maternity, one hundred and fifty patients in the Tuberculosis Sanatorium and about a hundred in the Leprosarium."

Sea travel from New York to the Angolan port of Lobito takes approximately three weeks — give or take a few days for unloading and loading cargo en route at Matadi, Belgian Congo. At Lobito Miss Crosby will board a wood-burning train traveling overnight through eucalyptus forests to Dondi and "home".

Massachusetts churches supporting the missionary in her work are: Brighton Evangelical and Allston Congregational churches, Boston: Waldo Congregational Church, Brockton; and Community Church, South Hadley Falls. Other supporting churches are Church of Christ, Hanover, New Hampshire and Community Church, Dublin, Ohio.

Teacher at School of Missions

Rev. Alan T. Jones, director of Merom Institute, Merom, Indiana, will teach the course on "The Church's Mission in Town and Country" at the School of Missions, Elon College, June 16-19.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE SOUTH AFRICA MISSION

May

31—**Rev. and Mrs. Samuel Kaetzel** are stationed at Maphumulo. He is counsellor to African churches and pastors of the North Coastal area, while she helps in weekday religious education in our schools of the area and counsels with women's groups. He is also responsible for nutrition, health and general welfare of people on Inanda mission glebe (mission land).

June

1—**Dr. Aldyth Lasbrey** is assistant medical superintendent of McCord Zulu Hospital, Durban. She was born and raised in South Africa ,taking her medical training at Univ. of Capetown. She has been in our hospital since 1947.

2—**Dr. and Mrs. Frank Magill** sailed in 1958 for service at McCord Zulu Hospital, Durban. He is graduate of V. P. I. and Duke School of Medicine.

3—**Rev. and Mrs. P. A. Myrick** flew to South Africa in 1958 to join staff of Adams United Theological School. They spent 1956 in South Africa on a traveling fellowship awarded by Union Seminary.

4—**Miss Virginia Nichols** went for 3-year term to take charge of office at Inanda Seminary and stayed 5 years; after furlough went back as career missionary. She is active in outstation Sunday schools, organizing training institute for S.S. teachers and preparing lesson material, as well as doing office work.

5—**Rev. and Mrs. John Parsons** went to Africa in 1954 and live in Johannesburg, where he visits mine churches and city churches, counsels with pastors, training leaders. She specializes in religious education. Together wth Bergsmans, the Parsons are helping to develop United Church in gold mining area.

6—**Mrs. Bernice Post** is serving 3-year term as teacher of home economics at Inanda Seminary for Girls.

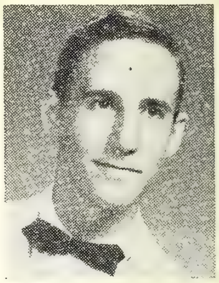
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

What Will You Do This Summer?

It will not be long now before school will be out again, and we will have three months in which we will not know what to do with ourselves. Sooner or later the question will arise "What will I do this summer?"

I have an answer for each of you, which will be most profitable for all who are concerned. COME TO MOONELON.

Last summer it was my privilege to have the opportunity to work at Moonelon as an "efficiency expert." Through this I got to share in the daily routine of the camp life, which led to many wonderful experiences, and many fond memories of a summer well spent.

I would like to share a few of the experiences with you.

It was always a joy to me to see a new group of campers come in on Sunday. This meant meeting many new people, and making new friends. It was not long before everyone felt that they had known each other for ages, and this led to a very friendly atmosphere.

The daily schedules ranged from devotional periods and interesting classes, to recreation and swimming.

Some of the highlights of a typical week were a campfire, talent night, party night, square dancing, and games. The climax of the week was a very inspirational candle-light Communion Service, after which everyone left the next day inspired with a new light, and with many memories of a wonderful week.

At camp this summer you will find opportunities for fun and Christian fellowship, time to study and dig deeply into our Christian faith and come to understand what it can mean in your life, significant experiences of worship, good food prepared by expert cooks, and a chance to get closer to the out-of-doors and understand God's on-going creation, meet old friends and make new ones. Lives have been strengthened, enriched, and changed at Moonelon, and it can happen to you!

Camp Moonelon is located on Route 100 about one half mile west of Elon College, N. C. Each session will begin with registration at 4:00 p.m. on the date specified, and campers are reminded to bring a picnic supper for the first evening meal. The camping period will end with a closing Friendship Circle following breakfast on the last day of camp.

For further and more complete information please refer to your brochure, or write to Miss Ruth Dunn, Box 336, Elon College, N. C.

The Editor

High School Pilgrim Fellowship at Eutaw Community church had charge of the morning worship service April 26. Participating were Linda Tyndall, Christina High, Douglass Thornblom, Rue Love Wallace, Kenneth Riley, and Martha McVicker who brought the morning message.

A DEVOTIONAL MOMENT

Christian Example

J. Rex Thomas
Sanford C. C. Church

Scripture: I Timothy 4:12

"Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity."

Christianity is more than a philosophy of life, indeed, it is a way of life; a way of life which must be lived daily. It is not be be lived in solitaire. In fact a man who lives entirely isolated from other men cannot be a Christian. It is said that Robinson Crusoe could not have been a Christian until Friday came upon the scene. If this be true, it follows that Christianity involves a dynamic and vital inter-relationship between the members of society on a day-by-day basis.

This very social inter-relationship can be one of the greatest assets to the Christian faith — or it can be one of its greatest liabilities. Christian witness is one of the most effective means of leading others to Christian commitment. On the other hand, actions which are definitely not Christian perpetrated by persons who are nominally Christians can have exactly the opposite effect on persons who do not yet know the true Christ.

If one stops and considers the matter for a moment, the effect our actions, our examples, have on our friends, our associates, and even on people who do not know us is positively frightening. Especially, anyone who is in a position of authority or leadership in the church, i.e., a minister, a deacon, or a church school teacher, should be doubly circumspect in his example. Not only do our actions and deeds sometimes prove to be stumbling blocks, means by which others are led astray, but sometimes they are used by others to rationalize their own dubious actions.

Let us, therefore, heed the injunction of Paul to Timothy and ". . . set the believers an example in speech and conduct, in love, in faith, in purity" so that our witness may prove an effective asset in the Christian way of life.

New Nations Are Demanding Freedom

Polly Paulson Harrington

EVANSVILLE, IND., MAY 8 — Asian and African countries which have been dominated by Western Powers would "rather go hungry in freedom than be fed in serfdom", a nationally known social action expert declared here.

"They would rather take chances with precarious independence than continue under the control of a great power."

Whereas Communists "can meet the economic problems and raise standards of living," "only freedom and democratic institutions can satisfy the world's hunger for human rights," said Rev. Dr. Ray Gibbons, New York City.

Dr. Gibbons gave the second of two addresses to the annual meeting of the Indiana Congregational and Christian Conference. He spoke this morning at First Community Church, one of the two host churches to the three-day meeting which ends tomorrow.

Dr. Gibbons, director, Council for Christian Social Action, United Church of Christ, contended that the "greatest challenge of our lifetime is how the American people will respond to the world-wide revolution of rising expectation."

The "groundswell" apparent throughout the world of new nations "crowding to be born"; dark-skinned peoples "rising to reclaim their land from control of white men"; in America, "a quiet, steady pressure for equality of rights" — these have come about largely from "our Western conception of the worth of persons"; and not the least "is the teaching of Jesus Christ and the fellowship of the Christian Church."

The situation, according to the speaker, demands of church people "a comprehensive and inclusive Christianity which looks not only at the missionary responsibility of the church but at social action responsibility." Christians must see the church's task as that of influencing national policies, promoting justice and mutual assistance, reducing the threat of war in the world and increasing the health, education and welfare of mankind.

"This will cost us our complacency and our comforts . . . but it will cleanse our conscience and save our souls," he told pastors and lay leaders of the meeting.

Dr. Gibbons felt there must be "nothing less than a new level of statesmanship in the nation and the church." Programs of assistance must be "as imaginative as the Marshall Plan, as comprehensive as the United Nations and as costly as the North Atlantic Treaty Organization."

Taking China as an example of the way the Christian social action council deals with international problems, Dr. Gibbons said work starts with the assumption the United States should increase support of India, strengthening its resistance to Communism in China.

"China, and India also, seek bread and freedom. China makes freedom secondary and subsequent to economic growth. The future of mankind may depend upon this competition to meet the world's rising expectation for bread and freedom. Everything depends upon the success of India and the restraint of China."

A LIFE WORTH LIVING

John G. Truitt

It will take a lot of planning
And a bit of working, too,
For to make a life worth living,
And a record good and true;
It will take some early rising,
And a bit of midnight oil,
And 'twill take a lot of loving
Of the good oldfashioned toil.

You may think the other fellow
Who is bringing in the fare,
Has it simple as all get out,
Sitting in an easy chair;
But could you know what he is doing,
And his consecration deep,
You would find that fellow working
While his neighbor was asleep.

It will take a lot of serving
Of the other fellow's need,
And a bit of understanding
Of his honest doubt and creed;
It will take a lot of patience
With the laughter, too, and fun
Which the other fellow's having
At the silly things you've done.

It will take the art of giving
Of the very best in you,
For to make a life worth living,
And a record good and true;
Nor is there substitute for asking
For a bit of help Divine
On a life that is worth living,
And a record good and fine.

YOUTH SUNDAY AT MT. CARMEL

May 10 was Youth Sunday at Mt. Carmel, Walters, Virginia. On that day the young people led the Sunday school, and conducted the morning church service. A corsage was given to Mrs. Ida Pierce of Washington, D. C., honoring her as the oldest (88) mother present, and another to Mrs. Rosa Hollowell of Carsville, Va., as the youngest mother present.

Leaders of the Sunday school included Loyd Bradshaw, Jr., as superintendent; Judy Simmons, secretary; teachers, Mary Lou Gibbs, Judy Duck, Dot Glover, Carol Glover, Carolyn Howell, Herbert Taylor, Burnley Carter, Loyd L. Duck, Florence Drewery, and Marian Vaughan; and ushers Mary Lou Duck, Bobby Duck, Carolyn Glover and Scotty Stephenson.

The same people took part in the morning service with Loyd Duck organist, Herbert Taylor preaching on "Do We Live in the Household of God?", and Carolyn Lowe sharing with Judy Duck in a duet. Most of the program centered around the idea of Mother's Day.

WHAT KIND OF CELL IS YOUR HOME?

Every home is a cell. It is a cell in the penological sense, or it is a cell in the biological sense. It is a prison, or it is a unit of growth. It is a jail, or it is a living body. A prison is a place where people are denied their freedom, and a jail an instrument of cramping and hurting. But when you speak of cells as plants and animals and human beings have them, then all the mystery of life is bound up in them. Cells like that have vigor and vitality. They have movement and development. They have freedom and hope.

Quoted from Roy M. Pearson
in Shelton Memorial Bulletin

Union (Virgilina) Bulletin for May 10, W. W. Hall, pastor, carries this news: Mother's Day was being observed; a water cooler had been installed; rubber runners had been put on steps in new educational building; the pastor planned to attend the Ministers' Convocation at Moonelon (he did); Memorial Day services were announced for May 24; and a Fellowship Supper was planned for last Sunday evening.

Ten Elon Students Given Awards

ELON COLLEGE, MAY 13 — Ten outstanding Elon College students were recognized at the college's annual "Awards Day" program for achievements during the 1958-59 term in fields of personal improvement, religious education, Bible study, dramatics, music, scholarship and athletics.

The annual Monroe Awards of $50 in cash, given by W. L. Monroe of Atlanta, Ga., for personal improvement during the year, with emphasis upon the development of the whole person, were presented to Rebecca Matthews, of Broadnax, Va., and James Humphrey, of Southern Pines.

Two other awards of $50 each, given in memory of the late Jerry Dalton Strader, former religious, educational and civic leader in Burlington, were given to Faye Gordon of Suffolk, Va., for work in Christian education, and to David Horn, of Philadelphia, Pa., in dramatics.

The Basnight trophies, given by Stein H. Basnight, of Chapel Hill, were presented to Doris Fitzgerald, of Burlington, for outstanding work in Bible studies, and to Gilbert Watts, of Laurinburg, as Elon's outstanding varsity athlete of the 1958-59 term.

The Shackley Music Awards, each for $50 in cash and given by Dr. George Shackley, of St. Petersburg, Fla., were given to Donald Harris, of Elon College, as the student showing most improvement in piano, and to Stanley Carey of Burlington, for most improvement in organ.

Still another $50 award, presented in honor of Dr. Ned F. Brannock, retired from the Elon College chemistry department, was presented for excellence in chemistry to Kenneth Dudley, of Hagarstown, Maryland. The Underwood Award, a gold medallion given by the Underwood Corporation for outstanding work in business education, went to Phyllis Hopkins, of Reidsville.

ELON RECEIVES GIFT

Elon College received the largest share as twenty-six North Carolina colleges shared in a $306,350 fund at the spring meeting of the North Carolina Foundation of Church-Related Colleges held at Winston-Salem on Tuesday, April 28.

The Foundation is a cooperative fund-raising group, which comprises both senior and junior colleges in the church-related field in the state, and the total of $306,350 was contributed in recent months by about 200 business firms in the state.

Administrators from each of the twenty-six member colleges work together in soliciting the funds, and the total gifts are then divided among them. Sixty per cent of the Foundation funds are divided equally among all the colleges, and the other forty per cent is divided on the basis of enrollment. The Foundation has raised a total of $835,605 in the six years since it was organized.

DANIELEY APPOINTED TO CAMPUS MINISTRY COUNCIL

According to an announcement by Dr. Bryant Drake, Secretary of Campus Christian Life for Congregational Christian Churches, Dr. J. E. Danieley, President of Elon College has been named to the National Advisory Council for Campus Ministry of the United Church of Christ. The first meeting of the Council will be held at the Hotel Roosevelt in Pittsburgh, Pennsylvania, May 21-23. The program will include presentations by Dr. Drake on the evolution, scope and administration of the campus ministry of the Congregational Christian Churches and by Dr. Hartland Hemrich, Director of The Department of Campus Christian Life of the Evangelical and Reformed Church. Dr. Wesley Hotchkiss, Secretary of the Division of Higher Education of the Congregational Christian Churches and Dr. Franklin Sheeder of the E & R church will discuss "How the United Church will Assume Responsibility for a United Program." Dr. Danieley will participate in a panel on "Campus Ministry and the Church-Related College."

SUNDAY AT ROSEMONT

J. E. Danieley

Sunday begins early at the Rosemont Christian Church in South Norfolk, Virginia. The first service begins at 8:45 a.m. Approximately 125 people were present for the service. The choir was made up of young people who added considerably to the worship service by their singing. During the church school hours, some 40 young people gathered in the sanctuary to hear a discussion of some of the decisions which one must make as he finishes high school and goes to college. At the 11:00 a.m. service, there were more than 200 present. The Primary Choir, the Junior Choir and the Senior Choir made their contributions to the service. It was my privilege to speak at both of the services. The pastor and his family are good hosts, the people of the church are friendly, it was a real opportunity to share with them in a very interesting and enjoyable Sunday at Rosemont.

CUNNINGHAM TO SPEAK

Dr. H. H. Cunningham, dean of Elon College, has just been invited to deliver the address at the graduation exercises of the class of doctors and dentists at the Army Medical Services School, Brooke Army Medical Center, Fort Sam Houston, San Antonio, Texas, July 24.

The invitation to speak at the medical service school ceremonies comes as a recognition of the contribution which Dr. Cunningham made to military medicine with the publication of his highly acclaimed work on the Confederate medical services during the Civil War, a book entitled "Doctors in Gray."

Come To Commencement

May 29 - June 1

Friday evening — Reception for Seniors and Alumni
Saturday — Alumni Day
Reunion Breakfasts at 9:00 A.M.
Picnic Luncheon at 12:30 P.M.
Business Meeting at 2:00 P.M.
Open House in West Dormitory at 5:30 P.M.
Banquet at 6:30 P.M. Speaker: Dr. H. S. Hardcastle
Sunday — Baccalaureate Service — 11:00 A.M.
Sermon by Rev. Miss Lillian Gregory
Monday — Graduation Day Exercises at 10:30 A.M.
Speaker: Dr. Bernard Boyd of Chapel Hill, N. C.

Elijah, God's Warrior

Background Scripture: I Kings 16:29-19:21.

Devotional Reading: Psalm 46.

Memory Selection: **The Lord is the strength of my life; of whom shall I be afraid?** Psalm 27:1.

A MAN OF FIRE

This fellow Elijah did not stay in orbit very long, but he was a burning and shining light while he was on the scene. He bursts suddenly on the scene — there is no account of his birth, childhood or youth, of his call and training, nothing except the brief statement that he was a Tishbite, a man of Gilead. He is a gaunt, sinewy man, plain spoken, of moral integrity, and endowed with rare and raw courage, and of fiery zeal. He might well be called a "prophet of fire," for he was the central figure in a test of fire between the prophets of Baal and himself, and he disappeared in a fire when he left the earthly scene. He might be likened to a comet or meteor, which suddenly appears, blazes its way across the skies, and then disappears in a blaze of glory.

"DOWN IN THE DUMPS"

Although he was a rugged, strong and fearless man, Elijah had his dark days. And who doesn't get down in the dumps once in a while! We find him in today's lesson away off in the wilderness, sitting under a juniper tree, requesting for himself that he might die. That really is getting down in the dumps. How did he get that way?

His condition was partly due to an emotional reaction. He had been under a great strain and under emotional stress for a long time. Because old king Ahab thought the prophet was responsible for the long and devastating drought he had sought him far and wide to kill him. And that was not conducive to "peace of mind." Furthermore he had more recently engaged in a pitched battle with the prophets of Baal on Mount Carmel, standing alone against four hundred prophets of this heathen deity, and challenging them to a test by fire of the reality and the power of their respective gods. Thus his nervous energy was depleted, in addition to his physical weariness caused by the long journey into the wilderness. And finally, and perhaps worst of all, he knew that an angry woman was after his scalp. That was enough to scare any man, especially when that woman happened to be Jezebel, a shrewd, scheming, unscrupulous woman who would stop at nothing to carry out her purpose. Put all these things together, and we can see why the prophet did not feel very happy, and looked upon the world through dark glasses. Furthermore he thought he was the only one left who was trying to serve the Lord. "I, even I only am left," he wailed. This man, ordinarily afraid of nothing is afraid and alone, and discouraged and in despair.

GOD'S WAY OF DEALING WITH THE MAN "DOWN IN THE DUMPS".

a. **He gave him something to eat.** Hnugry men do not always see the bright and better side of things. Things often, indeed usually, look better after a man has had a good meal. Hungry men are in no mood to listen, and often are dangerous men, to say nothing of being discouraged men. Communism thrives on hunger, it recruits thousands of its adherents among the people of the world who are under-fed, under-clothed, and ill-housed. And many a man who thinks that things have gone to pot, thinks differently after he has had a good meal.

b. **He put him to sleep.** God made the prophet lie down and sleep. Indeed he made him take a couple of naps or good sleeps. It was sound strategy. How much a night of good sleep helps! A man or woman may go to bed, feeling whipped and ready to give up, and after a good night's sleep, feel like taking on the whole world! Children become cross and cantankerous when they lose their sleep. People who lose sleep can easily become discouraged. Rest, ample rest is a good antidote against that depressed feeling and discouraged spirit.

c. **He put him in touch with nature** in her varying moods. God put on a kind of show for the prophet's personal benefit, using thunder and lightning and even an earthquake to refresh and to renew the prophet's spirit. Alas that so many people are shut up in cities with their blatant noises, their bleak streets, their blind alleys, with little or no chance to see nature in her fine garbs and her varying moods. What a difference it makes to sit on a high hill or a mountain and thus get a broad view of things, or to be above the noise and confusion of busy life. Or to stand on the shore of the ocean! Or to see a sunrise or a sunset! One of the blessings of the automobile is that it enables people to get out of cities and towns into the countryside for recreation and relaxation and rest.

d. **He showed him he still had "seven thousand" who had not bowed their knee to Baal.** Even while Elijah was whimpering and whining that he only was left, God told him that he had left "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. "Let us not fool ourselves. We are not the only person who is still serving God, and trying to live for him. We need to remember this when we are down in the dumps, when things seem to be going to the dogs, when the going is hard.

e. **He gave him something to do.** He was to anoint two kings, and a prophet, Elisha, to be his successor. What good medicines work and action are! It was while John the Baptist was in prison and inactive that he began to doubt whether Jesus was really the Messiah. Action often banishes fear and begets encouragement. Dr. Fosdock tells about a woman who came to him in distress because of the doubts that assailed her mind. He gave her a copy of John's Gospel, and a list of needy families on which to call, and instructed her to use both. In the course of a short time she found a stronger faith than her own. And for the life or her, she could not tell which had helped her more! !

LISTENING TO THE STILL SMALL VOICE

"And after the fire, a still small voice . . . and Elijah went out and stood. . ." and listened. There are many things that God wants to tell us, but we cannot hear them in the din and traffic of our modern, noisy world. We must learn to be still, and to know that He is God. We must study to be quiet before him.

SUNDAY SCHOOL LESSON

MAY 31, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

Valley Conference People Enthusiastic

John G. Truitt, Superintendent

Dear Friends:

The first of the five conference-wide meeting of pastors and local church leaders is history. And I believe it is excellent history for the Home for Children. Before the meeting was called to order a spirit of enthusiasm and good fellowship could be felt. All the pastors except one and more than fifty lay leaders attended the meeting at the Leaksville Church. The pastor, Rev. Rosser Lee Clapp, called the meeting to order and the Rev. Charles K. McFarland was the accompanist at the organ while the opening hymn was sung. The host pastor explained the purpose of the meeting as being one in which we were to learn more about the 1959 campaign for the Home for Children. He suggested that since it was one of the favorite institutions of the church it was good to know that progress was being planned, and good to learn how we might all have a share in it.

Following this very gracious speech he presented the president of the Valley of Virginia Conference, Mr. Clarence A. Phillips, who said nice things about the work of the Home for Children and its staff of workers and presented the superintendent. I spoke of the needs of the Home and presented the Church's plan to meet those needs.

Several brief speeches were made by persons present, and I was delighted with them. They seemed just as anxious to do good things for the Home for Children as I was. Brochures were passed out setting forth in print and picture some of the future plans. A list of the Valley of Virginia churches with their suggested "shares" was handed each one present. In the refreshment hour which followed most frequently did one hear them saying they were surprised at how little a sum was suggested as their share. It was the often expressed opinion that the churches would underwrite the sums suggested and more.

There were those who expressed the hope that many of the churches would over-subscribe their shares. Mrs. Truitt and I were both very delighted with the attendance and the enthusiasm of those present.

Now let me thank you for the good report this week, and to ask you to make it better next week. It is a joy to work at this place in the program of the Church when I know that so many good people are helping.

REPORT FOR MAY 18, 1959

MONTHLY OFFERINGS

Amount brought forward			$19,324.60
Eastern Virginia Conference			
Portsmouth, United	$25.00		
Portsmouth, Shelton Memorial	8.00		
Waverly	25.00	$58.00	
North Carolina and Virginia Conference			
Long's Chapel	32.00		
Union (Va.), S.S.	5.00		
Greensboro, St. Peter's	1.37	38.37	
Western North Carolina Conference			
Needham's Grove, S.S.	10.00		
Ramseur	5.00		
Zion	50.00	65.00	
Total			$ 161.37
Grand Total			$19,485.97

SPECIAL OFFERINGS

Amount brought forward		$35,292.32
Ames-More Guild, Memorial Cong. Church, Baldwinville, Mass. — Friendly Service Gift	$ 15.00	
Lawrence S. Holt Trust Fund (dividend)	450.00	
Jr. Baraca Philathea Class, Holy Neck Church	9.22	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	5.00	
Mrs. Flora Spangle, Eaton, Ill.	5.00	
Ladies' Bible Class, Henderson Church	25.00	
First Cong. Christian Church, Roanoke, Ala.	15.00	
In Memory of Walter M. Williams	5.00	
In Memory of Walter M. Williams	5.00	
In Memory of Mrs. W. W. Williams	5.00	
In Memory of Mrs. Lillie Rollings Barrett	1.00	
In Memory of James W. Ingle	10.00	
In Memory of Lister V. Smith	5.00	
In Memory of Vitus R. Holt	5.00	
Special Gifts	96.15	
Total		$ 656.37
Grand Total		$35,948.69
Total for the Week		$ 817.74
Total for the Week		$ 817.74
Total for the Year		$55,434.66

An interesting summary of attendance is given each week on the Bay View, Norfolk, bulletin when the total attending each activity of the church during the past week is listed — orchestra, choir rehearsals, worship services, church school, special events. The total for the week ending May 9 was 579. This included 181 in church school, one more than the number on roll and even more than Easter Sunday. The church includes a Sunday evening service in its program, which consists of a "Jolly Song-Fest," devotions led by the minister or by a lay person, group assemblies by ages. The adults are studying **We Believe**, with different chapters presented by different members of the group. Refreshments and fellowship close the service.

Emory Alvord, agricultural specialist and missionary to Africa, died May 6 in Southern Rhodesia at the age of 70. His contributions to African farmers were recognized by the Americans, British, and Africans. In 1948 the British government awarded him the Order of the British Empire for his services as director of Department of Native Agriculture in Southern Rhodesia. A missionary of the American Board 1918-1926; government service 1926-49; upon retirement reinstated by American Board and served as principal of the Alvord Agricultural School, Chikore.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

SOCIAL ACTION IN P.T.A. WORK

Maxine K. Harman

My early impressions of P.T.A. were not so good. Long announcements, money-raising projects, and women only were among my impressions. The past two years' work in the organization have given me new light.

The objects of this organization are "to promote the welfare of children and youth in home, school, church and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth; to bring into closer relationship the home and the school, that parents and teachers may cooperate intelligently in the training of the child; to develop between educators and the general public such united efforts as will secure for every child the highest advantage in physical, mental, social education."

Christian Social Action? The purpose is loaded with it. The local group needs to use ethical business principles, and cooperate with the state and national bodies. This is not always true. Church people can help to make it true.

Our county of Alamance was considering a six and one-half million dollar bond issue to consolidate the High Schools. A committee from the P. T. A. contacted the voters by telephone, and the bond issue was voted 11 to 1. Scouts and Scout leaders have been used in programs to good advantage. Parents and teachers cooperate in making this program effective in the community.

It was a rare treat to be recipient of a scholarship to the State P.T.A. Congress's First Legislation Workshop in Raleigh. There, in sweltering heat at the Student Union on State College campus, 104 officers in local, county and state units were given "the red carpet treatment" by Governor Hodges, the Lieutenant Governor, the State Superintendent of Public Instruction, State Health Officer, and Commissioner of Public Welfare. Knowing what goes on in our state capital is the moral responsibility of Christian citizens.

Helping to chaperone 90 sixth and seventh graders to Williamsburg the latter part of April was one of my last duties as an officer in the Haw River Parent Teacher Association. As I led these teen-agers in square—oophs—folk games and other forms of wholesome recreation, I was pleased that a half-dozen of them were from our church. These same P. F.'ers and I gave a party for the older children at our Home for Children at Elon just before making the Williamsburg trip.

It's the joy of seeing young people develop into responsible citizens, and the privilege of helping adults mature into more worthwhile roles as parents that make me use energy, effort and time in the Parent-Teacher movement — truly Social Action.

Ministers Retreat

Gaylord B. Noyce

Sudden shifts from games of four-square ball to discussions of the church in earth's four corners characterized the variety and excitement of the Minister's Convocation held at Moonelon, May 11-13.

To this observer who has attended the past 5, this convocation was as good as any, even better attended than others, and fascinating in some of the new program features. Any minister absent missed a good time, and an opportunity to bring back to his congregation a fresh report — on the far-flung challenges to world missions (reported by David Stowe), in the shifts of our expanding urban population (Dr. John H. Shope), new techniques and perspectives for organizational and spiritual life in the church (Loren Walters and Nathanael Guptill), and deeper understanding of meaningful worship (W. T. Scott, Jr. and Marlin Shaeffer).

High among the opportunities afforded by the conference was contact with several leaders of the Evangelical and Reformed Church, and with fellow ministers from the Congregational Christian Convention of the South. Essential of course, and this is half of what draws ministers to Convocation, was the fellowship and encouragement from seeing most of the ministers of the Southern Convention together. And as a bonus was the pleasant atmosphere of Moonelon for study, reflection, and recreation, not to mention the tasteful table hospitality of the Veazeys.

Get your minister to convocation next year.

Dr. Charles F. Pegram, pastor of Bay View, Norfolk, attended the **National Convention of Military Chaplains** in Washington, D. C., the first week in May. He reported in the church bulletin: "The Honorable Donald A. Quarles, Deputy Secretary of Defense made the finest address to the Convention Tuesday (May 5) and died in his sleep Thursday night. A fine Christian servant gone."

A Bible in every Christian home became the goal of the Bible Society of India and Ceylon in 1955. This project is carried on in close cooperation with the Churches, and so far 18,869 homes have been supplied with Bibles and New Testaments. When families are genuinely too poor to pay the ordinary selling price of a Bible, the local church comes to their aid. When the need is beyond the capacity of the church the Bible Society helps still further with additional grants and subsidies.

Pot-Luck supper at Shelton, Memorial, Portsmouth, Virginia, last Thursday evening featured a used book sale, conducted by the men of the church. Proceeds are to go on their pledge to Moonelon.

In Memoriam

CRUTCHFIELD

February 27, 1959, our heavenly Father suddenly called home one of his most sincere and faithful servants, our beloved pastor and member, Rev. G. C. Crutchfield, of Mt. Carmel Christian Church, Walters, Virginia. A gracious and devoted minister of Jesus Christ, he served his church willingly until the end.

His radiant optimistic spirit enabled him to scatter sunshine and cheer and to inspire others to do their best. His unselfish attitude, his deep spiritual devotion and his pure life will linger in the memory of his host of friends, who will be challenged to follow his example.

In deepest sympathy an dfondest love our hearts go out to his devoted wife, Mrs. Maude B. Crutchfield, who was an inspiration to both church and community.

To all his loved ones we would say with the poet:

God grant you courage in this hour
Of sorrow, swept and gray.
May he who has the Sovereign power
Wipe all your tears away.
May he who, too, has borne a cross,
Sustain you with his care.
God grant you in this hour of loss
The answer of our prayer.

Therefore, be it resolved that a copy of these resolutions be sent to his family, a copy to *The Christian Sun* for publication and a copy placed on our church records.

Miss Louise Rose
Mrs. Loyd Bradshaw

IF I WERE GRADUATING

Richard K. Morton

If I were graduating this year —

1. **I would regard my diploma as a means, not an end.** I would strive to realize that it indicates preparation for doing, and that I must now follow with the doing.

2. **I would seek to be big enough to recognize my debt**
to parents
teachers
and many friends
for their help in aiding me to achieve what has been possible for me. I would also hope that I would not indulge in any unjustified show of arrogance in the presence of those who have not had the privileges and opportunities that have come to me.

3. **I would lay plans to conserve what I have gained and learned and go on beyond that.** I would seek to immerse myself completely in the stream of living, not just wash myself temporarily with a meager supply.

4. **I would seek weath in the best sense** — wealth of
ideas
experience
services
relationships
that I may feel that I have come to possess what is best in my time of living.

5. **I would not let my striving and my exercise of powers and privileges cause me to forget the primary need of happiness —**
for myself
and for others.

6. **I would renew and intensify my desire to learn how to be a person in the highest sense,** striving to bring to reality my highest potentials.

7. **I would accept the world as I find it,** beginning any necessary improvement and reformation with myself.

8. **I would examine with care the situation around me,** to find the place where I might make the best contribution.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches,

The Christian Sun

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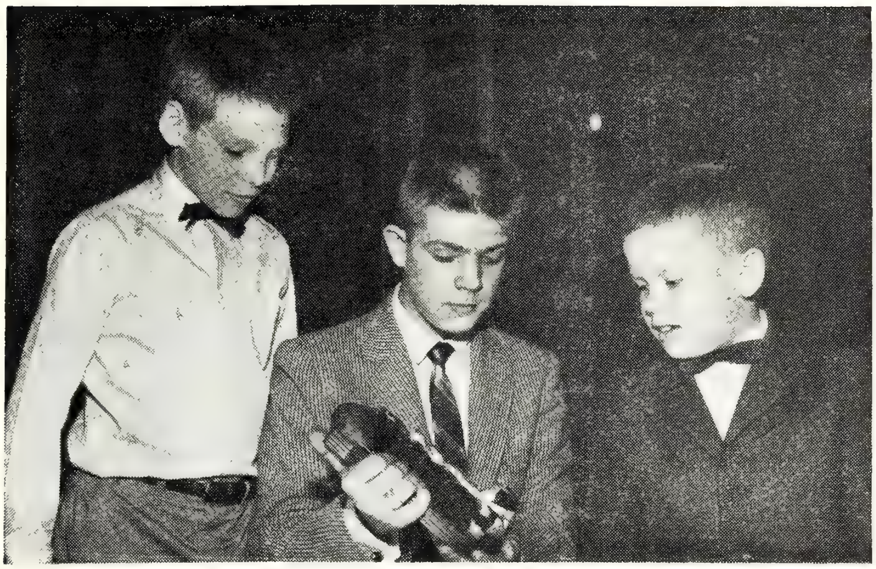
VOLUME 111 ASHEBORO, NORTH CAROLINA 2, 1959 NUMBER 22



BOY OF THE YEAR

David Magill, an active member of our church, holds the trophy he was presented recently by the Elks Lodge of Richmond after being named the Boys' Club Boy of the Year. He is showing the award to Michael Bowles (left) and Jerry Duvall. The award is in recognition of the boy who represents "the highest ideals of the Boys' Club membership in his home, his school, and the church of his choice as well as the Boys' Club program." David, 14, is in the eighth grade at Binford Junior High School. David also received second honors in recognition of service to his club, and was one of six receiving honors for a safety poster contest in cooperation with the Richmond Junior Chamber of Commerce.

Other young people who are active in First Church, Richmond, and who have held places of honor in their respective schools include Clarence Sprinkle, Jean Lee Blackburn, Russell Flammia, Carolyn Fussell, Suzanne Miller, Leslie Webb, Jr., Rose Sahnow, Jimmy Neese, Charles Flammia, and Clyde Parsons.

Here And There Among The Churches

Annual homecoming at Martha's Chapel Christian Church, Apex, North Carolina, will be held Sunday, June 14. All former pastors and friends of the church are invited to come, according to Mrs. Irene B. Wilson.

Mrs. Florence Rogers of Fayetteville, who gave the land for our Eutaw Community church, underwent serious surgery at Duke Hospital in Durham recently.

Memorial Day at Seagrove will be observed June 14 and will include a picnic dinner. That evening the revival meeting will begin with **Rev. Max Vestal** of Shallow Well church, Sanford, as speaker. Rev. Lacy M. Presnell is pastor at Seagrove.

The South Norfolk church regrets that Dr. L. E. Smith, who has been serving as interim pastor, has had to give up the work because of ill health. However, they are happy that Rev. Sidney Olson has been secured to serve until the arrival of the new pastor, Rev. John G. Truitt, Jr.

Final church night dinner of the winter season at Church of Wide Fellowship, Southern Pines, was held last Wednesday with Rev. David McLean, missionary from Africa, sharing experiences with the group. The Pilgrim Fellowship topic for May 17 was "Communism."

Commissioning lay leaders and readers is being considered by the Evangelical and Reformed Church to fill vacant pulpits. The 78 graduates from their seminaries this spring will just about equal the number of retirements and deaths, but will not be enough to meet the growing number of churches.

Hunterdale Vacation Bible School will be held June 22-26 under the direction of Mrs. Gwen Campbell.

Rev. Jack Akin, who has been the Associate Minister at Christian Temple in Norfolk for the past few years, has resigned. His wife was elected president of the Women's Fellowship at their meeting in Greensboro recently.

Memorial Day will be observed June 7 at Pleasant Grove, Virginia, with morning service, picnic dinner, and baptismal service in the afternoon. To be baptized by the pastor, Rev. W. A. Rich, will be new members of the church: Martha Ann Conner, Nancy Carol Perkins, Wilda Erlene Vaughan, Mamie Virginia Landrum, Douglas Gray Landrum, Thomas Perkins, Jr., and Mary Geraldine Vaughan.

According to a picture in **The Greensboro Daily News, the steeple of the Elon College Community Church** provided an interesting sight as it hung in mid-air Wednesday morning, May 20 — the crane lacked 18 inches of being long enough to place the steeple i n place! We trust that another one was secured and that the steeple now rests securely atop the new church building.

A new attendance project at Carolina church, near Burlington, North Carolina, will begin June 7: Deacons will pass cards to those attending church who will be asked to fill them out giving name and address, and additional information if necessary. Thus an accurate record can be secured of those attending church, and the deacons will know those who need visitation in regard to church attendance.

Two laymen from Leaksville church, Mr. Ray Rothgeb and Mr. Kizer Rothgeb, conducted the service at Mt. Lebanon church, Route 1, Shenandoah, Virginia, May 17, when the pastor of both churches, Rev. Rosser Lee Clapp, was ill.

Mrs. R. M. Cline of our Sanford church was chosen recently as the "Woman of the Year" by the Sanford Business and Professional Women's Club. She is also well-known as a representative of her church at a variety of Conference meetings.

Rev. Robert Knowles preached at Bayside church May 17. He and Miss Lelia Anderson were there Saturday and Sunday to counsel with officers and teachers. This church reports attendance of 206 at church school and 236 at worship May 10, with an offering for all purposes totaling was $455.43.

Friends of Mrs. J. H. Booth, Jr. will be sorry to learn that she is a patient in U.S. Naval Hospital, Portsmouth, Virginia. She has paralysis of one of the eye nerves causing double vision, and cannot take care of correspondence at this time. However, she will be glad to hear from her friends. Her address is W-8 at the above hospital.

Memorial Service was held at Carolina church, near Burlington, North Carolina, May 24, with the pastor, Grant J. Burns, speaking on "Be An Example." The Memorial Association, of which J. W. Trollinger was president, met and the following persons were memorialized: Mrs. Maggie Brooks, Mrs. Florence Glenn, Mr. George Pender, Mrs. Charlie Phillips, Mrs. Mary Elizabeth Smith.

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Mrs. R. Wilkerson Holland of Holland, Virginia, licentiate of the Eastern Virginia Conference, **gave the pentecost sermon at our South Norfolk church.** She was the former Miss Sparks Brewer of that city. One South Norfolk member writes: "Mrs. Holland gave a very rich and inspiring message presented in a sweet spirit of humility, dignity, and graciousness. Her manner of presentation exemplified the fruit of the spirit as revealed by the gift of the Holy Spirit about which she spoke to us in her topic, 'Pentecost — Then and Now'."

MY IMPRESSIONS OF THE 1959 MINISTER'S CONVOCATION AT MOONELON

Robert M. Kimball

The men who planned the Ministers' Convocation at Moonelon recently, are certainly to be congratulated. It was a top-notch meeting from beginning to end.

First of all, I enjoyed the opportunity to talk with so many of my fellow ministers. There is a warmth and friendliness and spirit of Christian fellowship in the Southern Convention that I have never found in any other Conference.

But fellowship alone does not make a worthwhile meeting. The Convocation was outstanding because Dr. William T. Scott and the officers of the Convocation, Joe A. French, Dr. Howard S. Hardcastle and H. Raymond Phelts, secured such capable men to participate in the program. It was a privilege to hear the well thought out, timely, and stimulating addresses by Dr. David M. Stowe, Dr. Nathanael M. Guptill, Dr. John H. Shope and Mr. Loren Walters, top men in our Congregational Christian and Evangelical and Reformed Churches.

Then I enjoyed hearing some of our own ministers. We have some good speakers right here in our own Convention.

I was glad that the meetings were held at Moonelon. I liked the relaxed, informal atmosphere and the opportunity for a little recreation along with the more serious parts of the program.

I am certainly thankful that I arrived in Burlington in time to attend the Ministers' Convocation, and feel that every minister in the Southern Convention should avail himself of this opportunity of fellowship, study and inspiration.

Miss Carol Ann Carpenter, 24, of Norwich, New York, was commissioned as a career missionary to Africa May 31 in the First Congregational church, Norwich by Miss Mary Dewar (see article page 8). Miss Carpenter is a registered nurse.

BIBLE SCHOOLS IN THE VALLEY

It has been announced that the Wood's and Wissler's Chapel Bible School will be held at Wissler's Chapel during the week of June 8-12. Charles McFarland, acting pastor, will serve as superintendent.

The Bethlehem (VVC) Church will hold its annual Bible School from June 15 through June 19 from 9:00 a.m. to 11:30 a.m.

An unusual service of worship was the order of the day at Hunterdale, Franklin, Virginia, May 24 when the youth choir led the service. The program was divided into these sections: **The Preparation** (Isaiah 6:1); **The Vision** (Isaiah 6:1-4); **Humility** (Isaiah 6:5); **Praise** (Isaiah 6:6-7); **Recollection** (Isaiah 6:6-7); **Illumination** (Isaiah 6:8a); **The Dedication** (Isaiah 6:8b); **Peace** (Isaiah 6:9). The sermon by Rev. Joe A. French was entitled "The Tongue is A Fire."

Rev. Walstein W. Snyder, pastor at Rosemont, preached the baccaulaureate sermon for Oscar F. Smith high school, South Norfolk, last Sunday at 6:45. His church already has 27 young people signed up for Moonelon camps this summer. The Women's Fellowship sponsored a Family Night program Sunday evening, May 24, at 7:30 which consisted of worship, singing, fellowship and refreshments.

MOTHER'S DAY AT ANTIOCH

Beverly Jones, Reporter

On May 10, after a short Sunday school class period, the young people of Antioch Congregational Christian Church, Elams, North Carolina, presented a short Mother's Day program. All of the young people participated; if not individually, they sang in the choir. Several children from the beginner's class also took part.

Every year the young people give the oldest mother a small remembrance. This year I presented, on behalf of the young people, a potted plant to my mother, Mrs. Louisa Jones.

SPECIAL SERVICES AT HINES CHAPEL

Vera G. Davis

June 7 will be a very important and, we hope, a most interesting day for all members and friends of Hines Chapel Congregational Christian Church. It is Homecoming Day, with the supply pastor, Rev. J. L. Neese, bringing the eleven o'clock message. This will be followed by Memorial Services in the cemetery with the Honorable Worth D. Henderson of Greensboro as guest speaker. There will be a picnic lunch served at the church for everyone.

Sunday night, June 7, the Rev. Mr. Neese will begin a series of revival services which will continue through the week at 7:30 each evening. Mr. J. Oliver Strickland, minister of music at First Congregational Christian Church, Reidsville, will have charge of special song services and direct the choir for the services. All members are urged to attend these services and visitors are most welcome at all times. Come visit and worship with us!

Waverly Honors Former S. S. Teacher

The Victor Bible Class is no longer functioning as such in the Waverly church, Waverly, Virginia. However, the remaining members have recently recognized and honored the teacher who served them for many years — Mrs. Grace Eppes — by presenting a pair of brass candelabra to the church.

Mrs. Eppes served as teacher of this class for years prior to its actual organization, which took place April 13, 1921. She was the active teacher until October, 1941.

The class motto and its aim have shown themselves constantly through the work of the members. Motto: **By love serve one another.** Aim: **Press forward in spite of discouragement.**

This class gave a considerable amount of financial support to the work of the church and when the educational building was erected the class donated $1,000, reserving $150 with which to furnish their classroom. The class also contributed from time to time to missionary work and to the orphanage.

Mrs. Eppes, who is now confined to her wheelchair, was long active in the service of her church and in recognition of this service the class made its recent presentation.

EDITORIALS

The Trinity

In the Christian Year, observed by Episcopalians and others, Trinity Sunday comes next after Pentecost, and all the Sundays from then until Advent are numbered from Trinity.

An elaborate discussion concerning the Trinity rightfully belongs to scholarly theologians, but the ordinary run of Christians need to have some rather clear-cut ideas about this matter. Most of us are hard put to it when called upon to explain this belief which has come down to us from the early Church.

It is easy to say we believe in God, in Jesus, and in the Holy Spirit. But it is not so easy to tell how all three are one God. We can write it this way: God — the Father, the Son, the Holy Spirit. The word God means all three persons; and yet they are all One Person. It takes all of them to be the perfect God.

Did Jesus Christ exist before he came to earth as Mary's son? The first chapter of the Gospel by St. John answers, Yes; he was with God, and he was God, and by him were all things made. In Genesis 1 it is stated that God said, "Let us make man." **Us**, the plural. Did that include Father, Son, and Holy Spirit? A multitude of Christians would answer, Yes.

Through long centuries God manifested himself through nature as its Creator, and through some contact with man in the spirit. Then came the Son in human form — a man who lived in Palestine and died on Calvary and arose and ascended. Afterwards came the Holy Spirit to stay with people on the earth. And all of this was, and is, God's dealings with man. Exactly how these three manifestations are united in one Triune God is beyond this writer to put into words — because he does not know. However, faith accepts God in all his goodness and love, and a worshipper can love the Father because he knows the Son, and can serve the Son because he has the Spirit.

Our Home For Children

During the past few weeks the Superintendent of the Congregational Christian Home for Children has visited our five Conferences and placed before the leaders plans for improvements that should benefit the boys and girls who are now in the Home and those who will come during the next half century.

Fifty years ago leaders of our Southern Convention agreed that it was wise to build a home and care for children who had no adequate home of their own. The building they erected then still stands. Through the years other buildings have been added. Now the time seems to have come for the people of this generation to add considerably more, to modernize the entire program.

It is no fault of little children that their parents cannot, or will not, take care of them, or that sometimes the parents die. All children need food, clothes, shelter, and love. If they cannot get them from the natural parents, they still need those things. The Church which was founded by Jesus rightfully takes little children up in its arms and blesses them. That means give them a home, give them the food, care, training and love that they need. This is part of the business of the church.

About 75 children are in our Home at Elon College, North Carolina. If we take them under our watch-care, we should do our best for them. That means good housing — comparable to the homes in which we live — good food, good training, and an abundance of love. Everything about the place should witness to the love our people have for our children in our Home for Children.

To come up to this standard, Superintendent Truitt and the Board of Trustees—elected by the Southern Convention—tell us that new houses are necessary, and many other improvements will have to be made. Those who know the situation best believe that this is true. Church people are being told the inside story.

From there on progress depends upon the people of the churches. Buildings will be erected when funds are available. More workers will be hired when there is money with which to pay them. The money is to come from the churches, or at least part of it comes from that source. We are not asked to contribute until September. That gives us time to be ready. And it is hoped that every church will be ready when the time comes.

On Choosing A College

A big decision that faces high school graduates concerns going to college. Will they, or will they won't? To go or not to go, that is a question.

Granted that the decision is to seek further learning under the guidance of a college, then what college? There are many answers. The one nearest home, or one far away in another area; the cheapest, or one that ranks high and costs much; one operated by the state, or a Church school; a small college, or a large one; my denominational college, or some other; one that will prepare me for a certain type of work, or just a college.

Those fortunate youngsters who know what they plan to do through life have a certain advantage in the selection of college, for they can pick one that will prepare them for their chosen work. Others may need to discover what their abilities are by taking proper tests, and then select a college that can challenge them to use their best talents to the limit of their abilities.

Always church young people and their parents should think in terms of their own church college as being the first choice. There may be adequate reasons to pick another school, but those reasons need to be good. In our area Elon rightfully has first claim on the youth of our churches, and most of our young people will doubtless be wise in choosing Elon as a home for four years of earnest endeavor to learn the things young people of our time should know. Some will find it advisable to go elsewhere, but that decision needs to be based on sound reasoning.

Camping Season Is Near

Moonelon is calling the boys and girls from our churches. Buildings and equipment are in place. Programs are planned and announced. Leaders have been secured. The call has gone out to the churches. Registrations are being sent. Time for travel will soon be here, and a goodly number of our young people will spend a profitable week in a camp where there is excellent recreation, and training that will make them more effective workers in the local churches. Camp is calling, and this camp is directed by the Church. Let's hope that Robert Knowles and his leaders, aided and abetted by the finest boys and girls from our homes, make this the best year yet at Moonelon.

About * * *

A FISHERMAN'S "BIBLE"

One of the earliest known occupations within the Christian era is fishing. The two fishermen who have been referred to more than any other anglers are Simon, called Peter, and his brother Andrew.

And no fishing season arrives without recalling Izaak Walton's "Compleat Angler", the greatest fishing classic ever produced. Nearly 300 editions of this fisherman's "bible" have been published since that spring day in 1663 when London anglers first tucked the comprehensive little book into pocket or fishbag and sauntered up the Thames or the Lea.

The name, Izaak Walton, is so frequently used, especially in the United States where there are numerous Izaak Walton Leagues, which advocate conservation of wildlife that live in water and on land, that many think Walton was a native of this country, and that his main occupation was fishing. Such was not the case.

Walton was a prosperous London linen dealer, and some 300 years ago when war was raging between the forces of Oliver Cromwell and King George I, the struggle became so abhorrent to Walton that he retired to the quiet of Staffordshire where he spent his time fishing in the tranquil waters of the River Rome. He devoted his evenings in preparing his "Compleat Angler" which has increased in unprecedented popularity. The little book is a conglomeration of angling instruction, natural history, anecdotes, homely philosophy and appreciation of the outdoors. All is fitted into dialogue form, interspersed with songs and verses.

Before Walton's death in 1683, five editions of the greatest fish story of them all had been published. The first edition after the author's death appeared in 1750 under the direction of that imposing 18th century literary figure, Samuel Johnson. Nine more editions were produced in that century, 164 in the 19th, and 109 to date in the 20th. The first American edition, published in 1847, was edited by a clergyman, Dr. George Washington Bethune.

Now back to the two fishermen whose names are world-known because Jesus came along and found them fishing in the sea of Galilee and told them to follow Him and He would make them fishers of men. Matthew says "They straightway left their nets and followed Him". It was this act of obedience to the Master that perpetuates their names.

C. B. Riddle

GRADUATES SPEAK

Elizabeth F. Caviness

Somehow for a little while
We'd like to be six again.
We'd tell our mothers how we feel,
They'd chase away the pain.

Around us are the dear faces
We've known these dozen years.
Our lips smile, but our eyes
Are pools of unshed tears.

We're glad and proud, but oh!
The emptiness doesn't go away;
And there's no help for this ache—
It's our Graduation Day.

Interesting memorial services are an annual event at Flint Hill, Randolph County, North Carolina. Sunday, May 24, at six o'clock the group gathered for a picnic supper under the grove of trees which surrounds the church. Called to the cemetery by the playing of an accordian, the group then gathered there for music and meditation led by the pastor, Rev. Robert Bennett. Each grave had been decorated with flowers. A service in the church, where Rev. F. C. Lester, brought the message, concluded the memorial occasion.

Mother's Day Thought

By Ed Koterba

The most pleasant thing about planting a garden is sitting on a back-porch rocker contemplating it.

You sit there relaxing, meditating, and the next thing you know your mind eases off across the expanse of memories. And as years go faster, the long-ago days of childhood seem to bunch up a little closer.

I was alone with the soft winds on that porch and got to thinking about those old days. My mind went out to a wonderful little woman with long silver hair, halfway across the country.

She'd be out in her garden today. Her tomato patch, like it always had, will produce the finest fruit west of the Missouri.

It will go a bit slower this year. When she straightens up from the hoeing, her back won't want to unbend, and she'll have to take it easy.

She is 82. The four girls and the three sons, we all call her "Mumeenko," the Czech diminutive for mother.

She and dad had come over from Bratislava, in Slovakia, on the left bank of the Danube, at the turn of the century and headed straight for Omaha.

Now, on this porch looking at fresh new life sprouting all around, I wonder why these memories have come back. That was a long time ago, for Dad died a week before I was two.

Mom took his job at the meat-packing plant, at 10 cents an hour, and took in boarders and did the neighborhood wash by hand. In her spare time she studied the Bill of Rights and reared seven children.

Now, she's back there, happily in her garden. Or maybe she, too, is on her screened-in porch in quiet contemplation. For instance, that day each year when she'd bring the season's first basket of tomatoes to the corner market. They brought a premium price, too.

Or how her struggles to keep her family from straying in the face of poverty finally began paying off. Or those nightly bedside prayers when her progeny gathered around her like ducklings under a mother's wing listening to her words of thanks, spoken at length, and in Czech.

There are wonderful mothers like her all over the world. Often, tho, we do not know the hardships, the sacrifices, a mother endures, for, as children, we do not understand.

Later, we're too busy foraging for ourselves to give it much thought. Sometimes, when it dawns on us, it is too late to put a caressing hand against her wrinkled face.

When you get to thinking about it, you realize that the observance of Mother's Day falls short by 364 days. . . .

In **Daily News**, Washington, D. C.
May 4, 1959

A SKIT FOR PILGRIM FELLOWSHIP

Moonelon

By Elizabeth Lester

Place: Church where Rally is being held.

Time: Coke break

Scene: 6 chairs placed informally in a semi-circle

(**First Boy** and **First Girl** enter from opposite directions, Cokes in hands. They pause in front of chairs.)

Charlie: How is the rally going?

Liz: Fine, I think. (They sit down) At least there's a good crowd. I hope we don't run out of Cokes. If we do, nobody will want to come to a Rally here again.

Charlie: Don't worry. (He looks at camp schedule) Say, have you seen this schedule of camps at Moonelon this summer? Are you going?

Liz: Oh, I hope so. I had such a good time last year that I promised myself I'd be back this summer. Are you going to the PF Officers' Camp again? It's at the beginning of the season, June 14-20.

Charlie: Since you folks were nice enough to elect me president of our PF again this year, the least I can do is go to Officers' Camp and learn how to do my job right. And, besides, I had a lot of fun at camp.

(Two girls walk in together from right with Cokes in hands)

Martha: Hello, strangers.

Liz: Hi, Martha, we haven't seen you in a long time! Come sit down and gab a while. We were just talking about Moonelon. Have you ever been there, Betsy?

Charlie: Hey don't you two start talking about what you did at Moonelon. When Liz gets on that subject, she never stops. At the last Rally she saw the woman who was her counselor at camp, and they talked for a solid half hour!

Liz: O.K., O.K. but I **would** like to convince Betsy that she ought to go to camp.

Betsy: Well, it might help if you told me a little about Moonelon and camp life. All Martha can say is that it's wonderful. I'd like to know a little more than that before I decide to go.

Liz: One of the best things about Moonelon is all the people you meet there. Martha and I have been coming to these rallies for years and we never got to know each other until we went to camp.

Martha: Young people from Congregational Christian churches all over North Carolina and Virginia will be at Moonelon this summer.

Charlie: And sometimes there are some from the Evangelical and Reformed churches. I'd never met anyone from the other half of the United Church of Christ until I went to Moonelon.

(Dick and Bill enter from left with Cokes in hands.)

Dick: May we join the party? (All look up at them)

Charlie: Hello, Dick. Hello, Bill. Come, sit down, and tell us all you know about camps at Moonelon.

Betsy: Has either of you been to Moonelon?

Bill: No, not to summer camp, but our church had a picnic there a while back, so we know what it looks like. And Dick went to the Vocations Conference in April. Why all the interest in Moonelon?

Liz: We are all enthusiastic supporters of Moonelon — all of us except Betsy, that is. She hasn't ever been there, and we are telling her about camp so she will want to come this summer.

Martha: Maybe if our sales talk is good enough, you'll want to come, too.

Dick: It won't be hard to convince me. If camp is like the Vocations Conference, I'll be glad to come.

Liz: Oh, it's a lot of fun. There's swimming, and volleyball, and basketball . . . and softball . . . and it seems as though there's always someone playing ping pong on the porch.

Martha: And in the evenings there are games and singing.

Charlie: Is recreation all you girls can think about? Why don't you tell them about something **important** — like the good food?

Liz: Oh yes, and that makes me think of "K.O." too.

Bill: Now I don't even know what you're talking about—What's "K.O."?

Martha: "K.O." is "Kitchen Opportunity"—you know, setting tables and washing dishes. And it's fun—when you're away from home.

Dick: This all sounds fine, even the "K.O." and I hate to compain, but haven't you left out something?

Liz: What do you mean?

Dick: Well, you haven't said anything about the serious side of camp. All this basketball and pingpong sounds like an amusement park or a week-end at the beach.

Betsy: Yes, I was wondering about that, too.

Charlie: I guess we were so eager to make you want to come to Moonelon that we told about all the fun we have had there, and left out the most important part of all — the very thing that makes a person choose to go to a camp like Moonelon instead of going to the beach or the mountains or just loafing around at home—the thing that makes some teenagers give up a week's work and the pay that goes with it so they can go to camp.

Martha: It's what you call the serious side—the morning watch, the classes, the vesper services, the dedication service that ends each camp —that makes us want to come back to Moonelon year after year.

Bill: I think I understand what you mean except for one thing: What is this "Morning Watch" you're talking about?

Martha: "Morning Watch" is the period each morning when each camper goes out by himself with his Bible to read and pray. This is the part of the day many campers like best. We are so busy and things are so noisy that we hardly ever have 15 minutes to a half hour to spend quietly in prayer and meditation, except at camp.

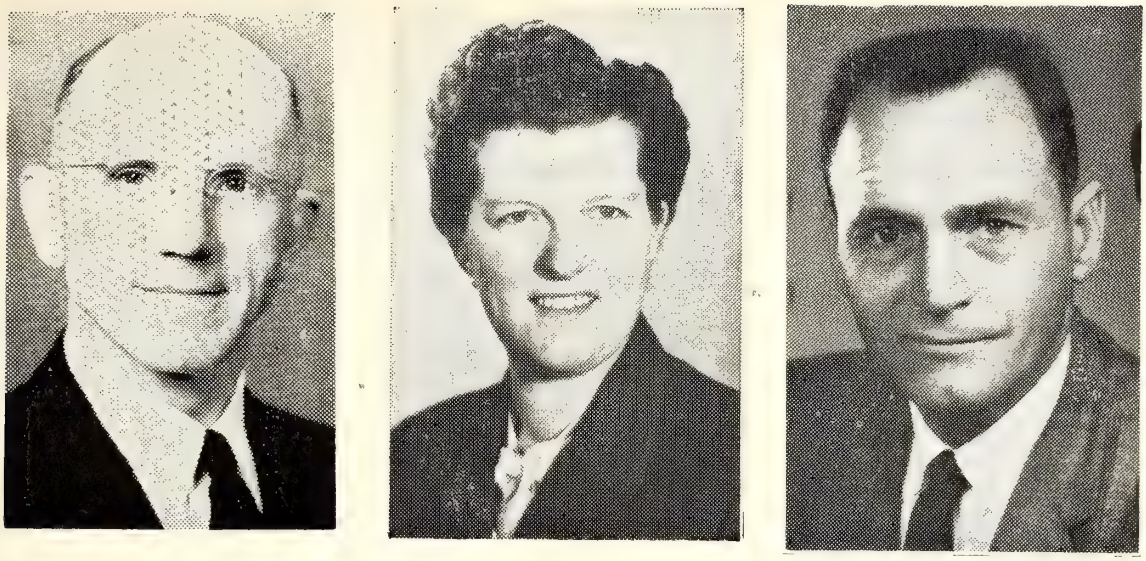
Liz: Personally, I like vespers even better than morning watch. The vesper services are held across the lake from the camp buildings. The outdoor worship spot with its log benches and its rustic worship center is so quiet and peaceful that it is easy to be reverent and worshipful there.

Betsy: And the dedication service you mentioned, Martha, that must be very impressive.

Martha: Yes, the dedication service sums up our week at Moonelon. Through it we seem to be saying that as we leave camp we will be better Christians than when we came. At least, that's the way it seems to me.

Charlie: I think that must be the way it seems to everybody who spends a week at Moonelon.

Liz: While we are agreeing that the serious side of camp is most important, let's not forget that those games we were talking about are necessary, too. In one of the classes we had at camp, the leader said that fellowship is very basic in the Christian religion. Without the fun and games we wouldn't have had that fellowship.



Featured speakers for the sixty-ninth annual commencement at Elon College were Dr. Howard S. Hardcastle, of Chuckatuck, Va., left, eminent minister of the Southern Convention of Congregational Christian Churches, who spoke at the annual Elon Alumni Banquet in McEwen Banquet Hall on Saturday night May 30; the Rev. Lillian Gregory, of Chicago, Ill., center, executive secretary of the National Fellowship of Congregational Christian Women, who delivered the baccalaureate sermon on Sunday morning, May 31; and Dr. Bernard Boyd, of Chapel Hill, right, holder of the James A. Gray professorship in religion at the University of North Carolina, who delivered the commencement address Monday morning, June 1.

Bill: Are the classes really interesting?

Charlie: Yes, they are. They're usually very helpful.

Dick: I wonder if they would be helpful to a person who is president of his youth group and doesn't know what to do. I was elected a month ago and so far I haven't done much.

Charlie: Hey, I know what you ought to do. You ought to go to the P. F. Officers' Training Camp. Last year I was in the same place you are — I had just been elected and I didn't know what to do either. I went to Officers' Camp and it helped me a lot.

Betsy: What's the difference between officers' camp and the other camps?

Charlie: The purpose of officers' camp is to help officers learn what they're supposed to do and how to do it. I learned a lot about the materials available that could be used in planning programs. Another thing I learned was how to plan a worship service. That has helped me too. And. . .

(**Adult** comes in, stands in back of the group.)

Liz; (To Charlie) Enough! Enough! (To the others) Officers' Camp is Charlie's favorite subject. I think Mrs. Fields has something she wants to say, Charlie.

Mrs. Fields: I just wanted to ask if I could borrow the camp schedule. I've been talking to some of our junior group and they are eager to find out when they can go to Moonelon. I like to see them go to Moonelon because they learn so much in just one week there.

Charlie: (Looking at schedule) The junior camps must be popular. I see that there are going to be three this year, June 28-July 4; July 5-11; and August 9-15.

Liz: Is our church paying part of the cost of camp for us again this year, Mrs. Fields?

Mrs. Fields: The church voted to do it at a meeting last night. I'm glad, because that will help some of our young people go, who otherwise wouldn't have been able to go.

Bill: That sounds like a good idea. I wish our church would do that. By the way, how much does a week at Moonelon cost? I'm pretty near "broke" most of the time.

Martha: All camps are $17.50. Each camp lasts a week, and that's not expensive at all, if you consider how much other camps cost, or how much it costs for you to live at home.

Liz: Mrs. Fields, we've just about talked some of these people into going to camp this summer.

Mrs. Fields: That's fine. There are three Junior high camps, June 21-27; July 26-August 1; and August 16-22; and one senior high camp, July 12-18, waiting for you to come. I just wish I could go with you.

Liz: But you can go to Moonelon, Mrs. Fields. They need adults to volunteer for counselors.

Martha: Don't you play the organ at your church, Mrs. Fields? I noticed you were playing for the rally.

Mrs. Fields: Yes, I play the organ and direct the choir.

Martha: Then you should go to the Music Camp, August 2-8. All you would miss would be choir practice — you wouldn't be away over Sunday, and I'm sure you would learn much in the field of church music.

Charlie: Well, there's the signal that the "coke break" is over. Guess we'd better go back with the group. Enjoyed talking with you all, and hope we'll meet again at Moonelon this summer. Just remember not to wait to long to send in your registrations, because the available spaces are going to fill up fast.

Missionaries Build Bridges Between Cultures

Polly Paulson Harrington

A young woman who has dedicated her life to "being a bridge between cultures" says that it is up to the Christian Church, at home and abroad, to develop intercultural understanding "at a deeper level."

Young people who are "free to come and go" and have ability to learn foreign languages, can "greatly facilitate this task" by going abroad as Christian missionaries, challenges Miss Mary Dewar, Chatham, N. J., Congregational Christian missionary to Angola, Africa, and formerly to North China.

Miss Dewar was the principal speaker before the annual retreat of the Chicago Congregational Christian Women's Fellowship, in session May 19, 20, at the Community Center Foundation of Palos Park, Illinois. More than 180 leaders of local women's groups attended the combined workshop and spiritual retreat.

Recalling how, at a high school retreat in New Jersey she came to see she "must" be one of the "two-way bridges" in the missionary task, Mary Dewar feels just as called upon to interpret "the African life she has shared" to church groups over the United States during this, her furlough year, as to take Christianity and social action spurred by American churches to Africa.

"You'll never bridge the misunderstandings that grow between people of different cultures, until you bring them all into one family," she insisted.

The young missionary who is director of nursing at Sara Hurd Scott Memorial Hospital, at Dondi, Angola, under sponsorship of the American Board of Commissioners for Foreign Missions, told the women that the Christian Church in Africa cannot only try to save souls. This is "because the African doesn't separate his life into parts. The witch doctor combines the tangibles and intangibles."

The task of the African Mission, she said, is to train indigenous leadership — doctors, nurses, teachers, agricultural workers, ministers — to serve their people as "whole human beings. These humans are helped to see they don't need to feel inferior and can have their own self respect," she added.

"After being nobody as a group for years and years, the African wants to be somebody. This also is true in the United States," she declared.

Contrasting village Africans in Angola before and after introduction of Christianity to their lives, Miss Dewar said that "before," faces are "full of suspicion, distrust, fear. The people usually are malnourished, often unhygienic, living in rural slum conditions, without sanitation or schooling. There is nothing to live for except the day to day grind."

The Christian in his village, on the other hand, is "alert, cheerful, has an open, friendly countenance. He is healthier, so he looks well nourished and his skin is in good condition and clean. He has a better house, is better dressed, has some education and a purpose in life."

Miss Dewar said the Church of Christ in Central Angola, which is the outgrowth of work of the American Board and the United Church of Canada, has 5,000 primary schools, the only schools there are in the villages. The first African to go from these schools to a Portuguese University now is in his fifth year of pre-

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE SOUTH AFRICA MISSION

June

7—**Mr. and Mrs. David Rubenstein** (she went to Asheville Teachers College) served at Adams College 1947-56; now direct Wilgespruit Fellowship Center near Johannesburg. This is an interdenominational camp for retreats of Christian groups.

8—**Rev. and Mrs. Richard Sales** have completed Zulu language study and are now on first assignment, advising the churches on South Coast of Natal. Both have B.D. degrees from Chicago Seminary. They live in rural area 50 miles south of Durban in sight of Indian Ocean.

9—**Miss Lavinia Scott** went to Africa in 1932, serving at Adams College. She is now principal of Inanda Seminary. She has been chairman and secretary of the entire Mission, and also has been active in educational life of province of Natal.

10—**Dr. and Mrs. Alan Taylor** are now in the last term of service. For 35 years he has been Medical Superintendent of McCord Zulu Hospital, Durban, and has seen it grow from a primitive 20-bed hospital to a modern 320-bed hospital. He has trained the first non-European nurses, midwives and doctors in Natal. Wife and two daughters are graduate nurses; one son is doctor; a second son, lost in Korea, was planning a medical career. In contacts through Rotary, South African Medical Assoc., and Girl Guide Movement, they have been able to interpret Africans to European friends.

11—**Miss Agnes Wood** taught school in Iowa, taught home ec. and chemistry in A.M.A. schools in Utah and Alabama, did Farm Bureau Extension work, was research assistant in Chicago hospital — and went to Africa as teacher in 1929! A teacher of domestic science and mathematics she has also proved to be good "maintenance man" in old school — with unskilled African workers she has installed bathrooms, a deep well, a reservoir and pipe lines connecting all the buildings.

MEXICO

Work in Mexico began in 1872 with centers in Guadalajara and the West Coast and union work in Mexico City. Schools at Guadalajara and Mazatlan are growing and House of Good Will at Guadalajara is enlarging its program. Southern California Conference shares supervision of this work with the American Board.

12—**Mr. and Mrs. Malcolm Hayes** graduated from Univ. of Nebraska and attended Kennedy School of Missions. He is in charge of administrative and church work in Mazatlan area. They went to Mexico in 1946.

13—**Mr. and Mrs. John Howe** are in Mexico for 5-year appointment doing educational and youth work. They have five children. He is former Marine officer, inventor and school teacher. His wife is nurse and teacher.

If New England Can, Why Can't Southerners?

Send Heifers To Refugees In Germany

Boston, Mass. — Twenty-five New England heifers are going abroad this summer. They will take up residence in West Germany as part of an inter-faith project to help needy refugees.

A dedication service for the heifers, contributed by New England Congregational Christian churches and individuals, was held Sunday, May 17, at 4:00 p.m., at the William Gibson Farm, West Bridgewater, Massachusetts, with the heifers on hand for the ceremony.

Dr. Guenther C. Motz, Boston, German Consul, and Rev. Dr. Myron W. Fowell, Boston, secretary of the Massachusetts Congregational Christian Conference, spoke at the service.

Announcement of the shipment was made by the Rev. William R. Mayhew, chairman of the Heifer Project for the Massachusetts Conference and pastor of the Central Congregational Church in Bridgewater.

The Heifer Project, an inter-denominational, inter-faith organization, was started after World War II to help replenish agricultural stocks in poverty-stricken countries. Under its auspices hundreds of thousands of goats, cows, horses, chicks and bees have been sent to more than fifty countries.

New England Congregationalists have been "barnstorming" for many months for the heifer shipment, which will leave from New York on June 4. Sunday school nursery children have collected pennies in milk bottles, men have held necktie sales, ladies have held cake and pie sales. Several of the heifers were given as direct contributions.

In New York the New England heifers will join 43 other heifers from eastern U.S.

The heifers will be accompanied on their trip by papers attesting to their good health, proper innoculations and family trees. All of the heifers are high grade stock, most of them purebreds. Ocean freight for the cattle is paid by the West German government.

After their arrival in Bremen, Germany, and an interlude with the quarantine and port officials, the heifers will be ready for assignment to their new homes. Neediest refugee families will be chosen by committees in West Germany made up of a Protestant minister, a Catholic priest, an official of the German Department of Agriculture and a representative of the Heifer Project.

Four Congregational Christian ministers and laymen on temporary duty as cowhands will make sure the heifers arrive at the right place at the right time. They are Rev. Vernon L. Phillips, Fall River, Mass., executive secretary of the Fall River Council of Churches; Everett McCullough, New Bedford, Mass., active layman of the North Congregational Church of New Bedford who is on the labor relations staff of the AFL-CIO Greater New Bedford Labor Council; Rev. George A. Hodgkins, Auburn, Mass., pastor of the Auburn Congregational Church, and William Gibson, West Bridgewater, active layman in the Congregational Unitarian Church, West Bridgewater, farmer and mail carrier. The cow crew will also include Lawrence Bolinder, Brockton, Mass.; Kenneth Porter, Brockton, high school student; and Mr. and Mrs. Ian Walker of Swansea, Mass., and their son, Coll, 14.

On June 30 the Congregational committee is flying a shipment of fifty calves to Turkey from Logan Airport, Boston. This flight is in charge of Rev. John R. Chapman, pastor of the Pilgrim Congregational Church, Leominster, Mass., and Clarence H. Parsons, Amherst, Mass., Extension Dairyman at the University of Massachusetts. Mr. Chapman and Mr. Parsons will accompany the calves to the Near East.

The Heifer Project is sponsored nationally in the Congregational Christian Churches by its Service Committee and on the state level by its Councils for Social Action.

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medicine at the University of Lisbon; he was sent by the church through the American Board.

At an age when many young women are settling down to careers as housewives, Mary Dewer looks back on 11 exciting years in Africa and China. In China she spent almost three years under the Communist regime and, although imprisoned only 12 days, was isolated for nine months. She taught 12 hours a week in Chinese. In Angola she talks with the Africans in Umbundu, the native language, and teaches anatomy and physiology in Portuguese, the official anguage.

Miss Dewar is completing a speaking tour through Illinois, Wisconsin, Michigan, and Minnesota this spring. She will continue speaking in other parts of the nation until fall, when she sails back to Africa for five years.

Born in East Orange, N. J., Mary Dewar was educated at Oberlin (Ohio) College and Western University's School of Nursing. First Congregational Church, Madison, Wis., is her sponsoring church.

FAMILY NIGHT AT VIRGILINA

Mrs. Ralph O. Murray

May Fellowship Family Night was observed at Union church, Virgilina, Virginia, May 10. Beginning at 6:00 p.m. the families enjoyed a delicious picnic supper. Following this, they gathered in the Fellowship Hall and sang several hymns, led by our pastor, Rev. Walter W. Hall, with his daughter, Margaret, accompanying at the piano. A very interesting film, "Split Level Family," was shown, after which the closing prayer was given by Mr. Hall.

It was a most enjoyable evening of fellowship.

A LESSON FROM LIFE

Jeanne Cannon Cobb

A few years ago I took a trip on a train to visit my aunt. I loved her like a sister and we had a grand time together. The day I was dressing to come home she noticed my ragged lingerie and said, "Honey, don't put those on; here take these," and producing the laciest, daintiest pair of panties I'd ever seen, she insisted that I wear them. I was delighted and remember thinking to myself, "Imagine having enough beautiful underclothes to give something like this away!"

The next summer she came to visit me, and one day we celebrated her birthday with gifts and a cake. Her birthday was four months later, and we wouldn't be together then, so we just had the party early.

Four months later, the day before her real birthday, she died. Among her effects was the birthday card on which I had written: "Just to let you know we'll be thinking about you on your real birthday," and among her pitiful empty clothes, there was nothing to compare with the lacy panties she had begged me to take. She had given me the best she had, and better than she used.

A Page for Young People Edited by R. L. Milteer

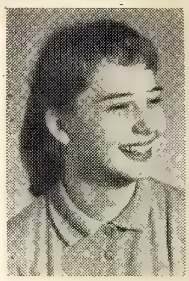
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Rosemary Hoffman

Wider Outreach Through UCYM

Rosemary Hoffman,
Fellowship Chairman

How many of you are familiar with the United Christian Youth Movement (UCYM)? A lot of you have probably heard of it but don't know much about it. Pilgrim Fellowship on the Southern Convention level is quite active in it; in fact, two of the officers of the Southern Convention are Commission Chairman in the State UCYM.

The United Christian Youth Movement is an organization to bring together all the separate denominations in an effort to do many things that cannot be done successfully by one denomination as well as many things that can be done more effectively with a great number of denominations working together. It is organized in much the same way as PF. The main working group is the local council. This is the group that is active in separate cities. Each youth group that participates in UCYM will send their representatives (usually two youth and one adult) to the council meetings who will report back to the group so they will know what is being planned. The Council usually carries on many projects during the year. One of the main ones in most cities is the Trick or Treat for UNICEF project on Halloween. Possibly many of you have done this in your own PF and have found it to be a very rewarding experience, but stop and think how much more money could have been collected and how many more people would benefit from it if all the youth groups in town could have participated! This is where UCYM shines. It can bring all these separate groups together to work for a common purpose in all areas of Christian living in order to reach a higher goal than that which can be attained by a small group.

UCYM is organized also on a state and national level just as Pilgrim Fellowship is, and each division, local, state and national, depends on the other two for its strength. There is a great need for a local council in any area where there are Christian young people and there is no reason why your PF can't start one. The information I have given here is very brief and probably a little confusing, but if you are at all interested in starting a local council or just want information about it, you may write to me (3219 Darien Dr., Raleigh, N. C.) or to the state UCYM office (Box 6637 College Station, Durham, N. C.) and ask for further information.

From this article you cannot really be expected to be able to comprehend the whole picture of UCYM, but as you learn more about it you will be able to understand its purpose more fully and realize its value as a way to extend Christian fellowship outside the circle of your PF to include many other denominations.

A Devotional Moment

Faith As a Mustard Seed

Nancy A. Rountree

Oh most gracious Father, who dost send every good and perfect gift, we pray that our minds stay open to hear thee, that our faith grow towards thee, and may our bodies be of service to thee. Lord, forgive our unbelief and help us be more faithful. We pray these things in thy name and for thy sake. Amen.
Read Luke 18:1-10.

Faith is ours for the asking, so why not ask for it. Sometimes I believe we do not want to ask God for help, because we know he will give a solution thus taking all the fun out of worrying. Honestly, some people must think worrying is enjoyable, as much as they engage in it.

The Bible very clearly states in Matthew 21:22 that all things are possible with God. With these thoughts in mind let's have this memory verse for the day: I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME. Philippians 4:13.

THE COMPANIONSHIP OF THE "ONE SOLITARY LIFE"

A few years ago the Rev. Irvin R. Lindemuth began passing pictures of Sallman's "Head of Christ" among friends of the Pilgrim Fellowship. On the reverse side of these wallet-sized pictures is the inspirational writing "One Solitary Life." No one knows who wrote this piece, but it has helped many know the one about whom it was written.

Rev. Lindemuth's sister sent him this picture when he was a patient in the army hospital at the close of the second world war. The custom has grown, those who received pictures carried them in their wallets and passed them on to others as "companions in the Christian Life." Some youth groups distributed these at a morning church service. Others sent them to friends in the armed services. They have also been distributed at association rallies and summer conferences.

You and your youth group are urged to share in this companionship. Secure copies for yourself; carry one in your wallet, and pass them as reminders on to others. These pictures (Sallman's "Head of Christ" plus "One Solitary Life") may be purchased at the price of four cents each, plus postage. Order them from the National Congregational Christian Council 297 Fourth Avenue, New York, N. Y.

Our Marching Orders

In the years that you have been associated with the Church, have you ever tried to describe the Church — or rather, have you ever tried to describe **Your Church?**

Your church is a BROTHERHOOD, in which all work together for the good of each other and put into practice the Golden Rule — "Do unto others as you would have them do unto you."

Your church is a HOME, in which is found fellowship, understanding, friendship and guidance as members of God's spiritual family.

Your church is a SCHOOL, in which all followers of Christ study to make themselves more efficient and better qualified to meet the challenge that confronts the Kingdom of our Lord and His Christ.

Your Church is a WORK CAMP, where laborers with differing talents cultivate and irrigate the soil of the spirit. Each worker contributes to the total production, in the sincere belief that God will give the increase.

Your church is a MOUNTAIN, an elevation in things moral and spiritual; its height and outlook unfolds to us broader visions and new horizons. It calls upon you to look **up** for inspiration and **out** for service.

Your church is a SANCTUARY, where spirits may blend together and add inspiration and strength to each other; a place where we may seek the "power of His Presence."

Yes, all of this and even more is your church, which moves like a mighty army with its "Marching Orders."

But the church is you and me and others like us. Therefore, let us ask ourselves a question: "If every member of the church were just like me, what kind of a fellowship would my church be? Would it be attended? Would it attract others?"

The summer season is coming on and it is a time when there is a great temptation to just relax and take it easy. Let us remember that we have our "Marching Orders" and we must move ahead in the spirit of Him who loved us and gave His life for us.

—**Church Messenger**
First, Richmond

WHO IS A "MODERATE?"

Obviously, the "moderate" has arrived. But who is he? What is he? And how did he come to be called a "moderate?" Is he moderately for civil order and obedience to law? Is he as moderate on the question of cannibalism as he is on integration? If he lived during the Spanish Inquisition would his position be that people ought not to burn too many heretics, or none at all?

The nomenclature is absurd and it ought to reflect a great deal better the spirit and attitudes of southerners who are risking everything to save the South from chaos and destruction. These are the men and women whose purpose it is to attain unity, harmony and civilized relations between races and between regions within the framework of law. They oppose coercive federal action. They oppose violence in any form and for any reason. They know the South, its people and its traditions, and they know that time, understanding and great patience will be required to effect social change. They know, too, that reason alone guides meaningful progress.

Truly, on these ideals, the "moderate" is an "extremist."

—from an editorial in the
CHARLOTTE NEWS

Memorial Day for Virgilina community was observed Sunday, May 24, in an annual service in the cemetery at 11:00 a.m. Our minister, Rev. W. W. Hall, delivered the address, and the pastor of Florence Avenue Baptist church led the prayers. Special music was furnished by a male quartette from Amis Chapel. Members of both churches and officials of the town took part in the service.

REVIVAL PLANNED AT HEBRON

Mrs. Ida Arrington, Reporter

Revival services are planned for Hebron church, near Nelson, Virginia, beginning June 28. That day the annual homecoming will be observed, with eleven o'clock service, dinner on the grounds at one o'clock, and another service at two o'clock. Services will be held each evening at seven-thirty through July 3. Rev. Mark W. Andes, pastor of Center church, South Boston, will be the guest speaker. The entertaining committee are planning visitation in the homes of the community, hoping that getting together with prayer and supplication will make us feel the need of a great revival, which is badly needed here and everywhere. With God's help we hope to have a good revival.

INVOCATION

Dear Lord and Father of us all, grant that we may as regularly seek thy blessings upon what we do as upon what we eat. Deliver us from the offense of turning to thee only in times of formal ceremony and public assembly. If we sincerely desire thy presence at our table, increase in us the desire that thou shouldst be present at all the other activities of our lives. As we contemplate with gratitude the bounty of the earth that thou hast made, enable us daily to cultivate more successfully the bounties of love, fellowship, and enterprise shared with others. Amen.

A Challenge To Excellence

The South must come to an understanding of its own destiny. It cannot solve great regional problems in terms of a past that will never return. It cannot solve them in terms of extremism.

It cannot solve them by closing the public schools as if education were a matter of no account and the descent of the South still deeper into the pit of educational deficiency could be borne with complacency.

It cannot solve them by excluding from its councils the entire Negro citizenship, as if it did not exist and share responsibilities. It cannot exclude its own educational leadership.

It cannot solve them by submerging all forces of moderation which have been chiefly responsible for the improvements in the relationships of the races for the last 50 years. It cannot exclude equity and justice.

The school segregation problems of the South are too important to be left to the politicians alone. The South will make a genuine approach to the ultimate resolution of all these perplexities only when it enlists in effective order the influence of the wisest and most intelligent people of the South — and of the nation — for duties that will test their practicality, their patience, and their courage to the limit. That is the hard but inescapable course.

It is the challenge to excellence.

—Lenoir Chambers, editor of the NORFOLK VIRGINIAN - PILOT in a recent speech at the University of North Carolina

AT ELON COLLEGE

Changes Are Announced For Degrees

Three changes in requirements for a degree and diploma from Elon College have been announced by Dr. H. H. Cunningham, dean of the college, who also pointed out that the college will change from the quarter system to the semester system when the 1959-60 term begins in September.

The college has added six semester hours to the requirement in the field of social science. In addition to the current requirement of six semester hours in history, candidates for a degree will now be required to take an additional six semester hours in social science, to be chosen from the fields of economics, sociology, political science or geography.

Also added to the degree requirements are two hours in the fine arts field and at the same time, Elon has reduced by two semester hours in the physical education service courses. Each of these three changes were made with the aim of balancing the degree requirements in the major fields of study.

The change-over from the quarter to the semester system has necessitated the rewriting of the hours required for a degree and diploma. In recent years Elon has required 189 quarter hours for graduation, and the new system will call for 126 semester hours. Based on the two for three ratio, this means no change in the number of hours of study.

The new schedule of requirements call for 32 semester hours in the humanities including 12 hours in English, 12 hours in foreign language, six hours in foreign language, six hours in religion and two hours in fine arts; 12 hours in the mathematical and natural sciences; 12 hours in the social sciences, including six hours in history and six in other social science fields; four semester hours in physical education, hygiene and orientation, including two hours in physical education and one hour each in hygiene and orientation; and 66 hours in the student's major field or electives.

Rev. Robert A. Kimball of First, Burlington, was the preacher for an evening union service at First Presbyterian, Burlington, May 24. Other churches participating were First Evangelical and Reformed, Front Street Methodist, and Macedonia Lutheran.

MRS. RICHARD HAFF HONORED

Mrs. Richard M. Haff, who retires from the Elon College faculty this year after 12 years of service in the Detartment of Mathematics, was honored last night at a dinner given by the mathematics faculty in the banquet hall of McEwen Memorial Dining Hall. Prof. A. L. Hook, chairman of the Mathematics Department, presided over the gathering, which was attended by more than 75 Elon faculty members and students. Special guests for the occasion were Dr. and Mrs. J. E. Danieley and Dr. and Mrs. Leon Smith.

Speakers on the program included Dr. Smith, Dr. Danieley, Prof. Hook, and Miss Sylvia Sims, an Elon student from Winston-Salem who is a math major.

All spoke of Mrs. Haff's excellence as a teacher and of her keen personal interest and guidance given by her to all of her students.

As a token of the esteem in which Mrs. Haff is held by faculty and students alike, she was presented with a branched silver candelabra with crystal centerpiece as a gift from those present for the dinner.

Mrs. Haff, who holds both A.B. and M.A. degrees from Cornell University resides in Burlington with her husband, Dr. Richard M. Haff, who is a professor of biology at Elon College. They have one son, Dr. Richard Haff who is currently engaged in research for the DuPont Company in Wilmington, Deleware.

To Those Under Twenty

Roy C. Helfenstein
Ormond Beach, Florida

Whether one belongs to the group designated as youth, young people, middle age, aging or aged, the major concern of life should be to live each day and each year in such a way that one can truthfully say, "I have done the work which thou gavest me to do."

The greatest source of joy in our Savior's life came from that consciousness. That is our Lord's challenge to each of his disciples. Every person needs a definite life purpose. Fortunate indeed is the young man or young woman, "under twenty" who has decided what his or her Life Purpose is.

Definite Life Purpose is something more than to have a vocation or a profession as a means of livelihood. A definite life purpose consists in the major objective of service to God, and to one's day and generation which caused one to choose his respective vocation or profession and which motivates one in following through.

One vocation or profession is just as honorable in the sight of God as another if it is followed with the idea of honoring God with one's life and of serving humanity with one's talents and resources.

The determining consideration every young person should have in choosing one's life-work should be "In what line of work can I best serve God and mankind with my life, my talents and my possessions." It is necessary to have different types of work because society requires different kinds of service, and different people have different talents and different abilities.

Some need to till the soil, some to transport, some to manufacture, some to teach, some to be ministers in religion, some to be ministers in health, music — some to protect the rights and interests of others, some to provide means of exchange, as in business, some in the realm of science.

One reason for so many mis-fits in life, and for so many unhappy people is that doting parents have decided the life work for their children. Another reason for such is that so many people have failed to consider God's will for their lives.

They have failed to have the difinite life purpose of honoring God with their lives. The question every young person should ask — "I wonder what God wants me to be and to do?"

The illusion that the world could exist on white collar jobs, and that those who toil with their hands are less honorable than those who toil with their minds, has been responsible for much of the world's unrest.

No part of an automobile or watch can claim to be more important than the other parts — each depends upon the others — so with any mechanism — so with a building — so with individuals in society.

The Prophet Denounces Corruption

Background Scripture: I Kings 21:1-22:40

Devotional Reading: Jeremiah 22:1-5, 13-16

Memory Selection: **Woe to him who builds his house by unrighteousness.**
Jeremiah 22:13

THE SIN WE ARE AFRAID TO MENTION

The king was sick, very sick. He had a deadly disease. No, he did not have cancer, or tuberculosis, or coronary thrombosis, or polio. In fact, he did not have any bodily disease so far as we know. He was a healthy, husky, hearty fellow, full of vim, vigor, and vitality. But he was sick just the same. Sick of soul. For HE WAS COVETOUS. And Covetousness is a deadly sin. It is a sin we seldom mention. We say almost everything else about the sins of men, but seldom say that a man is covetous. But Ahab was covetous. Take a look at the man.

He had everything, power, wealth, wives, fine homes, a palace, an ivory summer home, lands, vineyards, everything it seems. But he wanted more lands and things. Close by his royal grounds and palace there was a small vineyard owned by a peasant named Naboth. The king wanted it. He did not need it. But he wanted it. The covetous man is like that; the more he has, the more he wants. And when he gets that, he wants still more. He is never satisfied, never content. The spirit of covetousness feeds upon what one gets. That inordinate desire for things, especially that excessive desire for what is another's, is a dangerous and deadly sin. Jesus warned his hearers to "beware of covetousness," and Paul says it is "idolatry."

But Naboth did not want to sell his little plot of ground. In fact, an ancient law of Moses forbade him to sell his ancestral inheritance. It was a matter of religious principal with him, and he was a man of integrity, and he refused to sell his little vineyard, even though he could have got a big sum for it. Here was one man who was not for sale. He was one man who did not have his price.

THE LITTLE BOY SULKS AND POUTS

This big, brawny king acted like a little boy. When he learned that he could not have that vineyard, he went into his palatial home, went to bed, and sulked and refused to eat. Indeed it made him sick. Here is one of the most tragic and at the same time, one of the most amusing figures in the Old Testament. A rich, powerful king, who had everything, pouting and sulking and sick on his bed, because he could not get a little piece of land which he did not need! ! But he was like a lot of folks, both men and women, who although they are grown up physically, are still little boys and girls, who pout and sulk and gripe and complain because they cannot get what they want.

A BAD WOMAN SCHEMES

Ahab had a wife named Jezebel. That would be a good name for a cat. She was a Phoenecian, a pagan who worshipped Baal, a determined, unscrupulous, wicked woman. She came in and found the king sulking on his bed, and asked him" how come?" He told her the story. She blew a gasket. "The idea of such a thing!" she said. "Aren't you a king? Why don't you assert your authority? Get up from there and stop this foolishness. Are you a man or a mouse? If you won't do anything about it, I will. Leave it to me, and I'll get that vineyard for you." And get it she did. She hatched a plot against Naboth whereby certain false witnesses should testify that he had blasphemed God and the king. This was a serious offense. He was declared guilty, taken out, and stoned to death. Then word was brought to Jezebel that Naboth was dead, and she told the king to go down and take possession of the vineyard of the dead man.

The writer of Kings states that the worst thing Ahab did was to marry Jezebel. He wrote this in the light of the terrible influence she had over him, and what she caused him to do.

SUNDAY SCHOOL LESSON

JUNE 7, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

What a tragedy it is when a man marries a bad woman! How unfortunate it is when a couple marry who do not have a common religious bond between them, when the wife or the husband not only does not care for religion, but actually openly as well as secretly, tries to wean the other partner from his or her religious heritage. The story of the failure of many a man is to be found in the fact that he married a bad woman. And the woman does not always have to be wicked. She may be attractive and cultured and have charm, but still not have the moral sense of a rat. Jezebel is a synonymn for a wicked, scheming, dangerous woman.

A COURAGEOUS PROPHET SPEAKS

Ahab got up from his bed, dressed, and went down to look at his new vineyard. As he came to the gate or opening in the hedge that surrounded it, there stood that gaunt, wiry man, Elijah the Tishbite, who had gone there at the command of the Lord himself. "Hast thou found me, O mine enemy?" the startled king exclaimed. One suspects that the king was not feeling very comfortable inside after all. His conscience was troubling him, and that prophet standing before him was the embodiment of the sense of guilt and retribution he was feeling. Ahab thought "he had got away with it" but he hadn't. No man ever gets away with it. Our sins find us out, track us down, confront us, and often at the most unsuspected and unwelcome time. It is hard for a man to get away from God and conscience. And even if he can salve his conscience, he cannot ultimately escape God.

It took a lot of courage for Elijah to confront the king and to denounce his sin and to pronounce doom upon him. As one studies this series of lessons, he is impressed with the courage of these men of God. Nathan standing before David, Elijah confronting the prophets of Baal on the mountain, Elijah facing Ahab the king. There is something that stirs the blood. These men were not giving soothing sirup to wrongdoers, even though they stood in high places. They were surgeons putting their fingers on sore spots in the lives of "big shots," and demanding surgery as a cure. One thing must be preserved at all costs — the freedom of prophetic utterance, the right to speak the truth even if it is unpleasant.

AT OUR CHURCH HOME FOR CHILDREN

It Is A New Day

John G. Truitt, Superintendent

Dear Friends:

It was a new day at the old temple in Jerusalem. At the Gate Beautiful a beggar lay. As far back as he could remember he had been lame — a little child, too lame to do anything but hold out his hands and cry "Alms".

Now grown, he was still being laid daily at the Gate Beautiful to beg. He expected the remainder of his life to be a beggar.

But it was a new day at the old temple. Jesus had come and touched the world with mercy and beauty. He had come and given to men and women power to be like him, merciful and kind. Two of those who had known and loved Jesus came through the Gate Beautiful for it was the hour of prayer. "Alms, alms", cried the lame from birth.

These two friends of Jesus, Peter and John, told him that they had neither silver nor gold but that such as they had they would give him. And then they said to him, "In the name of Jesus: Rise and walk". And he stood and went walking and leaping and praising God.

* * *

They handed her to me, four and half as she was. Clean, scrubbed and dressed in plain little new clothes. She could scarcely remember when she was so clean and her little dress so new. A brother and three little sisters looked on as she put her little arms around my neck and hugged with a very tight trembly hug. Her mother had left them long since and her father low-waged and unable to do much did what he could. Ministers and neighbors — friends of Jesus — found them and placed the five of them at the Gate Beautiful, namely, their Church's Home for Children.

It was a new day for the ministers and neighbors who placed them at the Gate Beautiful. It was a new day for the hopeless and distracted father, and a new day indeed for the five children.

Your gifts are not alms but a part of the glorious Church, and they help to make this Home for Children possible.

REPORT FOR MAY 25, 1959

MONTHLY OFFERINGS

Amount brought forward			$19,485.97
Eastern North Carolina Conference			
Auburn — Special	$418.00		
Auburn	82.00		
Mt. Auburn, S.S.	3.96		
Mt. Herman	19.00	$522.96	
Eastern Virginia Conference			
South Norfolk	30.00	30.00	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	13.00	13.00	
Western North Carolina Conference			
Pleasant Union	39.96		
Randleman	6.24	46.20	
Virginia Valley Conference			
Winchester	40.00	40.00	
Total			$ 652.16
Grand Total			$20,138.13

SPECIAL OFFERINGS

Amount brought forward		$35,948.69
Miss Wilma Goodwin, Burlington, N. C.	$ 10.00	
W. M. Goodwin, Burlington, N. C.	10.00	
Mr. & Mrs. Wm. J. Cobb, Asheville, N. C.	15.00	
Woman's Fellowship, First Cong. Church, Elgin, Ill. — Friendly Service Gift	8.00	
Mrs. H. E. McPherson, Burlington, N. C.	10.00	
In Memory of Mrs. T. W. Ballew	5.00	
In Memory of C. B. Twiddy, Sr.	3.00	
In Memory of C. B. Twiddy, Sr.	5.00	
Special Gifts	180.32	
Total		$ 246.32
Grand Total		$36,195.01
Total for the Week		$ 898.48
Total for the Year		$56,333.14

HEROD'S CAESAREA TO BE A GARDEN CITY

Once famous Caesarea on the Mediterranean, between Tel Aviv and Haifa, is to rise again as a Garden City, a center of light industry and as a camp site for youth from many lands. Ruins left from the days of Herod the Great and from Crusader times will be the center of the new Caesarea to be rebuilt by a corporation established for the purpose by Baron Edmond de Rothschild. The Baron donated 7,000 acres of his own land at the site to the corporation which is near the ancient Crusader port. His contribution of one and a half million Israel pounds to this new development project has been matched by a similar sum from the Israel government. One of the features of the new town will be a golf course around the Romas hippodrome.

Caesarea, named after Caesar Augustus, was built by Herod the Great as a deep water port. Its importance grew when it became the capital of the Roman province of Judea. It will be recalled that Caesarea was the place where St. Paul was imprisoned and had his fateful conversation with the procurators Felix and Festus and the titular King Herod Agrippa the Second, grandson of the city's founder. After the expulsion of the Crusaders, Caesarea declined and became a heap of ruins.

A few years ago an under water archaeological expedition, organized by American experts, found much of the original port and the pillars of huge buildings off the shore and it is believed that an earthquake brought disaster and oblivion to the town.

Rev. Guy H. Veazey, pastor of Lakeview Community, near Burlington, North Carolina, reports that **Mr. Mark Rhodes** (long-time member of First, Burlington) "has done a swell job with our little choir. They sing a special every Sunday morning." This church group had a fellowship supper at the church May 31.

An Address Before The Women's Fellowship

JOHN G. TRUITT, Superintendent

Madame President, members of the Women's Convention, guests, and other friends: It is a great privilege to discuss with you our work with children. So well are your own programs planned and executed I feel warranted in confining myself today to our 1959 campaign for $250,000.00, with which we are to bring our Home for Children up to a respectable standard of efficiency. I know this program is near to your hearts just as lonely, homeless children are. Here is one of our missionary fields right at us.

Your work I have admired and abetted for a busy lifetime. I have seen it increase every year "in wisdom, and in stature, and in favor with God and man." I know you take a pride in your work for the Church, and that you desire that that part of your church known as the Congregational Christian Home for Children shall be worthy of the name it bears and reflect honor upon Him who said: "In as much as ye have done it unto one of the least of these ye have do it unto Me." You would want your Home for Children to be a good and proper place to rear boys and girls — the little children, juniors, and many charming, funny, choice-making and sometimes heart-breaking teen-agers.

For these seventy-five children you would have it be a home — the best possible home away from home for homeless children. Nine and one half years ago that was my dream. Today, it is my hope, my prayer. Nine and a half years ago I began knocking at the door of the Southern Convention timidly, humbly, anxiously for the opportunity to ask the churches and people of the Convention, and our many friends other than these, for the money needed to renovate the buildings, lift the training to what is known to be best in group child care, and to make the campus and play areas more useful and attractive.

Other campaigns were already ahead of the Home for Children — the College, the Convention Center (Moonelon), and the Home Board's campaign for funds for the building, and aiding in building new churches. Each of these were of eminent importance in their turn. At last the doorway for this Home for Children campaign was opened. And now it follows that we are all given the privilege of opening the doors of our hearts to the needs of our home. As a servant of the Church, having as you know served as a pastor many years, and having also seen the inside workings of our Conferences and Convention, I am well aware that to many this will mean another campaign; however, I hope and pray that we shall all look on it as a rich opportunity to rise up and do something long past due for our Home for Children.

The superintendent and some members of the board of trustees have visited many childcaring institutions and made careful studies of the best work beng done in group child care. They have also had conferences with Mr. Alton M. Broten of the Social Work School of the University of North Carolina. Mr. Broten has held several institutes on our campus for the members of our staff of workers. The State Board of Welfare and the State Board of Health have been consulted. They have made valuable suggestions to us. A representative of each of these boards visits us regularly. We are approved by the Board of Welfare, and prodded by the Board of Health. We need better facilities from the Board of Welfare point of view. We must have a new kitchen and dining room, according to the Board of Health's friendly suggestions.

More than a year of study has been given by a committee of the board of trustees. We feel that our main old building is out-moded and out-worn, and that it is almost unsafe for the housing of the twenty-five girls who live in it, with their house mother and the dietitian. It is too old, too expensive, and too risky. The board has voted to build two one-story buildings to house the number of children now living in it, and to remove it. Also since the executive board of the Southern Convention has voted to raise the ceiling for our campaign from $150,000 to $250,000 we are planning to build the new kitchen and dining room building with additional facilities for proper preparation and storage of all kinds of food. And to begin for the first time a permanent fund from which the interest only may be used toward the financial support of the Home.

Within the past year we have received a bequest from the estate of the late Dr. and Mrs. H. M. Montgomery, Burlington, N. C., in the amount of $22,600.00. Two contributions of $500.00 each have been received already on the 1959 campaign. Furthermore, the board has voted unanimously to sell for residences a small portion of land at $6,000.00 per acre to be placed in a special permanent fund, interest only to be used in the maintenance of the Home.

These matters were in the making while the late Vitus R. Holt was president of the board of trustees. They were indeed the hope and vision of his heart and mind. He served the Church sacrificially and faithfully, and loved and served the Home for Children with unfailing zeal.

In closing let me most humbly ask for your help and encouragement here, and everywhere, until our Home for Children is as right and beautiful as the hearts of the little children there are brave.

Douglas Albert of Pakistan and Elon College was the speaker at the nine o'clock service of worship held in Elon College Community Church's parish house last Sunday. The junior choir led the service of worship with Miss Linda Smith as pianist. Special guests included high school and college seniors from the church.

Rev. Nathanael Guptill writes concerning the recent **Ministers' Convocation**: "Your ministers have an excellent morale, a fine spirit of brotherhood, and a real warmth of fellowship which one would expect in your part of the country." Mr. Guptill has been ill with a strep throat since returning to New York, but is now back in the office.

Guest speakers at Apple's Chapel on May 24, Memorial and Homecoming Day, included a former member, Rev. J. Frank Apple of Henderson, now pastor of Fuller's Chapel; Mr. C. C. Linneman of Burlington, superintendent of the Alamance County schools; and Rev. S. L. Greeson of Reidsville, pastor of Community Baptist Church. The pastor is Rev. Bland Leebrick.

Graduates And Their Churches

Dr. Richard K. Morton

Young people graduating from schools and colleges can often be of real help to the parishes to which they belong and to the cause of religion in general. They may acquire extra experience, too, as they volunteer for service during the summer at church-related camps, conferences, and institutes; as they lead or teach in daily vacation Bible schools; relieve regular workers in recreation, youth, or educational work; set up programs for young children, the elderly, or specialized adult groups; and as they serve in some active or consulting capacity in the church's summer program. In other cases graduating seniors can plan to cover conferences, institutes, summer schools, or conventions out of town and bring back ideas and methods to the home church. In still others they may assist in an overall program to secure the attendance of people of various ages at such assemblies. Many churches will be glad to hear the testimony of those who have just graduated from schools and colleges. In some instances special reading programs can be instituted and also special plans for visitation during the summer. Young people also may enjoy working out details of plans to keep in touch with the members of the parish while those members are on vacation.

The local church also can do much for the graduating senior. It can use its own devices, acquaintanceships and influence to bring young people into contact with excellent places of employment and give them references to them. It can hold special early-summer meetings at which it seeks to stimulate young people to qualify for higher positions or for higher education. It can provide temporary jobs for many while they are completing plans for steady employment. It can set up an organization which regularly assists and keeps in touch with its young people who have graduated from school or college, including formation of an Intercollegiate Church Fellowship. It also can keep a file of potential opportunities for qualified young people, especially drawing them into the ministry of education, as teachers, supervisors, and the like. It can also make use of them through expanding its program of community service — providing leaders for outings, study groups, recreation programs, aid to the ill and handicapped, service to transients and summer visitors, and many more. It can join in a regional movement to link together in meaningful ways college young people who are attending church-related institutions and who plan to enter full-time Christian service.

Churches may also greatly assist graduating seniors by providing small funds to enable them to get to places where they may be of special service or by underwriting some weeks of service in a remote and needy field.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 JUNE 9, 1959 NUMBER 23

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Next Sunday is
CHILDREN'S DAY

"Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven."

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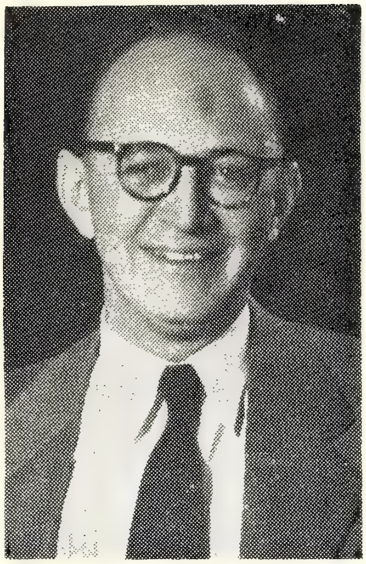

BABCOCK CHOSEN ELON ALUMNUS OF YEAR

Dr. Havilah Babcock, of Columbia, South Carolina, who is a well-known author and scholar and head of the English department at the University of South Carolina for the past 22 years, was honored May 30 as Elon College's "Alumnus of the Year" for 1959.

The tribute was bestowed upon Dr. Babcock at Elon's annual alumni banquet, held in the McEwen Memorial Dining Hall as the climax of the alumni day program, which opened the college's three-day commencement weekend.

Dr. Babcock, a native of Appomatox, Va., graduated from Elon College with the Class of 1918 and later received master's and doctor's degrees for graduate study at Virginia, Columbia and South Carolina. He taught at Elon before joining the faculty of the University of South Carolina in the 1930's.

Widely known as an outdoorsman, Dr. Babcock is the author of 130 stories and articles in national magazines and has also written six books, including four collections of short stories concerning American wildlife and the outdoors and one novel.

One of his books ,entitled "My Health Is Better In November," is the only complete work on outdoor life to be published in braille by the Library of Congress. Many of his stories have been translated into foreign languages.

Here And There Among The Churches

Recognition of great-grandmothers was a part of the worship service on Mother's Day at Church of Wide Fellowship, Southern Pines. Names of 15 great-grandmothers of the church were listed on the bulletin.

Vacation Bible School at our Southern Pines church is being held June 8-17, with classes for kindergarten, primary, junior, and junior high groups. Rev. and Mrs. Carl Wallace are among the teachers.

Laymen's Retreat was canceiled for week-end of May 15-17 at Moonelon, because by noon May 14 no advance registrations had come in, except for discussion group leaders! What's the matter, men?

Rev. Sidney G. Olson, a member of the U. S. Navy, who has ministerial standing in the Eastern Virginia Conference, will preach at Shelton Memorial, Portsmouth, Virginia, next Sunday.

Summer schedule at First, Richmond: Sunday school for all ages, 9:00-9:50; morning worship, 10:00-11:00. **A cooperative D.V.B.S.** with St. John's Evangelical and Reformed church is planned for June 16-26.

David Brown Harrell, minister of music at the Suffolk Christian Church for 15 years, has resigned and will open a studio to continue his private teaching of piano. A letter from the church in appreciation of his services says, in part: "When you came to us, there was but one really effective choir. From time to time, you have organized additional choirs — now the participation of more than 150 persons."

Western N. C. Sunday School Convention will be held Thursday, June 25, at Randleman, according to announcement found in **The Challenge,** newsletter of Liberty church.

Rev. John R. Kittenger, an Episcopal minister who is a member of the Elon College faculty in the field of religion, preached at Mt. Zion church, Route 3, Mebane, North Carolina, last Sunday.

Congratulations to Rev. and Mrs. Gale Brady of Garner, North Carolina, upon the birth of a son, Mark Jonathan, May 21. The Bradys have three other children — Timothy, Anne and Donna.

Last Sunday **Suffolk Senior High Pilgrim Fellowship** held annual beach party at Lynnhaven. Following a picnic supper the group visited Ocean View Amusement Park. **The Suffolk Women's Fellowship** will hold their annual supper June 9 at Planters Club. Mrs. Burton Davis will lead a vesper service on the grounds overlooking the Nansemond river preceding the meal. Mrs. Floyd Turner will install new officers.

Congregational Christian women are invited to attend the Women's Guild Retreat at Blowing Rock Assembly Grounds, Blowing Rock, N. C., June 23-26. The cost is $18.00. Teachers will include Mrs. Ray Phillips on Africa, Rev. Edwin Alcorn of Conover, N. C., on rural church, Rev. John Carey will lead the Bible study, and Mrs. Clair Rhodes, chairman of promotion of The Women's Guild will teach methods. Registration blanks may be secured from Mrs. Henry Kennedy, Jr., Route 1, Thomasville, North Carolina.

Stay for Church emphasis during May proved profitable at Church of Wide Fellowship, Southern Pines, when pews were designated for each church school class from first grade up.

Mr. and Mrs. James A. Luke became associate members of our First, Richmond, church May 17. Mr. Luke is studying law there. Mrs. Luke is the former Lois Scott, daughter of Supt. and Mrs. W. T. Scott. They have a seventeen month old daughter, Jody.

Winchester Ministerial Association honored Rev. R. A. Whitten, retiring minister of our Winchester, Virginia, church, with a dinner in his honor May 11. Ministers and their wives were present for this time of tribute to him.

Caught in the Middle, young people's study book on the Middle East, was reviewed by Rev. J. Everette Neese for the First, Richmond, Pilgrim Fellowship, May 31, their last meeting until fall. Saturday, July 11, a picnic at the Sprinkles' summer cottage on the Potomac River is planned.

Church school promotion staff at Bay View, Norfolk, surprised the church May 17 with plans for a wall designed with building blocks. According to the bulletin for May 24: "Imagine the enthusiasm as the people rushed to the board and 'bought' blocks at 25c each, depositing money in a real block below. 78 blocks were inscribed with buyer's names." Three new members were received into the church May 24. The pastor, Rev. Charles Pegram, has sent in four new subscriptions to **The Sun** during May.

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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MARK ANDES RESIGNS AT CENTER

Rev. Mark W. Andes, first pastor of the Center Congregational Christian Church, South Boston, Virginia, has resigned effective August 31 to accept a call to the Winchester Congregational Christian Church, Winchester, Virginia, which is a member of his home Conference.

Mr. Andes received the first 29 members as pastor-elect of the church. Since then a total of 147 people have joined the group.

Exactly five years before his resignation, the first Sunday in May, 1954, Mr. Andes preached his first sermon as pastor. Since that time the church site has been located and purchased, the first unit of the church building has been constructed, and a parsonage erected.

MEMORIAL DAY AT MOORE UNION

Mrs. Floyd Taylor

Moore Union Christian Church, Route 2, Sanford, North Carolina, observed its annual Memorial Day, Sunday, May 24. The morning message entitled, "Love Without A Return," was delivered by the pastor, Rev. Reuben S. Askew, Jr.

A special feature of the morning service was the presentation and dedication of new windows and a new carpet. The windows were given in memory of K. P. and Isabelle Burns by their children; Curlie and Lora Maddox; J. L. and Cornie M. Hughes; James R. and D. J. Womack and families; Mr. and Mrs. J. W. Bolin and Iola Bolin Buchanan by family; Herbert J. and Alice L. Lanier, Paul and Pat Lanier by John, Walter and Bettie; Rufus and Dora L. Thomas by children; Lalon Womack Thomas by children; A. R. and Addie B. Lett by children; Ed J. and Ida W. Lett by children; W. P. and Verta C. Lett by children; William E. and Donnie T. Holt by family; and Ben G. and Emma B. Womack by children. The Women's Fellowship president, Mrs. J. W. Lett, presented the carpet. Following the service of dedication by minister and congregation, the choir sang "We Give Thee But Thine Own" as a hymn of dedication.

In the afternoon several quartets and choirs presented a program of good singing. The churh overflowed with members, friends and visitors at this annual event.

New president of Eastern North Carolina Conference is Rev. Earl T. Farrell, who was elected at the recent Ministers' Convocation at Moonelon. Mr. Farrell is pastor of Wake Chapel, Fuquay-Springs, North Carolina.

BOOK REVIEW AT BEVERLY HILLS

Jean Crutchfield

Monday evening, June 1, the Woman's Fellowship of Beverly Hills, Burlington, North Carolina, held its joint quarterly meeting in the church sanctuary. Peggy Gregory, program chairman, was in charge of the devotional part of the meeting, which was presented before a beautifully decorated altar.

The business session was conducted by the president, Jean Crutchfield. A slate of officers for 1959-60 was presented by the nominating committee and approved. The fellowship also voted to increase its apportionment.

The highlight of the evening was a book review by Miss Carrie McLean Taylor from our First Church, Burlington. "Concerns of A Continent" included a study of Alaska, Hawaii, Mexico, Canada, and the Carribbean. Miss Taylor has toured extensively throughout Alaska, Mexico and Hawaii. Color slides of Alaska and Hawaii were shown, and Miss Taylor's personal comments made the review very interesting.

After the review the forty members present were invited to the personage for refreshments and a pleasant social hour with the minister's wife, Mrs. Kenneth Register, as hostess.

MIDDLE EAST PRESENTED AT BAYSIDE

Mrs. G. Julius Rice

April 28 was Middle East night at Bayside! On that evening, the Women's Fellowship of Bayside Church (Norfolk) and their guests, the women from Central and Little Creek Churches, observed our foreign mission theme on the Middle East.

Mrs. Walter Arnold, a native of Persia and a member of the Bahai faith, gave us an interesting account of what her faith means to her. Mrs. Arnold's husband is a member of our Bayside Church, and he met her while he served in the Army during World War II. Later, Mrs. Arnold showed us several beautiful items including a tea service, handmade cloths, and an oriental rug, which she brought from Persia.

We saw the film, "Mid-East Profile," and were very much impressed with the progress of the Middle East. During the refreshment hour, cookies and coffee were served to approximately fifty women. The decorations, carrying out the Middle East theme, were palm trees, camels, Muslims at prayer on the prayer rug, and decorative napkins.

We all enjoyed our Middle East evening and came home with an appreciative and more informative view of that area of the world.

MEMORIAL DAY AT POPE'S CHAPEL

Ethel M. Holmes

Memorial Day at Pope's Chapel on May 24 was attended by a large number of the present membership, exmembers and members of other churches.

There was only one service followed by dinner on the table under the old oak tree which has given shade and comfort for these many years; forest to those whose memory we were celebrating, and now to their third and fourth generations.

These occasions have kept alive a spirit of reverence and interest for those who sleep in the old cemetery which is being enlarged from time to time. Only a few, if any, of the graves were left without a flower placed upon them by some loving relative.

The sermon was delivered by the pastor, Rev. E. M. Powell, his subject being "There Is Glory in Going On." The scripture reading was from Luke 5:15-28. It was a self-searching message and was received with great interest, judging from the attention manifested by the entire congregation as viewed by the writer from our choir loft of which we are so proud. This was the first service in which it was used since its completion. The music for the day was greatly enhanced by the help of friends from our near-by town of Franklinton. Miss Beatrice Kearney, an unusually fine pianist, presided at the piano and Mr. and Mrs. Hagwood helped so much with the singing, especially with the specials.

On the whole it was a most enjoyable day. We look forward from year to year to these occasions where new friendships are made and old ones renewed. Everyone in attendance receives a hearty welcome and a hope that many, if not all, may be permitted to meet again on many more memorial days at Pope's Chapel.

EDITORIALS

A Note To Women

This issue is being furnished to the women for the literature packets with the hope that it may be useful. The officers are introduced and other information presented. It is our hope that it will be an exceptionally good year for the Women's Fellowship. Pages of **The Christian Sun** are always open for information concerning the work of the women. Please continue to give us the privilege of printing whatever may be of advantage to the members of your societies. It is our hope that during this year every family represented in the women's societies will receive regularly **The Christian Sun.**

Children's Day

The second Sunday in June is designated as Children's Day in our churches. That is the time we listen to the message of children, and try to understand their needs.

Currently the program on that day is quite different from what it was originally. But the purpose is the same. The children share in the church worship service in groups rather than as individuals, usually, but they share and by doing so get the "feel" of being part of the church, not just members of Sunday school, or spectators when they attend the church services . They become participants; leaders of worship, dramatic actors, persons with a message to give. Repetition of things they have learned in the church school establishes the ideas in their own minds, and may astonish adults who are not familiar with the curricula of the school. They may know more Bible, missionary stories, and methods of relating religion to life than people who are much older.

It should be remembered that the Children's Day program in church is not mere entertainment. The purpose is far better. It is religious education both for the children and the church. The service should be so planned and conducted that it becomes a religious experience for all concerned, especially for the children.

Adults know when they take time to think about it that children are our greatest asset. Fifty years with no children born would mean a world depopulated. Cars in all their grandeur, houses with their comforts and beauty, and even bank accounts that speak of security, none of these are comparable in real worth to the children who make home complete, and who need to be trained in the ways of God. Give them a day; and give them a chance every day.

Dulles Was A Christian Statesman

When John Foster Dulles died recently the world lost one of its most useful men. That was attested by the people who attended his funeral — a multitude of world leaders, who overflowed the 2,800-seat Episcopal church —and by messages from many who could not be in Washington at that time. Even those who had opposed him in international affairs joined with others in singing his praises at his death. Perhaps it was to be expected that our Secretary of State, Christian Herter, and others of similar rank in Britain, France, and Russia who were meeting in Geneva would adjourn so our representative could return for the funeral, but it was high tribute to Dulles that all four of them flew to Washington and shared the world's sorrow at the loss of one who could be called a "good man" in international affairs.

The duties of this writer have seldom brought him into contact with people of Dulles' position and stature. But many years ago it was my privilege to hear Mr. Dulles speak to a church group in Washington. That was not just another speech. It was something to be remembered. He was at the time working with an international group, and the church people queried him about setting Christian standards in international affairs. Mr. Dulles reminded us that not all the world's people are Christian or even know what Christianity means. His idea was to think through a problem, discover what the best plan of solution would be (measured by Christian standards), and then work for that which would come nearest to the ideal. In an imperfect world it is sometimes necessary to settle for second best, he said.

As we look back on his conduct of the State Department we can see how he followed this policy. He was sometimes accused of being too religious, inflexible, willing to take risks. His Christian ideals were at the core of his thinking and acting. He was not afraid to dare more than many when he was sure that it was right.

His courage in the midst of great suffering, his limitless efforts for international peace, his integrity that was recognized by friend and foe, and his stalwart statesmanship based on Christian ideals, all these, and more, wrote a page in our current history books that will gladden the heart of readers of the future, and, let us devoutly hope, will lift the level of international relationships from the brink of war, and assure the world of peace with justice.

Next Week

The editor and his family plan to spend the week of June 7-14 at the beach taking a long-neglected and greatly-needed vacation. That will not be a long time away from home, but it will change the nature of the next issue of the paper, because the material has to be prepared before the vacation can be enjoyed.

No one will be at home to prepare the little news items which seem to be enjoyed by the readers and which keep us informed concerning what is happening in the local churches. The paper will be more of a magazine than usual. We hope you will like it. However, if it is not exactly the type of paper you think has most value, please wish for us a restful vacation and then look forward to a better paper later.

If you'd move to a bygone measure,
Or shape your heart to an ancient mould,
Maroons and schooners and buried treasure
Wrought on a page of gold —

Then take the book in the dingy binding,
Still the magic comes, bearded, great,
And swaggering files of sea-thieves winding
Back, with their ruffling cut-throat gait,
Reclaim an hour when we first went finding
Pieces of Eight — of Eight.

—Patrick Reginald Chalmers:
"Treasure Island"

Surface Living

If I were asked to state what I consider the greatest source of weakness among the Christian people of the earth today, my reply at once would be in the two words that constitute the heading of this article — **Surface Living.** The current issue of the **Upper Room** carries a story that well illustrates what I have in mind in these words. A man tells of his experience of many years ago when he was on a farm in one of our western states when the family almost starved to death in trying to live on the products of the farm. Recently he made a visit to his old home where he found a number of rich oil wells furnishing to the present owner wealth abundant and rich. The oil had been beneath the surface, but he had been scratching the surface while completely oblivious of the riches that flowed only a few feet beneath him. In the case of us Christians, the riches are not hidden down under the soil. Paul says, "Do not say in your heart, who will ascend into heaven (that is, to bring Christ down) or who will descend into abyss (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because if you confess with your lips that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved." Again we read in Acts 17:27c-28a: "He is not far from everyone of us, for in him we live and move and have our being." When we turn from such statements we feel to say with Lord Tennyson:

Speak to him thou, he hears
 And spirit with spirit can meet.
Closer is he than breathing,
 And nearer than hands and feet.

The situation, then, pointed out in the opening paragraph of this paper is most pathetic. If people do not know God, it is simply because **they will not** open their minds, their hearts, and their lives to receive him. The word "know" in John 17:2 evidently carries with it the idea of fellowship with God, which of course is life eternal. It is a relationship that should grow daily both while we live in the flesh, and when we shall come to live in the spirit world.

W. R. Cullom

This Interested Me

Emily C. Lester

In February when plans were being suggested for securing subscriptions to **The Christian Sun,** I was interested in trying to think of a plan involving our Women's Fellowship, the organization for which I was responsible. I suggested that the president should see that all the Southern Convention officers took the SUN, the Conference presidents that all their officers were subscribers, the district chairmen or superintendents that presidents of local Women's Fellowships were on the mailing list — and then information we wanted to get to our leaders would be sure to reach them through the medium of our Church paper.

The plan was approved by the Board of Publications and the Executive Board of the Women's Fellowship — but then, because I was the wife of the editor of the paper — I hesitated to set the wheels in motion, thinking it would look as though I were pushing it for that reason.

But now, there is a new president, and I am hopeful that the plan will be carried out. I was interested when she wanted this issue of the SUN in each packet, and that will be the first step. Following that, I hope that each officer, right down the line, will check on subscriptions to the SUN for those for whom she is responsible.

"When we know, we care; when we care, we share." And reading **The Christian Sun** is part of the "knowing" for our church women in this area.

About * * *

HEMISPHERE

Nations of the earth have been at odds with each other since the descendants of Noah tried to build a tower to heaven in their city of Babel and found themselves unable to speak to each other intelligently. To some Bible students this is an assumption, but no other accepted reason has been advanced for the widespread confusion of tongues.

There is also confusion among nations as to how the world is geographically divided. This difference results not so much from a conglomeration of languages as it does from geographical interpretations. Hence, some geographers, and many others, are confused over the meaning of a hemisphere.

In Biblical days men knew no terrestrial sphere to divide into halves; they thought the earth was flat with the heavens above it as a canopy and the waters beneath it. There are those who still believe that the world is flat.

In Alexandria, Egypt, an astronomer of the third century B. C. concluded that the earth was round and even computed its circumference to a reasonable degree of accuracy. It was more than 1,700 years later that Columbus, Cabot, and Vespucci revealed two new continents, and Balboa discovered the Pacific Ocean which was unknown until that time.

A Polish map-maker, in 1512, for the first time split the globe into two hemispheres, placing half of Asia into the new world circle. But the great land masses of the world are so unequal in size as to defy exact separation in 180-degree divisions. Europe, Asia, Australia, and Africa, which are generally thought of as being in the Eastern Hemisphere, cannot be compressed into any true hemisphere because they stretch through 208 degrees in the earth's surface with a lapover of 28 degrees. On the other hand, North and South America, which comprise the Western Hemisphere, do not fill 180 degrees when a full hemisphere is assigned to them.

Since no division of 180-degree hemisphere can both include the appropriate land masses and exclude the inappropriate ones, geographers have had to compromise along practical, but not straight lines.

In seeking peace, or pretending to, nations, like the Babel tower-builders, cannot understand each other. The one great need is a compromise on practical lines, and then go about the business of human uplift rather than human destruction.

C. B. Riddle

Homecoming And Memorial Days

HOMECOMING AT LEAKSVILLE

Doris J. Clatterbuck

The 29th Annual Homecoming will be held June 14, 1959 at the Leaksville United Church of Christ, Route 3, Luray, Virginia. This Homecoming is believed to be one of the oldest that is held in this vicinity. It was instituted in 1930 by Rev. A. W. Andes who was pastor at that time and has been held annually with the exception of one year during World War II when only a half-day meeting was held due to food and gas rationing.

The services will begin at 10:00 o'clock with Sunday School followed by 11:00 o'clock worship service. Lunch will be served at 12:00 o'clock with plenty of time for fellowship. The afternoon service will begin at 2:00 o'clock with an old fashioned hymn sing and devotional service. Rev. Rosser L. Clapp, the pastor, will conduct the morning service. We hope everyone will come and worship with us for this **Our Annual Homecoming**.

MEMORIAL SERVICE AT TURNER'S CHAPEL

Mrs. John A. Redding

Annual Memorial Day services were held May 17 at Turner's Chapel Congregational Christian Church, near Sanford, North Carolina. The morning message was delivered by the pastor, the Rev. Reuben Askew, Jr.

Special music was presented by the Turner's Chapel quartet, composed of Frank Sineath, Gwen and Reuben Wicker and Barbara Fogleman.

A very impressive dedication and baptism service was conducted by Mr. Askew for the following children: Teresa Ann and Richard Lee Cole; Mary Beth Thomas; Kenneth Ray Norwood; and Michael David Tarpey, Jr. Mrs. David Tarpey joined the church by letter of transfer from Shallow Well.

Memorial gifts of money were presented to the parsonage fund by the Lee Redding Circle and Circle No. 1 in loving memory of members of the Women's Fellowship who have died. A gift in memory of Clifton Spivey was given by his children, Mack and Ruth Spivey, Beth and Thurman Cole, Ginny Lynn Spivey and Wayne Spivey.

Following a picnic lunch on the church lawn a song service was held. Participating were Zion choir, Turner's Chapel quartet, Zion trio and Poplar Springs quartet.

LIFE LINES

ON MEMORIAL DAY

The memories of childhood sift their gold
Into the barren wastes of loneliness,
And I remember when the dredges rolled
Into Mill Creek. We children used to press
Bare toes into the mounds of upturned clay.
The creek was deepened. (We called it Mill "Crick.")
And I remember wandering all day,
Watching the dredge, and mourning for the quick
Grass that was soon destroyed. But in a year
Or two, it laid a tapestry of green
Upon the banks, and childhood's treasured scene
Became familiar and more truly dear.
So Nature covers every broken heart
With bloom, and we can dream beside your grave,
And feel proud that you gave your life to start
Peace in the brave young world you tried to save!

Anne Campbell

MEMORIAL DAY AT CONCORD

Mrs. W. R. Simmons, Sr.

Sunday, May 24, was a very important day for the members and friends of Concord Congregational Christian Church. It marked the 50th anniversary of memorial day observances for Concord. The first was instituted in 1909 by the pastor, the Rev. T. W. Strowd.

The pastor, Rev. Bill Traylor, brought a very inspiring message at the eleven o'clock service, on "The Power of Faith." The choir, under the direction of Clyde Simmons, rendered special music for the occasion. The church was decorated with beautiful flowers by Mr. and Mrs. Otis Simmons, Jr.

The morning service was concluded at the cemetery with song and prayer. Every grave in the cemetery was decorated with beautiful flowers.

At the close of the service, everyone was invited to lunch at the long picnic table under the shade trees in the back yard, where a bountiful supply of food was spread.

At the afternoon service Rev. J. C. Loy, a former supply pastor, brought a wonderful message, "Except We Build the Church."

June 14 to Be Important Date at Monticello

Homecoming, Dedication, Revival

May V. Faucette, Reporter

On Sunday, June 14, Monticello Congregational Christian Church, near Brown Summit, North Carolina, is having its annual Homecoming Day. Invitations have been sent to former pastors and other interested persons. If you have not received one, but would enjoy a day of fellowship with us, we welcome you.

On the week-end of May 24 our church was happy to have our pastor, Rev. William Lane, with us, (after an absence of several months caused by an automobile accident) and have him able to share with Mr. Rex Thomas, our assistant pastor, our morning worship. He is much improved by the weeks spent at his home in Macon, Georgia, so much so that he is planning to return to Duke in September to finish his ministerial course.

The latter part of June he and his sister are sailing for a trip through the Holy Land, which his family and friends hope will be a help in recalling things forgotten because of his accident.

During Mr. Lane's visit, he and our building committee were able to raise the balance of our indebtedness, making it possible to dedicate our church on the same Sunday as our homecoming June 14. He is especially glad to see this done before leaving on his trip.

On this same Sunday our week of revival services will begin and continue through June 20. We are very fortunate to have Dr. William Wisseman to preach for us that week. Following the week of revival, we are to have our week of vacation Bible school with Brown's Summit and Friendship Methodist churches joining us.

Come To The School Of Missions

Elon College, N. C., June 16-19, 1959

And Hear These World Leaders

REV. JOHN CAREY

The chaplain of Catawba College, the Rev. John Carey, will teach the Bible study for the School of Missions.

Mr. Carey is a native of Ft. Wayne, Indiana. He is a graduate of Duke University and has his master's degree and bachelor of divinity degree from Yale Divinity School. He was the assistant minister of the First Congregational Church, West Haven, Connecticut before coming to Catawba in the fall of 1957. At Catawba, Evangelical and Reformed College in Salisbury, North Carolina, Mr. Carey is assistant professor of religion as well as serving as chaplain.

He is married to the former Sally Ann Stanback and they have one daughter, Sarah Kathryn, two years old.

A number of our young people have become acquainted with Mr. Carey, as he has taught courses and conducted vesper services for several groups at Moonelon. He is also a member of the joint committee from C. C. and E. and R. churches in North Carolina on the campus ministry.

The Bible study course for our women for 1959-60 will be "Jesus' Teachings on Citizenship." Mr. Carey's class will be held in the afternoon this year, rather than in the morning as has formerly been the case for Bible study. It will come in the early afternon so that those who attend from neighboring churches for the day sessions can benefit from this class, also.

REV. ALAN T. JONES

Teaching the home mission study course, **The Church's Mission in Town and Country,** at the School of Missions June 16-19 will be the Reverend Alan T. Jones, director of Merom Institute, Merom, Indiana. Merom is a conference and rural life center sponsored by our denomination.

After graduating from Union Theological Seminary in New York, Mr. Jones studied for a year in Germany as an exchange student. For nine years he served town and country churches in Georgia, and during the last three of these years was also a teacher at Piedmont College.

For the past twelve years he has been director of Merom Institute, a rural church and conference center on the bands of the Wabash River in Indiana.

Mrs. Jones has shared so fully in the ministry with her husband that they are best known as "Alan and Carol." Because she will be attending summer school she cannot come to our School of Missions. The Jones have one son, David, who graduates from Oberlin College in June and has been awarded a Rockefeller scholarship to study next year at Union Theological Seminary.

Miss Pattie Lee Coghill was doing extension work in Georgia for our Board of Home Missions during the time Alan and Carol Jones served there. She recommends Mr. Jones highly as a student of and teacher about rural church life.

MRS. RAY E. PHILLIPS

Qualified indeed to teach the subject of Africa at the School of Missions is Mrs. Ray E. Phillips, who served with her husband in South Africa for more than 40 years.

They lived in Johannesburg, where Dr. Phillips (now the moderator of our General Council) founded the Jan Hofmeyer School of Social Work. Mrs. Phillips worked with Bridgman Memorial Hospital, Talitha Home for Delinquent African Girls, the Helping Hand Hostel for Working Women, Girl Guides (scouts), and Zensele Y.W.C.A., as well as in the Hofmeyer School.

MISS MILDRED O. WALKER

"Methods in Women's Work" will be taught at the School of Missions by two very capable people — our own Tudor Williams and Miss Mildred O. Walker of Chicago, administrative assistant of the National Women's Fellowship and editor of Guide Posts.

Miss Walker is a native of Oklahoma, having attended Tulsa schools and the University of Tulsa. She left a secretarial position with a Tulsa engineering firm 3½ years ago to become associated with our Missions Council's Chicago office. In 1957 she joined the staff of the National Fellowship of Congregational Christian Women.

A charter member of Tulsa's Fellowship Congregational Church, Miss Walker was first president of its Women's Guild, served as church pianist-organist, church historian and later as chairman of the social action committee.

While in Oklahoma she was active in the Central South Conference, serving as vice president of the Women's Fellowship for the area and as C.S.A. chairman. Also active in interdenominational work, she was public relations chairman and Fellowship Fund Interpreter for United Church Women for the state, a member of the Board of Managers for the National Council of Church's World Mission Institute at Mt. Sequoyah, Fayetteville, Arkansas, and a member of the Tulsa Committee for the United Nations.

As editor of Guide Posts she keeps in close touch with local groups across the country as well as with the national departments of work. She will have a wealth of information to share with the Women of the Southern Convention.

A Visit To Victoria Falls

Dr. Alma L. Cooke

Ever since coming to Africa and hearing and reading about the Victoria Falls discovered by David Livingstone in 1855 I have wanted to visit them. Just recently I have had the opportunity to do just that. Mrs. Neville, head nurse at the Mount Silinda Hospital and I made the trip together, first by car 300 miles to Bulawayo, then 280 miles further north and west by train to the Falls in the Zambezi River which marks the border between Northern and Southern Rhodesia. Incicentally Mrs. Neville, though born here in Mt. Silinda, had never seen the Falls and she was as thrilled as I at the opportunity.

Miles before we reached the Victoria Falls Station the carboy called our attention to the clouds of spray and mist billowing high in the sky from the plain ahead and as we approached nearer and nearer the roar from the Falls sounded louder and louder. The Africans call it "the smoke that thunders."

Instead of staying at the Hotel at $7.00 a day, we spent the two days and nights in the Government Rest Hut camp, very comfortably, at $1.00 a day and got our meals at the Restaurant.

The Zambezi River here suddenly falls over a sharpe ledge more than a mile wide, down 304 feet into a narrow gorge. It is so narrow a gorge that the spray is sent soaring in clouds high above the Falls, like the cloud of an atomic bomb explosion. We saw the Falls first from the Eastern Cataract end and later from the western or Devil's Cataract end of the ledge. The main Fall between these two is most impressive in the broad expanse of water falling. The river was in flood so the amount of water that rushed over the ledge was stupendous — 75,000,000 gallons per minute; at the Devil's Cataract it tumbles and tosses in beautiful display — awe-inspiring.

We took the airtrip over the Falls too and I was impressed with the deep gorges that wind back and forth across the landscape off across Mozambique (Portuguese East Africa) 975 miles to the Indian Ocean. Here after circling the Falls several times we flew off a ways and low enough so that we could see six or seven elephants under a tree. Later in the Game Camp while driving in a car we met a giraffe in the road and he gave us a splendid view of him as he observed us for fifteen or twenty minutes, then loped off into the bush and disappeared.

In the afternoon of the first day we took the launch trip up the Zambezi for some miles, saw four hippos sporting off one of the many small islands in the River; and witnessed a magnificent golden sunset on the Zambezi.

Altogether one could not but stand in awe in contemplation of God's great handiwork, with thanksgiving for the opportunity to see the marvelous beauty of Nature that He has made.

The last afternoon we took a taxi across the border into Northern Rhodesia and visited the Livingstone Museum in the town of Livingstone. One could spend days absorbing the value of all the material collected there of Livingstone's life and explorations and of the exhibits of the many tribes shown from both Northern and Southern Rhodesia — all very impressive and fascinating.

Minerals, used as a medicine, were once administered to people according to their social and financial status. An aristocrat was treated with an emerald, while green porcelain was used to heal a poor person.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MEXICO

June

14—**Mr. and Mrs. William F. Keeney** went to Mexico in 1957. They live in Guadalajara, but they help all our churches with religious education programs. Both graduated from Kansas City Junior College and Park College and he has B.D. from Pacific School of Religion.

THE NEAR EAST

The American Board began work in the Bible Lands in 1820 and has served in Bulgaria, Albania and Serbia as well as in the countries where it is now working — Turkey, Greece, Syria and Lebanon.

Greece

15—**Miss Marguerite E. Bicknell** taught at LeMoyne and Olivet Colleges of our denomination in the U. S. before going to Greece where she teaches English at Pierce College. In 1957 she took a difficult assignment counseling Christians in seven churches in the interior of Turkey.

16—**Rev. and Mrs. Raymond B. Blakney** went to Athens in 1957, where he is president of Orlinda Childs Pierce College. He graduated from M.I.T. and Boston University; taught at Fukien Christian University, China, 1927-27; served pastorates; chaplain during World War II; back to China for 2 years; 1 year in Philippines; president of Olivet College, Michigan, 1950-57. She is a trained nurse and devotes much time to Athens Foundling Home, which cares for unwanted children.

17—**Mr. and Mrs. Carl C. Compton** are in the U. S. on pre-retirement furlough after 45 years of service in the Near East in educational and relief work. During World War II he taught in U. S. at Mt. Hermon School for Boys and did service with UNRRA in Washington and Greece. Both graduated from Grinnell and he has master's degree from Oberlin.

18—**Mrs. Sallie Hale** lived in Greece 1924-36, where she was teacher and wife of assistant director of American Farm School, Salonika. The Hales also spent 3 years in Israel, where he directed U. S. Point Four program. Widowed in 1958, Mrs. Hale has gone back to Greece as a teacher of English at Pierce College.

19—**Miss I. Mary Ingle** is dean of women at Anatolia College, where she has planned and raised money for 3 new buildings to begin the girls' campus which was moved from the city after destruction in World War II. She was born in England and went to school in Italy; she has A.B. from Pacific Univ. and M.A. from Univ. of Chicago. During the war she taught in one of our schools in Turkey.

20—**Mrs. Frances A. Messner** went to Athens in 1957 and is chairman of English department at Pierce College, directing 17 teachers. After the death of her husband in 1955 she worked with church camps; she was superintendent of our Sunday school in Cadillac, Michigan, for 9 years.

A Page for Young People Edited by R. L. Milteer

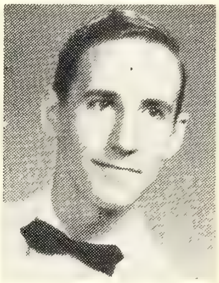
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Help Needed

I am aware of the fact that in the late spring and the early summer our Pilgrim Fellowships are not as active, or maybe in some cases have disbanded for the summer. These are no reasons for letting your Youth Page in **The Sun** go down.

For the past three weeks, I have seen only one article. This is very discouraging to me as I serve to the best of my ability in the capacity as Editor of the Youth Page. I have said many times before that this is not my page, but yours. You are its backbone! Without your help it cannot function properly, and in the end will just fall apart.

I regret that I am unable to go around to all of our youth groups in the Southern Convention to see what your activities are and make the reports for you, but that is not my job.

When I accepted this position in January, I never dreamed that articles would cease coming, for then a steady flow constantly filled my mail box.

If you will take five minutes to read the Pilgrim Fellowship goals, you will see that each youth group in the Convention is required to send a certain number of articles to **The Sun** each year. Some of you have met that requirement, but by no means does this mean that you should quit for the rest of the year. There are certainly those who have made no effort whatsoever. By making no effort, you have let me down as your editor, and most of all the Southern Convention Pilgrim Fellowship, as you are a big part of it.

The responsibility is yours! You will be the leaders of tomorrow, and the world will depend on you for its leadership and direction. No longer will you have someone else to depend on to do these and many other things for you, because it will be up to you.

Maybe I have not published what you think is necessary for you to use as aid in your group in its activities. Again it is your job to let me know my faults. Your constructive criticism is always welcomed, and letters to the editor would be of great assistance to me.

Below, I have listed a few headings for summer articles which might be of some help to you and your group. Graduation time has just passed and it would be very nice to honor, the graduates of your group. Our summer camps are beginning. You could send articles pertaining to the number of young people who attended camp from your group; have some of your campers write articles on their week at Moonelon; fund raising projects; new types of programs which you have tried; special guests who have visited your group; outings such as hay rides, beach parties, and weiner roasts. There are just so many things which can be written about in the summer time. Surely, your group can find one of the above that will fit them.

All articles are to be sent to Richard L. Milteer, Box 78, Elon College, North Carolina.

I sincerely hope and pray that you will help your group by supporting the Southern Convention Pilgrim Fellowship in its effort to put before you the news and events of the local groups in the Southern Convention P. F., in the form of a Youth Page in **The Christian Sun**. Remember,

YOUR HELP IS NEEDED!

May God add his richest blessings to the work of your group in his kingdom.

Richard L. Milteer

A Devotional Moment

"LIKE A SHEEP WITHOUT A SHEPHERD"

Elizabeth Lester

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. — Matthew 9:36 (RSV)

"Harassed and helpless" — aren't there times when these words seem to fit you and me? Although adults may think teen-agers lead carefree lives, we have many worries. Sometimes problems of poor grades, lack or loss of friends, trouble with parents or teachers seem to all pile on us at one time. In the face of these problems we feel helpless. We don't know where to turn for advice or whose example to follow. We are truly like sheep without a shepherd.

This is where God comes in. He has sent us his Son, Jesus, to be our guide throughout life. Through Him we are able to find strength to face our problems. Using Him as our example we can live not a worry-free life, but a life so strengthened by faith in Him that our worries and fears will not rule us.

Prayer

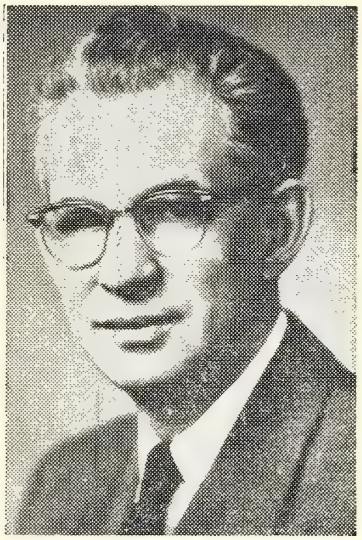
I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will:
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—Samuel Longfellow

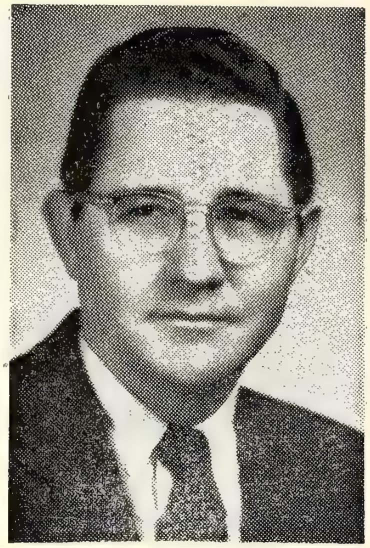
Receive Honorary Degrees At Elon



DR. CURTIS R. SCHUMACHER

Mr. Curtis R. Schumacher of New York City received the honorary degree of Doctor of Laws at the recent Elon College commencement. Following is the citation used in granting the degree:

Curtis R. Schumacher. Educated in the public schools of South Williamsport, Pennsylvania, and the American Institute of Banking, Mr. Schumacher worked in the banking profession for 24 years. Leaving the field of business he has given his full-time service to church work for more than 10 years. A pioneer in the field of capital fund raising for the churches of America, he has trained more than 15,000 laymen to make visitations with the purpose of inspiring individuals to revolve their lives around God instead of the dollar. The Church Finance Advisory Service, of which he is the Director, has assisted local churches of the Congregational Christian denomination in raising more than 13½ million dollars. He is the author of "Financial Projects for Churches" and "Adventures in Church Financing"; the philosophy, procedures and methods described in his writings have received widespread attention in this country and abroad. Christian business man, community leader, active churchman, teacher of the practice of Christian Stewardship, the inspiration and effective guide in many vital church projects.



DR. WILLIAM C. FRIDAY

Dr. William C. Friday, of Chapel Hill, N. C., was awarded the honorary degree of Doctor of Laws at the Elon College commencement service June 1. Following is the citation used in presenting the candidate for the degree:

William Clyde Friday. Educated in the public schools of North Carolina, Wake Forest College, North Carolina State College and the Law School of the University of North Carolina, he has received honorary doctorates from Wake Forest College, Belmont Abbey, Duke University and Princeton University. With the exception of 42 months in the United States Navy, his entire professional experience has been at the University where he has served successively as Assistant Dean of Students, Assistant to the President, Secretary of the Consolidated University, Acting President, and President of the Consolidated University of North Carolina. A joint faculty committee, representing the Consolidated University, commented on his service as Acting President of the Consolidated University, ". . . he has demonstrated a rare ability to work effectively and responsibly with others; an insistence upon examination of all relevant facts and their evaluation in the light of the basic principles involved; a maturity and soundness of judgment in seeking and weighing advice; a devotion to the principle of the proper and orderly procedure; a facility for being promptly and firmly decisive without being arbitrary; and a balanced appreciation as well as a comprehensive grasp of the values and needs of the several institutions and of the University as a whole." President Friday is a man of outstanding leadership and administrative ability; he is a young man of deep moral conviction, proven character and unimpeachable integrity; a man to whom North Carolinians look in full confidence as he guides the destiny of the oldest state university in this country.

Graduation At Elon College

ELON COLLEGE, JUNE 1 — Dr. Bernard Boyd, of Chapel Hill, holder of the James A. Gray professorship in religion at the University of North Carolina, delivered the address today as Elon College concluded its sixty-ninth commencement with the presentation of diplomas and degrees to 121 seniors of the 1959 graduating class.

At the graduation exercises this morning, Elon College awarded honorary Doctor of Laws degrees to William Clyde Friday, of Chapel Hill, president of the Greater University of North Carolina, and to Curtis R. Schumacher, of New York City, chairman of the capital funds committees of the department of stewardship and benevolence of the National Council of Churches of Christ in America.

Elon seniors who received diplomas and degrees today were Douglas S. Albert, Lahore, Pakistan; Jesse Eugene Andrews, Graham; John Denver Ball, Burlington; Joanne Munn Ballard, Hillsboro; Marshall Alton Barnes, Greensboro; James Robert Bennett, Sophia; Earl Franklin Bradley, Laurinburg; Woodrow Wilson Brown, Sumter, S. C.; William Edward Burgess, Shiloh;

Carl White Burke, Jr., Burlington; Fred Monroe Christley, Graham; James Franklin Dalton, Elon College; Claude Davis, Burlington; James Carlton Davis, Reidsville; Earl Lee Dees, Graham; Morris Anthony DeMatteo, Pottsville, Pa.; Nicholas DiSibio, Inwood, L. I., N. Y.; Kenneth Harrison Dudley, Hagerstown, Md.; Walter Maunder Edmonds, Portsmouth, Va.;

Harold Thaddeus Ellen, Fuquay Springs; William Gyles Ellington, Siler City; Gary Dean Farmer, South Norfolk, Va.; Harold Mervin Faust, Mahanoy City, Pa.; James Claude Fogleman, Burlington; Myrtle Katrine Frye, Liberty; Naples Gilbert Gates, Covington, Va.; Bobby Joe Gaydon, Graham; Charles Richard Guite, New Britain, Conn.; Edward Douglass Hartsell, Burlington; Mary Jane Hawkins, Hurdle Mills;

David Austin Horn, Philadelphia, Pa.; Charles Henry Howell, Townsville; Robert C. Hultman, Elon College; Robert Kendall Huskey, Burlington; Hedrick Leonard Isley, Graham; Wallace Lee Jernigan, Godwin; Bobby Franklin Johnson, Burlington; Ronald Wayne Joines, Reidsville; Robert Lee Jones, Greensboro; Vera Lindley Jones, Graham; Jackie David Joyce, Mayodan; Donald Oliver Kimrey, Burlington.

Marvin Lee King, Roxboro; Patricia Jean Kittenger, Elon College; Louan Lambeth, Brown Summit; Martha Elizabeth Langley, Staley; Richard Alfred Lashley, Leaksville; William Howard Lineberry, Burlington; Fred Norwood Lloyd, Jr., Durham, Robert Lee Lowe, Greensboro; Robert Sharpe Loy, Burlington; Leonora Downs Luce, Riverhead, N. Y.; Hazel Rebecca Matthews, Brodnax, Va.; James Donald McCauley, Burlington;

Thomas Glenn McDonald, Greensboro; John Michael McKinney, Reidsville; John Duncan McLauchlin, Jr., Burlington; Wayland O'Neal Medley, Greensboro; Melva Lucien Meletiou, Burlington; Hartford Jeffrey Melvin, Durham;; Wade Hampton Montgomery, Jr., Burlington; Robert Lee Mooneyham, Burlington; Aubrey F. Morgan, Jr., Suffolk, Va.; James Gary Morris, Mebane; Thomas Randolph Morris, Burlington;

Joyce Barbara Myers, Philadelphia, Pa.; Charles Grant Oakley, Burlington; Chuck Klein Oakley, Roxboro; John Knox Patterson, Burlington; Howard Franklin Pennington, Elon College; Authur Laurie Pitts III, Dillwyn, Va.; Daniel Cullom Porter, Fayetteville; Paul Grady Radford, Draper; Robert Carnell Rakes, Fieldale, Va.; Baxter P. Reitzel, Siler City; Robert Joseph Rickover, New York, N. Y.;

Bobby Miller Riley, Hillsboro; Raeford Douglass Roberts, Reidsville; Marion Preston Robertson, Reidsville; Vernon Alvis Rogers, Mebane; Cecil Wayne Rudisill, Catawba; Robert Joseph Ruggeri, Clark, N. J.; George Donald Saine, Cherryville; Ollie Elmer Seawell, Seagrove; Max Wayne Sharpe, Burlington; Gilbert Jurney Shaver, Carthage; Betty Jo Shepherd, Graham; James Dale Shepherd, Haw River;

Mary Brown Sherrard, Burlington; Donald Darrell Shue, Burlington; Linda Lou Simpson, Elon College; Ronald Eugene Simonds, Burlington; Harold Murphy Smith, Burlington; Boyd Waggoner Somers, Elon College; David Ellis Sorrell, Nelson, Va.; Thomasene Boland Sparks, Elon College; Leslie Theodore Starr, Greensboro; Nancy Deborah Stephenson, Fuquay Springs; Ikey Ellen Tarleton, Durham;

John Rex Thomas, Sanford; Edmund Lee Thompson, Graham; Royce Zeb Thrower, High Point; Bethel Judson Trent, Jr., Leaksville; Mary Ann Turner, Yanceyville; James Frederick Umberger, Wytheville, Va.; Richard Lee Vestal, Graham; Albert Edward von Doenhoff, Jr., Hampton, Va.; Carston Rochelle Wagner, Burlington; Robert Martin Wall, Burlington; Douglass Lee Walton, Central Falls; Jennings Gilbert Watts, Laurinburg; Bessie Faye Weaver, Durham; Clyde Edward Welch, Jr., Burlington; Edward Ray Wilkes, Asheboro; Patrick H. Winston, Clarksville, Va.; Cudworth Allwyn Wittschen, Charleston, S. C.; Joyce Annette Yancey, Buffalo Junction, Va.; and Julius Carroll Yates, Burlington.

Also during the graduationg exercises certificates were presented to members of the one-year course in secretarial science. Those receiving these certificates were Ferebee Jean Abbott, Henderson; Judith Elaine Allgood, Yadkinville; Patricia Jane Anderson, McLeansville; Anita Liles Brown, Burlington; Judy Gail Bowland, Burlington; Vanda Kay Bowman, Burlington; Ann Fogleman, Liberty; Helen Paul Gallup, Virginia Beach, Va.;

Patricia Ann Harris, Siler City; Carolyn Dawn Hester, Billerea, Mass.; Donna DeJatnette Howe, Falls Church, Va.; Betsy Faye Huffines, Brown Summit; Wilda Gray Humphrey, Elon College; Malva Frances Legans, Yadkinville; Peggy Lou Lindley, Burlington; Jennie Elizabeth McKinney, Burlington; Frances Marie Pickard, Chapel Hill; Janet Pike, Snow Camp; Peggy Greene Riley, Mebane; Betty Shoaf, Burlington; Jacqueline Simpson, Elon College; Clarinda Kay Stewart, Roanoke, Va.; Kimarly Sue Stewart, Roanoke, Va.; and Teresa Boone Turney, Gibsonville.

Six seniors from Asheboro church were recognized at the morning worship service May 31. Each was presented a ceramic book, which had on it the graduate's name and information about the graduation, which was a gift from Rev. and Mrs. Clyde L. Fields — and which Mrs. Fields had made.

MEREDITH SCHOOL OF CHRISTIAN STUDIES

Residents of Eastern North Carolina will be interested in the Meredith School of Christian Studies, sponsored for ministers and laymen annually by Meredith College at Raleigh, N. C. Speakers this year include Dr. Otto Piper of Princeton Theological Seminary, and D. Elton Trueblood, well-known Quaker philosopher and writer from Earlham College, Indiana.

This school opens Monday evening June 15 and runs through Friday morning June 19. Daily lectures at 9, 10:30, and 11:45 in the mornings, and at 8 in the evenings are open to the public.

For information about room and board for those coming to live at the school during the week, write Meredith College, Raleigh, N. C.

VISITORS AT ANTIOCH

Beverly Dean Jones, Reporter

Sunday, May 17, Antioch Congregational Christian Church, Elam, N. C. had as guest minister the Reverend Carl J. Dixon, pastor of the Mount Herman and Wentworth churches. He delivered a most inspiring message on "Justification". After the message, Holy Communion was served.

Revival services will start on the second Sunday night in June (14th) with services nightly ending the third Sunday with Homecoming. The Reverend Thomas Madren, pastor of the Plymouth church will be the speaker.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

Gaylord B. Noyce, Chairman

"OPPORTUNITIES FOR NEW D. P. SPONSORSHIP

Through the Congregational Christian Service Committee a large group of Dutch refugees out of the Dutch East Indies are being placed in communities where they will find work and a new life. One Southern Convention church is already actively at work investigating the possibility of resettling a family. Perhaps your church can help.

More than 200,000 of these uprooted people had to leave Indonesia in 1949. In Holland where there are 700 people per square mile already as against 58 in the U.S., there was not room for these people to find homes. Most of these people are Protestants and would be interested in American church life. They readily adapt to American life, and the 7,000 who have already been helped by our churches have proved to be industrious, cooperative, reliable and competent laborers, office workers, farmers, or craftsmen.

If there is a social action committee in your church interested in this possibility, write to the Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y. You may receive back if you ask for it a history of one or two families who might fit into your community. You will also receive a poster to help arouse the interest of your congregation.

Elisha And Naaman

Background Scripture: II Kings 5
Devotional Reading: Psalm 33:8-22
Memory Selection: **The earth is full of the steadfast love of God.** Psalm 33:5.

There are differences of gifts and differences of ministries in God's servants. Take for instance Elijah and Elisha, two prophets and servants of God of this period. Elijah was a fire-ball, a rough son of the desert, impetuous, combative, ruthless and restless, born to be in the spotlight as a leader. Elisha, on the other hand, was cultured, calm, gracious, kindly, a friendly counselor, a good pastor, a healer of the sick. But God used both in his service and to his glory. It is ever thus: God needs, and can use every one of us, and every one of our gifts and talents, in his service. One place needs one type of service, another, another type of service. Having gifts differing from one another, let us nevertheless present our bodies a living sacrifice, holy, acceptable unto God, and whatever we do, let us do it heartily and as unto the Lord and for him.

A MAN WITH A HANDICAP

Naaman was a great man, captain of the great Syrian armies, in high standing and in good graces with his king, honorable, successful in leading the Syrian armies to victory, and a mighty man in valor. BUT HE WAS A LEPER. He stands for that great host of men and women and young people, who have handicaps. "Under the bright and fair exteriors there often lies the hidden thorn in the flesh, or in the spirit, some scar or secret misery." Naaman would probably have exchanged places with the humblest man in the nation if only he could be rid of his leprosy.

There is another sense in which these words, "but he was a leper," can be used. It can be said of many men and women, and young people, that they are fine folks, and good looking folks, and wealthy folks, and popular folks, but they are lepers — they are moral lepers, with fatal weaknesses in their inner lives, contaminating those with whom they come in contact. Good folks, but. . . .! For our purpose, however, it is best to think of Naaman being a great man in spite of his leprosy. Thank God for the folks who are great and do great things in spite of their handicaps.

A MAIDEN WITH COMPASSION AND FAITH

On one of his forays into the land of Israel, Naaman had captured a Jewish maiden and taken her into his home to wait upon his wife. She was a young woman, or a girl of human sympathy and great faith. Grieved by the sad condition of her master, she told her mistress that she wished Naaman could visit a certain prophet who lived in her native land. So great was her faith that she said she felt sure that if he did this, "the prophet would recover him from his leprosy." The matter was brought to the attention of the king and he dispatched Naaman with a letter to the king of Israel, and with generous gifts.

One wonders how many Christians have anything of the compassion and faith of the little Hebrew maiden. Do we not see all around us folks who have all kinds of trouble, who could find relief for their troubles if they only knew the Lord Jesus Christ. Much trouble, and many forms of illness, are spiritual in nature — sin lies at the root of so much of human misery. People try everything else except religion, except faith and prayer. An eminent physician wrote Dr. Norman Vincent Peale as follows: "I am not a phychiatrist — surgery is my field — but I have cured more people by treating their souls than I have with a knife. About 70 to 80 per cent of my patients do not really need medicine; **they need God.** They are searching for something that only God can give." We Christians have the secret which the world needs. Why do we not tell others about it?

THE DIVINE METHOD

Naaman did not get a very warm reception from Elisha. The fact is that the prophet did not even go to the trouble to go out to meet him, to say nothing of not putting down the red carpet in honor of such a distinguished guest. He simply sent one of his servants out to tell the mighty captain of the Syrian armies to go down to the River Jordan and wash seven times. When Naaman heard that, he blew his top. "The idea of such a thing! ! I thought he would come out, and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Not only did he not do this, but he told me to wash in the River Jordan! ! ! That muddy, meandering river. If I have to wash anywhere, I will go back home and bathe in the sparkling, clear waters of my own country." And off he went in a dander.

SUNDAY SCHOOL LESSON

JUNE 14, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

But cooler heads prevailed, and when some of the servants suggested that it might be worth while to give the thing a trial, Naaman saw the wisdom of the suggestion, cooled off, calmed down, and did as he was bidden by the prophet. And lo! his flesh became like unto the flesh of a child, and he was clean.

Thus does the divine method call for obedience. One must humble himself before God. There must be the spirit of humility. Man-made ideas have to be laid aside, and one must confess and repent if one is to be cleansed and forgiven and healed. It was very humiliating for this great man to go to a hated foreigner for help. It was very humiliating for him to go down into the muddy Jordan to bathe. It is very difficult, indeed so difficult that many people never do it — to confess that we are sinners, guilty before God, needing forgiveness and cleansing. But there is no other way. Men may say "I thought it would be, or should be this way. . ." But God says, "Repent, confess, believe, be baptized."

THE MIRACLE

Then the miracle happened. To be sure there was no particular virtue in the muddy waters of the Jordan to effect a cure. There is no merit or magic in the water which is used in baptism in a church, or in the stream in which one is baptized out of doors. But when, in obedience to the divine command, and in simplicity and sincerity and faith, one obeys the divine command, the miracle takes place. Hearts are cleansed, the broken fellowship is restored, the spirit is renewed, and there is a song in the heart again. The day of miracles is not past, not miracles of the grace of God available to the humble and contrite in heart, and the meek and obedient in spirit.

AT OUR CHURCH HOME FOR CHILDREN

Planning Conferences Offer Encouragement

Dear Friends:

John G. Truitt, Superintendent

It is good to have this opportunity to show you the record of our income for the past week, to let you see just which churches have during that week remembered these children and the work we are doing for them, and to let you see who else has helped us. I am very proud of each contribution. We need them and are therefore in the position to appreciate them. Your contributions during these summer months when the expenses are running right on, and the income is depending on you and you only, are much needed.

It seems like it ought to be easy to keep these children fed, clothed, supervised, and cared for with so many fine people to look to, but all of us have so many things to consider it is easy to overlook this work, which is out of your sight and maybe the more out of your mind. So when I go to the post office and find a check from you it makes me happy. Thank you everyone.

Three of our pre-campaign conference-wide meetings have been held. The Valley of Virginia people really took their meeting seriously and gave us a thrilling experience with their interest and enthusiasm. The Eastern N. C. Conference meeting was held at an inopportune time, as it turned out — just after a big Conference-wide enlistment program, and on a Sunday afternoon and evening. The Wake Chapel church and its pastor, the Rev. Earl Farrell, along with several others, did a fine job, and the meeting gathered momentum as it went along, so that the several of us who were there felt confident that when the score is counted up Eastern North Carolina will not be found wanting.

Western N. C. Conference had a fine, large attendance, a lovely place to meet, (Pleasant Ridge) a delicious supper — thanks to Rev. Lynwood Hubbard and his church women — and an enthusiastic acceptance of the program for raising the $250,000.00. They passed unanimously a resolution approving the campaign and pledging their support. Several of them are expecting to put their "suggested share" in their church budget at their business meetings this summer, so that in the years of 1960 and 1961 they will make their contributions in full; and with the understanding that they will participate in the regular Thanksgiving Offering as usual (maybe even better than usual!) If we miss that Thanksgiving Offering from the churches this fall we shall be in quite a bind with our current budget.

Before you read these lines our Eastern Virginia Conference's pre-campaign rally will be held in the Bethlehem Church near Suffolk, Virginia. I am hoping and believing that that will be a fine meeting. Then the last of these meetings will be the N.C. and Va. Conference's rally in Holt Chapel here at the Home for Children, June 14, Sunday afternoon, from 3:00 to 4:00 o'clock. Ministers and representatives from each church, both men and women, are urged to attend. These meetings present the facts, and enlist the interest of the churches. When we know what is needed it is easier to get on with the task of securing it. Thanks to each one for help in this important undertaking.

Natives of the Solomon Islands have resisted all efforts toward European civilization. Many bush tribes still engage in cannibalism and head-hunting attacks on their neighbors.

REPORT FOR JUNE 1, 1959

MONTHLY OFFERINGS

Amount brought forward			$20,138.13
Eastern North Carolina Conference			
Good Hope	$40.00		
Moore Union	41.00		
Sanford	35.50	$116.50	
Eastern Virginia Conference			
Berea (Nans)	68.00		
Norfolk, Little Creek	4.55		
Oak Grove	4.00		
South Norfolk	30.00	106.55	
North Carolina and Virginia Conference			
Greensboro, Palm St.	15.50		
Mebane	10.00		
Pleasant Ridge	50.00		
Rocky Ford, S.S.	1.50	77.00	
Western North Carolina Conference			
Big Oak, S.S.	5.00		
Sophia	3.00	8.00	
Virginia Valley Conference			
Joppa	17.00	17.00	
Total			$ 325.05
Grand Total			$20,463.18

SPECIAL OFFERINGS

Amount brought forward		$36,195.01
New Hope Christian Church, Roanoke, Ala.	$ 5.00	
Woman's Asso., Rutherford Cong. Church, Rutherford, N. J. — Friendly Service Gift	10.00	
Harrison Factors Corp. (dividend)	37.50	
Ladies' Fellowship, Little Creek Cong. Christian Church, Norfolk, Va.	41.70	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of Henry H. Jandl, Sr.	10.00	
In Memory of George Danieley	10.00	
Special Gifts	50.00	
Total		$ 169.20
Grand Total		$36,364.21
Total for the Week		$ 494.25
Total for the Year		$56,827.39

Introducing — —

The New Executive Board of the Women's Fellowship of the Southern Convention

In order that the women of the Southern Convention may get acquainted with the officers and chairmen who have the responsibility of planning the work of the Women's Fellowship for the biennium of 1959-61, we present short biographical sketches below. As you read them, I know you will agree that your nominating committee has chosen a talented and dedicated group of women to serve you. Won't each of you pledge them your whole-hearted support that we may "Move On Together" as we seek "To cultivate the spirit of Christ in every area of human life, beginning with our own lives and reaching out into home and community and the uttermost parts of the earth."

Alma Akin, President

(Mrs. Jack T. Akin, 5452 Poplar Hall Dr., Norfolk 2, Va., the president, was presented to **Sun** readers in a recent issue.)

MRS. CARL WALLACE,

Box 62, Southern Pines, N. C.

Vice President and Chairman of the School of Missions

Both Mr. and Mrs. Wallace are natives of Greensboro, where they were members of our Palm Street church. For ten years they have been in the ministry, serving three parishes. The first, near Louisburg, North Carolina, offered Rachel the opportunity of attending Wake Forest College while Carl attended Duke Divinity School. The second was a new church with many unusual experiences at Fayetteville. They now live at Southern Pines with Carl, Jr. (Wally), 14, and Rosemary, 4, and serve our Church of Wide Fellowship.

Rachel has served as Henderson District Chairman, chairman of Cradle Roll and Social Action departments of Southern Convention W. F., and is now Spiritual Life chairman for N. C. Women's Fellowship.

MRS. ROBERT A. WHITTEN

Box 355, Winchester, Va.

Second Vice President and Chairman of Report Blanks

Ruth Whitten is a native of Portsmouth, Virginia, but has lived in Winchester, for the last twenty-three years as wife of the minister of our church there.

The Whittens have two daughters, Mary Ruth (Mrs. Vernon Joyner), a college student, and Martha Rose, who graduated from high school this year.

Mrs. Whitten has held many offices in both the Valley Women's Fellowship and the Southern Convention Women's Fellowship, at present serving as spiritual life chairman in the former. This is important background for her work as report blanks chairman, for she needs to be familiar with all departments of our work.

Mr. Whitten is retiring this month, but the Whittens will continue to reside in Winchester.

MRS. W. J. ANDES,

Elon College, N. C.

Third Vice President and Public Relations Chairman

Carey Andes is the wife of Dr. William J. Andes, pastor of the Elon College Community Church. They have one son, David, 15, in the tenth grade at Elon High.

Mrs. Andes graduated from Greensboro College and took graduate work at Duke Divinity School and Scarritt College, Nashville, Tennessee. Her hobbies are gardening, music, sewing.

She has served as superintendent of the Guilford-Rockingham-Forsyth district; editor of the women's page in **The Sun**; president of the N.C.W.F.; and corresponding secretary of the Southern Convention W.F. She is chairman of the Elon College Council of Church Women.

In her local church she leads the intermediate mission study group, serves on committee for Missionary Education and Evangelism, is a member of the choir and a substitute teacher.

MRS. GARLAND W. SPRATLEY

Dendron, Va.

Recording Secretary

Jennie Barrett Spratley is a native of Dendron, Virginia, where she still lives. Her husband is the postmaster there, and she is the assistant postmaster. They have two daughters, Mrs. Jennie Nicholson and Mrs. Lois Donald, and four grandchildren.

Mrs. Spratley is secretary of her church, teaches adult class, plays the piano, and is Friendly Service chairman. She has served as president of the Eastern Virginia W. F., and in many other official capacities, at present being Stewardship chairman. She is a member of the board of directors of the S. C. Historical Society.

Active in community affairs, she is president of Dendron United Church Women and on executive board of Virginia Council; president Dendron W.C.T.U.; president Surry County TB Association and representative director of Virginia TB Association; life member of Thomas Rolfe Branch, Assoc. of Preservation Virginia Antiquities; organist for Laurel Chapter Order Eastern Star; member at large Surry County Chapter American Red Cross; member of Dendron Home Demonstration Club, special project committee.

MRS. LOWELL A. SMOOT

Route 1, Henderson, N. C.

Corresponding Secretary

Mary Margaret Smoot is the wife of our minister at Liberty (Vance) Christian Church, near Henderson, North Carolina. After June 15 they will serve our new church in Portsmouth, Virginia.

Mrs. Smoot is a native Georgian. She is a graduate of Piedmont College, Demorest, Georgia, and has done additional work at the University of North Carolina and East Carolina College. As a teacher for 13 years Mrs. Smoot has influenced the lives of many young people. The past year she was president of the Franklin County Classroom Teachers' Association.

An active interest in the Women's Fellowship has given her an opportunity to serve as first president of the Southeast Convention, president of Alabama and Tennessee-Kentucky Women's Fellowships, and stewardship chairman of the Southern Convention Women's Fellowship.

MRS. W. B. WILLIAMS,

1253 24th St., Newport News, Va.

Treasurer

Tudor Williams and her husband (known to her friends as "Honey") are leading members of our Newport News, Virginia, church, where they have both held many offices. Mr. Williams is a successful electrical contractor.

Since being treasurer of our Eastern Virginia women, Mrs. Williams has held many offices — president of Eastern Virginia women, Southern Convention women, and the National Women's Fellowship.

She is now serving as chairman of the education committee of our National Women's Fellowship, which coordinates the work of the six departments, and is a member of the Board of Directors of our national Board of Home Missions.

MRS. W. W. SELLERS
Box 1028, Burlington, N. C.
Historian

Hazel Sellers is a very active member of our First Church, Burlington. At the present time her chief interest — aside from her husband, children, and grandchildren — is the Church History Room at Elon College which she helped to found.

As our historian, she has sponsored the idea of local Women's Fellowship preserving their histories in suitable binders in the Church History Room.

MRS. ROBERT S. SMITH
2236 Cranford Rd., Durham, N. C.
Missionary Education Chairman

Lucille Mulholland Smith is a native of Durham, North Carolina, and a graduate of Duke University. Her husband, Dr. Robert S. Smith, is professor of economics at Duke. They have two children, Frances Smith Vaughan of Washington, D. C., and Lawrence who is a rising senior at Durham High.

Mrs. Smith is an active member of our Durham church, where she has held many positions of responsibility. At present she is Moderator and a member of Minister's Advisory Committee.

She is completing a three year term as chairman of the Raleigh district of the Women's Fellowship.

For many years Mrs. Smith worked with Cub Scouts and Girl Scouts. Currently she is secretary of the steering committee of the Durham Community Planning Council, a member of the Citizen's Safety Committee, of the Durham City Parent Teacher Council, and of A.A.U.W.

MRS. MARVIN D. SHERRILL
216 Seldon Rd., Warwick, Va.
Social Action Chairman

Marna Sherrill is continuing as Social Action chairman. She is a busy wife (her husband is a doctor) and mother, and an active member of our new church in Warwick, Virginia.

She is active in the work of United Church Women and P.T.A. and was a member of the 1956 Fellowship Tour to Europe.

MRS. JOHN BRIGGS
1402 Richardson Dr., Reidsville, N.C.
Stewardship Chairman

Daisy Briggs grew up near Reidsville, North Carolina, receiving her education at Ruffin High School. She and her husband, who manages a local bottling company, are active members of our Reidsville church. Their 16 year old son, Kenneth, is a rising senior at Reidsville High and is serving his second year as president of the Pilgrim Fellowship and is young people's superintendent for his church school.

Mrs. Briggs has served as first vice president of the N. C. Women's Fellowship and this fall will finish a two-year term as chairman of the Greensboro district. She is first vice president of the Reidsville Council of Church Women. She has served as president of the Women's Fellowship in her local church and now is program chairman.

MRS. MARK W. ANDES
Halifax Rd., Box 168-A,
South Boston, Va.
Spiritual Life Chairman

"Cat" Andes is a native of Burlington and a graduate of Elon College. Her husband is completing a pastorate at South Boston, where they started a new church, and they will live in Winchester after September 1. They have one daughter.

Mrs. Andes was the youngest woman ever to serve as president of the North Carolina Women's Fellowship. She will continue as Spiritual Life chairman for another term.

MRS. KENNETH D. REGISTER
721 N. Church St., Burlington, N. C.
Friendly Service Chairman

Dot Register is a native of Greensboro, N. C., who now lives in Burlington where her husband is pastor of Beverly Hills church. They have two children in public school, Phyllis Anne and John Kenneth.

A choir member and Sunday school teacher, she has always been a leader of women's work in her local church, as well as serving the Conference and Convention. She is now finishing a term as Greensboro district chairman, and is ready to give Friendly Service quotas to the churches.

MRS. RAY F. GORDON
218 Grace St., Suffolk, Va.
Christian Education Chairman
President, Eastern Virginia Women

Marion Gordon was born in Nansemond County, Virginia, one of eight children. She has been a member of two churches — Oakland and Suffolk — and has had only four pastors during her lifetime. Her husband works with the state highway department. Their son, Raymond, graduated from V.M.I. and has M.A. from Purdue; he lives in Richmond and has two children. Their daughter, Faye, is an Elon College student. Four other children have shared their home.

Active in the Suffolk church, Marion has held various positions in our women's work, now serving as Eastern Virginia president and beginning department work which will require preparing the packets next year.

MRS. DAVID W. SHEPHERD
McIver St., Sanford, N. C.
President, North Carolina Women

Jean Shepherd was born in Toronto, Canada. Her father was a railroad man and they moved several times, finally living in Nova Scotia. Then they moved to Florida, where she graduated from Rollins College in Winter Park.

Jean met Dave Shepherd while they were doing Student Summer Work. They served a rural pastorate in Georgia, then he became Pastor-at-Large for Alabama, then Superintendent of Southeast Convention. Returning to the active pastorate, they lived at Virgilina, Virginia, four years and are now in Sanford, North Carolina.

Mrs. Shepherd has been president of the Georgia Women's Fellowship and has just finished a two-year term as Christian Education chairman (and therefore responsible for packets) for Southern Convention Women. Active in PTA through the years, because of her son and two daughters, Mrs. Shepherd served as president of Halifax County High School PTA. In her local church she teaches the senior high class and sings in the choir.

MRS. TOM W. GOOD
Route 3, Broadway, Va.
President, Valley of Virginia Women

Willie Good was born near New Market, Virginia, with background of Primitive Baptist and Lutheran churches. She joined the neighborhood Bethlehem Congregational Christian Church, together with her entire family. Mr. Good is a building contractor, and has built several churches including the present Bethlehem church. They have three children: Mrs. William Garrett of Broadway; Mrs. James Royston, a nurse in Winchester hospital; and Thomas W. Good, Jr., recently out of the armed forces.

Mrs. Good served three years as vice president and friendly service chairman of the Valley Women's Fellowship before becoming president in 1956. She has taught Sunday school classes for a number of years and served as Pilgrim Fellowship adult adviser.

a report to thoughtful laymen

Can Your Minister's Children Go To College?

SEVEN OUT OF TEN MINISTERS state that sending their children to college is now or will be a financial problem, according to a national survey.

When the average minister's yearly income of $4,432 is compared with the average yearly college cost for one student, the magnitude of the problem quickly becomes apparent. It now costs an average of $1,500 to send one child to a public college or university for one year — or $2,000 for a private school.

Consider the problem from the viewpoint of income. A steady inflation in cost of living in the last 20 years has neutralized the salary increases of ministers. In 1939 a boy or girl could attend a public college or university for one year at a cost of only $747 — or a private school for $1,023. But now, with little or no rise in buying power, and with a higher standard of living to maintain, a minister must face an approximate 100% increase in college costs. And where will it stop?

Naturally, there are solutions such as scholarships, loans and even part-time work for the student. Statistics show that 41% of student support is provided by their families, 29% is from earlier student savings, 17% is from current student earnings and 13% is from scholarships, loans and other miscellaneous sources. According to these figures, families are the best of many sources of student revenue. And even using all the outside help they can get, ministers' children are entitled to help from home, too.

One solution to help your minister in financing his children's college education lies in his present salary. Is it large enough for your minister to prepare for the future? For guiding the spiritual destiny of so many other children, surely his own should be assured a proper education for this age we live in.

The solution lies in the hands of thoughtful laymen like you.

—Ministers Life and
Casualty Union

Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 JUNE 16, 1959 NUMBER 24

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

FATHER'S DAY
June 21

A FATHER'S PRAYER

Father, today I bring to Thee
This boy of mine whom Thou
hast made;
In everything he looks to me;
In turn I look to Thee for aid.

* * *

Help me to help this boy of mine,
To be to him a father true;
Hold me, Lord, for every thing,
As fast I hold my boy for You.

—M. W. Brabham

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Welcome
Mr. and Mrs
Talley

Rev. and Mrs. Eugene Tally are Welcomed to Danville, Virginia
The verse on the Bible-fashioned cake is Ephesians 2:8-9.

AN INVOCATION

Almighty God, our heavenly Father, we humbly invoke thy blessing upon us not only as we assemble but also as we face other situations that bring opportunity, testing, and responsibility. Grant that we may seek thy presence not only when we eat and converse together, but also when we strive to act as thy disciples. Help us so to endeavor that we may properly seek thy blessing, not only upon our assembly but also upon our way of life. Keep us from the offense of wanting thee to be present when we gather together but too far from us at other times. Amen.

Missionaries to India

Result Of East-West Romance

A young minister-in-training, his sari-clad wife and their five-month-old baby are bound for India.

David and Padmasani Gallup, Oberlin, Ohio, have been appointed Congregational Christian missionaries to India by the American Board of Commissioners for Foreign Missions. They have been assigned to the Madurai Ramnad Diocese of the Church of South India. After graduation from Oberlin School of Theology in June, David will be ordained in India.

Padmasani will show off the baby, Carol Anjali, to parents and friends in Madurai. In her native Tamil tongue, Anjali means "gift". Her father, Professor P. Jottimuttu, teaches Tamil at American College, Madurai. He was formerly director of the Missionary Language School at Bangalore, which has trained American tongues in the Tamil language for fifty years.

David and Padmasani met in Kashmir in 1954 during a summer language course. As representative of the Oberlin Shansai Foundation, a student organization which sends college graduates to India for two years, David spent the summer in Kashmir with a group of fellow students to avoid the heat of South India. Padmasani accompanied the group as language instructor. They were married that December.

Upon his return to India, David's first job will be to resume language study at Bangalore. The couple will live at the school, which is situated in one of India's most modern cities, the capital of Mysore State.

David is the son of Mr. and Mrs. Eben M. Gallup of Ridgway, Pennsylvania. He attended Ridgway Centennial High School and Oberlin College, and served two years with the U. S. army in Japan.

Padmasani graduated from Pierce Memorial High School and the American College, American Board mission schools in India. She received her M.A. from Oberlin College, and taught zoology at Pomona College while David was assistant chaplain there, in 1957.

Volume 111 Number 24

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The Ministry Of The Church

Dr. Richard K. Morton

Jesus' message was entrusted to the young churches scattered through the Hellenistic world, after his earthly life was over. He had re-personalized religion and re-introduced the ethical element so strong in the eighth-century prophets. He had taught and healed and stimulated as no one had ever done. He had rebuked legalism, empty ceremony, pomp, and hypocrisy in religion. He had found a following through what he was as well as through what he said and did.

His followers, first sheltered within the synagogues, soon found that they must leave, for the Jews did not and would not accept him as Leader or Messiah. The little groups of disciples made little headway among the Jews in and around Jerusalem. Soon, little Christian fellowships began to appear.

With the great ministry of Paul the new faith, nurtured within the Jewish tradition and the synagogue, now rapidly drew away from it. The future of Christianity clearly lay in the dispersion and in the Hellenistic world. It is a philosophized, Hellenized, internationalized remolding of early Christian life and faith which has been passed down through the centuries. Paul was uniquely fitted for his unusual service to the Christian church, and the facilities of Roman administration and Greek culture could be used as vehicles for the spread of the new faith.

Personal

1. The first period was, then, one of informal, personal revamping of religion within the synagogue and the emergence of small groups outside the synagogue. It was the period of the relocation of the little fellowships in their own setting and with a new focus to their religion — the person and ministry of Jesus. It was the period of the adaptation of a Jewish creation to the requirements of a Hellenistic world. It involved a turning from traditional priestliness, legalism, and ceremony to a new emphasis upon a spiritual leader and a new concept of the nature and function of religion.

The Church

2. The second major period in the ministry of the Church may be called the period of The Church — which after the first 500 years became the Roman Catholic Church. Now the Church doctrine, hierarchy and general institutionalism has been well enough defined and established, so that it is the Church that people see as the source of authority. This is true through the Middle Ages, as the Popes struggle with temporal leaders for power and as the Church pronounces more and more upon religious and secular matters. This is the period of the development of doctrine, ecclesiastical machinery and institutions and hierarchy. It is the period of the emergence of the Church as a power rather than as a spiritual leader. It is the period when the Church has developed and amplified its heritage and made pronouncements upon many issues.

Bible Authority

3. The third period in the history of the ministry of the Church may be called the period of The Churches, or The Authority of the Bible. It is the period when several churches grow up because there is revolt from central authority and because the Bible has been substituted as the supreme authority. This means that men would differ over what it was believed that the Bible was, said, or directed. Divergence is made natural and easier because of the printing press and the greater facilities for spreading knowledge and encouraging individual enterprise. Reformation movements, in theology and in methods and institutionalism, bring about great diversity in religious life. The ministry of the Church is now interpreted in myriad ways and applied in as many ways.

The ministry and teaching of Jesus are at times almost submerged under the tumults and avalanches stimulated by the churches. People follow some interpreter of Jesus more than they follow him. They are more concerned about church machinery than about spirituality. There are many exceptions, of course.

Social Service

4. The fourth period, in which we are now operating, has become, I think, one of emphasis upon world service. We are not now primarily stimulated by doctrine disputes or questions of ecclesiastical management and machinery. We are more concerned about relating the offering of the Church to the moods and needs of our time and to cause the Church to perform many basic services for mankind. We are asking: What is relevant for today, so far as the ministry of Jesus and the teachings and facilities of the Church are concerned? We are concerned about codes of ethics and morality; about social progress and programs; about educational techniques; about increasing fellowship among Christians and others; and about utilizing modern psychology to help with the effectiveness of the church program.

We have entered upon a period where we see the value of rediscovering the spiritual significance of Jesus and of devoting the powers of the Church to pursuits more in harmony with the challenge of its original mission. We see the necessity of rescuing church organization from suffocating bigness and domination. We see more and more how myriad activities of a social or purely ecclesiastical nature can almost submerge the more basic mission of the Church. We realize more and more that the Church has become more truly a corporation than the Corpus Christi. We see that if it is to minister to the modern world, it cannot do so simply on the basis of having well-geared and well-constructed machinery and methods and edifices; it must be able to uplift mankind spiritually, morally and socially. If it is mindful of these needs, it can perhaps perform services of far greater significance than at any time since its early beginnings.

The ministry of the Church must ever remain the ministry of Jesus through the Church. When Church doctrine or power or organization become ends or powers in themselves, the Church is in danger of betraying its Lord. Weaknesses and errors and wrongs inflicted by the Church and its members, too, can become so persuasive in these days that men will more and more turn away from the Church. The Church does not exist merely to become a big organization to which millions belong. It does not exist merely to perpetuate religious rites. It exists to make the religion of Jesus vital and impelling to all mankind and to set forth a program which will stimulate people to live the life spiritual and abundant and to become in truth children of God.

An Editorial

All In A Lifetime

"Save the papers and roll them for lamp-lighters," said a North Carolina woman to her children who still remember those words of mother. Matches cost money, and there was not much money on Carolina farms at the turn of the century. Papers were also scarce in those days. Progress was really coming to the country-side when the tri-weekly Atlanta Constitution began finding its place in the rural mailbox.

School opened at eight and closed at four — when there was any school. And there usually was school for three or four months in mid-winter. The school-house was just one small room, and one teacher for as many grades as there were candidates for learning. The eighth grader could cipher while the first grader stumbled over the A B Cs, but when the big children went to the front bench to recite, the little fellows didn't know much to do that would advance their knowledge in literature or the sciences. There wasn't much "learning" for children.

Then came Governor James B. Aycock and Superintendent of Public Instruction J. Y. Joyner telling all the farmers that their greatest product was not corn, potatoes, and tobacco, but the children of their homes. These great educators and statesmen convinced the farmers that all children were worth educating, that the educated children would have a better chance in the brave, new world which was a-borning. The farmers believed; they taxed themselves to educate their children; they consolidated their schools; they built high schools; they passed compulsory education laws; they invited educators to come and tell them things they themselves had never dreamed. Culture began to spread across the land. Young people attended college, and some of them went on for graduate study. Teachers, doctors, ministers, missionaries, learned farmers, a wide variety of searchers after knowledge began to take their places where service was needed.

"The little brown church in the wild-wood" was so familiar in those days — it was more likely brown because it had never been painted than because of the color of paint — that older people hearing the song now are likely to get a catch in the throat as they remember the church of childhood. Most likely the preacher came from a long distance, as distance was measured in those days — and preached once each month. Members were delighted when they had "an ever-green" Sunday school, one that lasted all the year. The little "card class" wriggled on a bench while a teen-ager read the questions and answers, and over in the amen corner adults struggled with questions in the quarterly. No, it wasn't much religious education, but it was what the older people of this generation had to help them fashion their lives.

"Sixty miles an hour! Unbelievable." That is what people said when automobiles began to slither through the mud or cause the red dust to fog across the fields. And then the Wright brothers made an airplane jump off a sand-dune and stay in air for a matter of seconds. That happened here in North Carolina where only the birds could fly.

And now? We talk of breaking the sound barrier by going faster than sound. And people do it. We jet across the U. S. A. in six hours; and hop across the Atlantic and back in a day; and speed around the world in less time than it used to take the Atlanta Constitution to get delivered on a Carolina farm. Monkeys and mice have made their trips to outer space; men are preparing their suits now for the ride to outer space within a few years.

A scientist told me recently that it is expected that within a few years jet planes will travel at the speed of light, 283,000 miles per minute. Said he, "From the time man first occupied the earth until about 1900 the speed of travel was that of man, beast, or bird. No progress was made. Since then human travel has increased in speed until now it is faster than sound, and while we still live it will be faster than light."

Previous to this century war could be a dreadful sort of thing, for men could kill each other with sticks and stones, with swords, guns, and cannon. Great nations had been involved in wars; but not many people had been killed. It was in 1914 that a war involved the whole world for the first time, and college men went out to make the world "safe for democracy." Many of them never returned; and the world was not made safe for anything. A second time the world went forth to war. In the early 40's it was a hot war, a very hot war, and since then it is a cold war. Graduates of high school this year have never known a world at peace. There is not actual combat on battle fields. That day is gone. The next hot war will be fought with missles, atoms, hydrogen, cobalt. An order will be given from two central locations, and civilization will crumble all over our world within minutes. It is said that a pilot 200 miles from his station will not get back until the war is over.

President Woodrow Wilson led America through the first world war, and pled with us to share in the League of Nations to preserve the peace. But our statesmen of the time refused. Franklin Delano Roosevelt was commander in chief the second time, and through mighty efforts helped to establish the United Nations, "the world's best hope for peace." Every year America joins with other nations in giving tremendous sums to nations that are in need. Selfishness among nations is fading — slowly.

All of this in one lifetime. And the scientist friend said there is no reason why the span of life that has been doubled in this generation should not extend for a thousand years. This latter may be in another lifetime, he thinks.

Hope

By Roy C. Helfenstein

Hope would have us see beyond today's sorrows,
Beyond a present grief, as God can see,
Believing that in some tomorrow
For us will be true happiness and Joy.

Hope would have us see beyond today's weeping,
The sunlit hills that some day we shall climb,
That we'll be stronger, thus by keeping
Our tryst with God through the darkest time.

Hope would have us see beyond a grim disaster,
The road smoothed out again before our eyes,
That we may calmer be, and learn the faster
The lessons life unfolds to make us wise.

We are so blinded by today's grieving,
So hurt by today's sorrow — today's pain,
That we forget the joys we shall be receiving, —
The peace that some-day will be ours again.

SLOPPY PULPIT TALK

"Though respectable in other ways, too many clergymen are less than respectable when they preach," Dr. Albert P. Shirky, minister of Mt. Vernon Place Methodist Church in Washington, D. C., is quoted in a Washington paper as saying to a group of ministers there recently.

Other quotations are interesting: "Every word uttered from the pulpit must be intellectually respectable. The people in the church have a right to expect that what a man says from the pulpit is carefully prepared. Everyone should leave the place of worship saying surely in the message the lack of preparation was not showing. It takes work to be a minister, and those who are seeking an easy way of living should pick some other vocation."

When asked why he attended church, a deaf and dumb man replied, "To show which side I am on."

This Interested Me

Emily C. Lester

Recently Miss Lelia Anderson, the modern "circuit rider" of our denomination, was in Sophia, North Carolina, to meet with church leaders of the area. I was one of the fortunate ones who received the benefit of her suggestions.

It interested me that Miss Anderson feels that every person fourth grade and above should bring his own Bible to church school every Sunday. It interested me that Miss Anderson advised the nursery, kindergarten, and primary teachers to bring their **own** Bibles to the church school, show them to the children, read from them whenever they said anything was "from the Bible," and have a special place to put the Bible in the classroom when they were not using it. It interested me that she said the reason for not printing the Biblical text in the Pilgrim Series quarterlies is so that the teachers and pupils will **have** to use their Bibles — and not the quarterlies alone. It interested me when she told us about helping to plan the uniform lessons — that only so much space can be used for printed Bible text, and they often pick a longer story, hoping that people will use their Bibles to read the verses omitted in the quarterly. It interested me when she said that our denomination purposefully plans its church school materials so that we will have to "dig" to find out answers to questions — that our Church wants us to **think** at every age level.

It interested me — but in a sorrowful way — to note that I was the only person present outside of Sophia church people — when it should have interested area people to come!

About * * * TIBET AND TIBETANS

When the Chinese Communists invaded Tibet and forced that country's religious leader to flee, attention was focused not only on a faraway and unusual land but on an unusual people.

It was obvious to the whole world that the Chinese Communists had a double purpose for their assault: To gain control of Tibet and to make null and void its form of religion. To install their own religious leader, so-called, was a sham and deception which was universally recognized.

Tibet (pronounced T-bet) is the highest country in the world, the average level being higher than the 14,495-foot top of Mount Whitney, California, tallest summit in the United States. It is three times the size of California, and has a population of more than 3,000,000. The country is bordered on the east and north by China proper and on the south by India.

It is the accepted belief that the Tibetans are the Mongolian family which inhabited high Asia long before any recording of history. Their faith is strong and austere, and it was this belief in religion that changed the Tibetans from a warring nation into a peace-loving people. Their religion forbids taking human life; and so strong is this tendency to hold high regard for human life that even cattle are not killed for food. If, as reported, many Tibetans killed Chinese Communists in defending their own lives and their country, it must have been a sad experience to a people so devoutly set against killing of any type.

The inhabitants of Tibet engage in few arts or handicrafts beyond the little domestic weaving and knitting, the making of simple ornaments, and the laborious execution of a variety of religious articles for decoration and worship. Raising sheep and goats, and the making of butter are the principal agricultural pursuits.

Tibet has no railroads, trucks or other equipment such as aid modern commerce in developed lands. The rough, high terrain makes the use of modern transportation impossible. Such machinery as tractors cannot be used because of the steep mountain sides.

The spiritual power in Tibet rests with the Dalai Lama, who is a religious symbol of tremendous importance. It was this spiritual leader which the Chinese Communists caused to flee to India to save his life.

C. B. Riddle

Is Congregationalism Dying?

John R. Scotford

In some respects it is already dead; in others it is in process of reincarnation in the United Church of Christ. The agonies through which this ancient denomination is passing as it seeks to establish a larger unity are interesting in themselves — and may have significance for other groups that may desire to follow a similar path.

THE BASIS OF DENOMINATIONS

Fundamentally our American denominations rest in varying degrees on three bases.

1. Probably the strongest foundation for either a local congregation or a denomination is a common ancestry. Where would the Presbyterians be without the Scotch? The vigor of the various branches of Lutheranism is largely due to their national origins. The Evangelical and Reformed Church — which is joining with the Congregational Christians to form the United Church of Christ — is a classic example of a homogeneous group. In the past these people have spoken the same language, lived on the same street, followed the same occupations, with their sons and daughters marrying each other. This situation is passing, but it is leaving a rich heritage of social and family ties.

The common birth place which once characterized Congregationalists has faded far into the past. When the tide of settlement first started westward the Congregational churches of New England went into partnership with the Presbyterians — and lost their identity in the process as they together set up churches in New York, Pennsylvania, Ohio, and Indiana. Just before the Civil War the "Plan of Union" was broken usunder by the slavery issue, and from Michigan westward the two groups went their way separately. Immediately after the war the ambitious young people of New England sought their fortunes in Brooklyn and in the states west of Chicago. They prospered and gave liberally of their means for the founding of colleges and the building of Congregational churches. They were more successful spiritually than biologically. The colleges and the churches remain, but the New England flavor has been watered down until it is chiefly a blessed memory, although some of those who oppose the union of the denominations are nostalgically ascribing to it a vitality which simply isn't there.

2. In theory our denominations are based upon differing views of the Christian faith. A clear issue separating them from other groups has been a continuing source of strength to the Baptists, and is the very breath of life to the more fundamentalist sects. Both the Evangelical and Reformed and the Congregational Christian churches have had a large and honorable part in shaping the theological thought of Protestantism but neither group has ever had any distinctive doctrines of their own.

During the first third of the current century there were those who sought to make the terms "Congregational" and "liberal" the equivalent of each other. This was resented by both the liberals who were not Congregationalists and the Congregationalists who were not liberals, and there were many in both groups. In recent years the term "liberal" has passed into undeserved disrepute, and we hear less about it. Yet some of those who oppose the merger are seeking to lift again this tattered banner.

3. A form of organization is another basis on which a denomination can be built. This is the strength of the Methodists and Presbyterians and to a considerable degree of the Episcopalians. They are united more by the structure of their church than by their ancestry or their theological views. On the other hand, it is only in recent years that the Evangelical and Reformed Church has sought to build a denominational structure, and its form of organization is quite fluid. This is a happy circumstance in the working out the form of the United Church of Christ.

At this point the Congregational Christian churches are a living paradox. As the name suggests, the local congregations are entirely autonomous, and can do exactly as they please — even to taking their property and going off in pursuit of strange gods. Yet much of the strength of Congregationalism lies in its organization. The churches first learned to work together in pursuit of missionary goals. In recent years the denominational overhead has become an increasingly efficient service agency helping the churches to do their work better. With no one to rule over them the Congregational Christian churches keep step with each as well or better than do those of more authoritative groups. Out of working together in practical matters has come a warm human fellowship. As an organization, Congregationalism has much vitality.

This has been demonstrated by the way the structure of the church has stood up under assault during the last decade. At bottom the anti-merger movement is anti church organization. What these people really want is to go back to a primitive congregationalism in which each church operates wholly on its own. The opponents to the union with the Evangelical and Reformed Church have had abundant funds and a fanatical devotion to their cause, but they have been unable to achieve control of a single board, state conference, or local association of the denomination.

Dr. John R. Scotford is a former editor of "Advance." Author of a recent book on building churches, he is a consultant in the field of church architecture.

NATURE OF OUR CHURCHES

In addition to solving the problem of how congregations can remain entirely sovereign in their own households and at the same time function together effectively the Congregational Christian churches have developed two other significant attributes.

They are intellectually and practically venturesome. They are hospitable to new ideas and ready to walk in new paths. Their list of pioneering achievements is impressive. The lack of authoritative standards has helped at this point. The prophets who have grown up in Congregationalism have had an easier lot than their opposite numbers in other denominations, while those fleeing from persecution have found here a haven of refuge. The willingness of the churches to enter the United Church of Christ is the current expression of what is really an old tradition.

The Congregational Christian churches are by nature inclusive. The deepest roots of Congregationalism are in the village churches of New England, which have been endeavoring to serve all comers with tolerable success for over three centuries. On the other hand, the national organization has been of such a nature that other groups have found it easy to unite with it —such as the Evangelical Protestant churches (a liberal German group), the former Christian denomination, and an increasing number of Community churches. Recently three Baptist churches have joined the fellowship by accepting dual standing — the Riverside and Judson Memorial churches in New York and the First Baptist of Flint, Michigan.

The ecumenical nature of Congregationalism owes much to the way that its ministers have been trained. All of the so-called "ecumenical seminaries" upon which the Rockefellers bestowed their gifts were at least tinctured with Congregationalism, while there is no seminary commonly attended by prospective Congregational ministers in which a large proportion of the students do not come from other groups. To a remarkable degree her men have been trained in and for the ecumenical church.

Here the contrast with the Evangelical and Reformed Church is interesting. Through the years this group has developed deep ecumenical convictions. How they came by them would be an interesting subject for study. They have convictions concerning church union. The Congregational Christian churches, on the other hand, have not given the matter nearly so much thought, but have developed a large practical experience in this area. As in many other matters, the two groups complement each other beautifully.

ARE WE REALLY DEAD?

Is Congregationalism dying? As a racial strain, as an "ism" it is completely dead. As an organization of free churches voluntarily working together it has robust vigor. In one sense of the term, it is "all dressed up with no place to go." It needs stronger and possibly more distinctive goals towards which to work.

It is just at this point that the Evangelical and Reformed Church is bringing rich gifts into the United Church of Christ in its strong church loyalties, its concern for theology, and its dedication to the goal of practical church union.

As the new church takes on form we predict that the structure will be largely that which the Congregational churches have worked out as they have sought to combine local freedom with corporate efficiency but that the content and spirit will be enriched and strengthened from the Evangelical and Reformed side. Let us hope that the new church will be truly a "uniting church" and that this will become a controlling purpose in its life. If this comes to pass it will be the result of a happy union of Evangelical and Reformed theory and Congregational Christian practice.

200 Americans To Join Workcampers Overseas

Near the Halls of Montezuma, the shores of Tripoli and in 24 other countries in all directions, 200 American young adults — about one-half of them girls — will help others this summer in Ecumenical Work Camps. This is the 13th year in which Christian young people will be working together, repairing war damage and cleaning up after floods, building schools and playgrounds. A project of the Youth Department of the World Council of Churches, it is administered in this country by the Ecumenical Voluntary Service of the United Student Christian Council, affiliated with the National Council of Churches.

This summer the campers will help build a sports field and youth center near the Albanian border in Konitsa, Greece, where many young people repatriated from Slavic countries are now living in a World Council camp. In Douma, Lebanon, an Orthodox monastery is being converted to a site for children's camps, and in nearby Jordan, at Beit Jala, near Bethlehem, campers will work on the house and grounds of a small religious group which is caring for refugee and orphan girls.

The exotic names of faraway places include Harar, Ethiopia, where the first work camp to be held in that country will build a conference hall for students. In Montero, Bolivia, campers will weed and harvest rice for refugee farmers from Okinawa who were recently settled there. Extra hospital rooms in the only hospital serving the Paraguayan rural people are slated as another building project, while extra rooms will be added this summer to a secondary school under construction at Soavinandriana on the Island of Madagascar.

In three countries of the Far East, damaged buildings will be repaired when work-campers get busy at Kumasaka, Japan, badly hit last year by Typhoon Ida, and outside Seoul, Korea, where a vocational school for refugee children is being added in the settlement to which they were evacuated following the disastrous Han River floods a year ago. In Taiwan, young people will build a school at Hwalien for tribal youth from the mountains who are being aided by the Taiwan Christian Youth Fellowship.

Campers pay their own expenses, although some assistance is available to young adults 19-30 who are recommended by an interdenominational committee of the EVS.

WOMEN'S FELLOWSHIP ACTIVITIES AT SOUTHERN PINES 1958-1959

Mrs. F. M. Trimble, Secretary

The Womens' Fellowship of the Church of Wide Fellowship had their regular monthly meetings with Mrs. Cushman presiding. There was a special sewing meeting in February from 11 a.m., to 3 p.m. Mrs. Wallace gave the Devotions at all meetings.

New Officers were installed by Mr. Wallace at the October meeting. Mrs. Wallace gave Bible Study during the year to individual circles or joint meeting of circles.

The Fellowship was responsible for two large dinners — one for the Quarterly Meeting of Eastern North Carolina Laymens' Fellowship and the other for the recently organized Laymen of our church. Two rummage sales were successfully carried out.

The problem of the use of income from the Isabelle Graves Memorial Fund was solved by giving the income to help foreign students at Elon College. A Trust Fund left by Mr. McMillan for Leslie Jones is being administered by Miss Norma Shiring who also made arrangements for the Isabelle Graves Fund.

All Committees successfully carried out their duties and arrangements, especially friendly service in sending layettes to immigrant workers, money to India, sewing materials to Italy.

COMMENCEMENT SERMON AT ELON COLLEGE

By Rev. Miss Lillian Gregory of Chicago
Executive Secretary, National Fellowship
Congregational Christian Women

A New Mind For A New Age

Text: **I sat where they sat and remained there astonished among them seven days.** — Ezekiel 3:15.

The Hebrew Prophet Ezekiel, along with fellow-exiles, was deported to Babylonia at the time of the capture of Jerusalem in 597 B.C. This remnant of "displaced persons" settled at Telabib near the Chebar Canal or River. Ezekiel was not very popular as a prophet; so far none of the woes which he had predicted had come to pass. But when Jerusalem fell he came into his own. The people began to listen to him. He became regarded as a leader by his fellow-exiles.

A highly emotional, imaginative person, he had a vision and fell into a trance. In the vision he received a scroll of parchment on which was a record of all the woes which would befall the Hebrew people. The record indicates he was in a trance for seven days. In the third chapter of Ezekiel, the 15th verse we read, "Then I came to them of the captivity of Telebib, that dwelt by the River of Chebar, **and I sat where they sat**, and remained there asonished among them seven days."

Now it's always a very dangerous thing to lift a verse of Scripture out of context. Yet it would seem that the experience of Ezekiel parallels the experience that must be the common lot of modern Christians. Ezekiel becomes our prophet.

Seeing all of the woes of his people, anticipating even the very worst, Ezekiel indicates that he has identified himself with all that shall befall his people, "I Sat Where They Sat and Was Astonished."

Caught up in this fast moving, shrinking world, we are bound up inextricably with the destiny of all peoples and nations. It is impossible for us to be independent. We are living in an inter-dependent world.

Such a day calls for empathy. Our days insists, by virtue of our very technical proximity, that we be identified with the condition and the plight of the rest of the world.

Empathy means projecting oneself into another being so that what happens to him happens to us. We who accept Jesus as Lord and Savior can scarcely say that we have accepted him fully, if we do not emulate his example. Jesus understood empathy. The handicap of a withered hand, of a corroded spirit, of a grudging attitude, all evoked his empathy. As we look upon the refugee, the hungry, the illiterate, the homeless or dispossessed, empathy must become our response, that is if we are to be responsible Christians. In the words of Phillips Brooks, as we look upon these whose lot is less than ours, we must come to say, "There, but for the grace of God, go I." An archaic attitude about the real purpose for which we exist as Christians, will be an important answer to the paranoid period in which we find ourselves living. For this is a period of fear, of frustration fraught with delusions of grandeur due to our armaments, our wealth, or our technological development. Many here tonight were born in the last twenty-five years. This quarter century will be underscored forever in the pages of history to date, as that period of most rapid, social, political and scientific change. All of us in this room have lived, perhaps even without realizing it, through a veritable revolution.

As Christians and as potential leaders we are concerned lest the church lag behind these changing patterns. If the Church is the conscience of the State, it **must** not only be abreast of its times but ahead of its times. In the early church we read of the Spirit speaking to the churches, "He that hath an ear, let him hear what the Spirit saith to the churches." And having ears they listened, and hearing, they went out and fashioned society. Today we have ears, but we do not always hear. Our hearing is impaired by too many other sounds, the jangled noises of the secular world. The late Fred Allen said, in commenting on our wholehearted devotion to Television, that the next generation would have eyes the size of cantalopes and brains the size of split peas. Ears and hearing have been impaired to the point of being mutations or adaptations. It's hard for the Spirit to speak so we will listen. So instead of being the Conscience of the State, we look at the State, and then ask ourselves how we can adjust our programs to fit into society.

Not infrequently, we find the church at the local level, and by that I mean people, you and me, behaving and existing in such a way that we are apt to think nothing ever changes.

Dr. Halford Luccock, formerly of Yale, whimsically gave voice to this belief in a parody of one of the great hymns of the church:

> "Like a mighty army, moves the
> Church of God,
> Brothers we are treading where we
> always trod."

However, if we are even a bit observant, we know better than that.

But the complex problems of the world we live in today are so manifold we cannot escape a deep concern. Over-simplification is naive. This is a **real** world, with **real** problems, to be solved by **real** people. And always before us must be the "upward urge," that constantly challenges the best within us, that tells us there is a solution for **every** problem.

You who are graduating tomorrow, have sound training here at Elon. Already you are partially equipped to tackle some of these "vexing" opportunities. You can be grateful you are pliant, flexible, still in your formative years. You may have felt often the discipline of the educational system. Possibly you have even fretted under parental discipline. "But what is past is merely prologue." Your real discipline is just about to begin. It is not over. You now have to establish a set of "ground rules." Cultivate the ability to distinguish between truth and propaganda, between fact and fallacy, between the way things really are and the way they are made to appear. This is essential in order to maintain a mature, objective balance in this age of mass media where everyone seeks to think for us and resolve our opinions.

For years to come we will live in a world, not of peace and brotherhood, of mutual understanding and goodwill, but of cold war, coexistence, misunderstanding, and even suspicion.

We must be equipped to comprehend, though not accept, ideologies quite different from ours. This should not be too difficult for the average American, especially the educated American. John F. Kennedy in his recent book, "A Nation of Immigrants," points out: ". . . since 1607, when the first settlers reached the new world, some forty million people have migrated to America. This is the greatest migration of people in all recorded history. . . This means that in just over 300 years, a nation of 175 million people have grown up, populated by persons who came from other lands, and their descendants."

The words were literally true when at a national convention of the Daughters of the American Revolution, the late President Franklin Delano Roosevelt greeted them with the salutation, "Fellow Immigrants".

In the 1820's, a French nobleman, Alexis de Tocqueville, visited the U.S. He marvelled at the energy of the people building a new nation and after returning to France, he wrote one of the most definitive descriptions of the American way of life — a society of immigrants, starting out on an equal footing, people who came to build lives for themselves in a country that would permit them to do just that. This is what sets America apart from the other nations of the world — and it is as remarkable today as in the day of de Tocqueville's visit. We are strong today because of the contribution of these many peoples from different backgrounds — the Samuel Gompers, the Alexander Graham Bells, the Rachmaninoffs, the Pulitzers, the Audubons, the Einsteins, the Santayanas, the Andrew Carnegies and the Jacob A. Riis, to mention a few of whom we are all indebted.

Suddenly, even as a young nation, America has been thrust into a conspicious place of world leadership. Whether she succeeds in that leadership or not will depend upon how her constituency, her citizens, manage themselves in a period of world change. These times put pressures on even the most mature. No one escapes. They put pressures on every one of us here today. A new mind is required for a new age. We look to you to meet the requirements. As a "polyglot nation", a composite of all the nations of the world, we should be better prepared than most to accept our full responsibility in today's world.

One of the first pitfalls we early encounter is the pattern of society to demand regimentation. This is the era of "the organization man", "the man in the grey flannel suit". Everyone is trying to be like everyone else. We eat alike, we dress alike, and we are, worst of all, tempted to think alike. And the mass media goes to work. In the average modern community, the family that fails to own a ranch house, a split level, or a tri-level, a lamp in the picture window, a power lawn mower, and the "second car" just hasn't arrived. Refuse to be regimented to the extent you lose your own individuality.

This is the day of the mass movement, mass media, mass production. We've come to think that in order to be good everything has to be on a "big" scale. Bigness and goodness are not necessarily synonymous. Majority rule is not always the right way. A vote of 90 to 1 doesn't always make a thing right.

The conquest of outer space is uppermost in many minds. It is important. But more important is the conquest of inner space. So far we have adopted a negative position. Knowing that war is outmoded, we've limped along through an armaments race, trying to convince ourselves that defense by deterrence is enough. Is mutual fear true peace? Or is there a better way.

Offutt Air Base in Omaha, Nebraska is the control center of the Strategic Air Command. In a building 45 feet underground is the famous red telephone, often called the most important telephone in the world. If an order from the White House or from the chiefs of Staff went out over that phone, it would authorize the release of 2800 planes all around the world with their death-dealing missiles of retaliation against any foe that would dare to launch an inter-continental missile against the U.S. Should war come it would be won or lost within the first 15 minutes. A pilot 200 miles away from his base, likely would not be able to return to his base before the war was over.

Such facts not only sober us but they show very clearly **the imperative** of finding a better solution to the world's problems than defensive deterrence. And who better than well trained, educated, Christian young people, could find the solutions. A positive, friendly, cooperative posture is needed today. The rest of the world needs a fresh image of America. I honestly believe that international affairs would be drastically changed were the real America and the American way of life familiar to the rest of the world. Instead they have the image painted in "The Ugly American" which shows us as an "island of abundance in a sea of want". With communication and transportation what it is, the two-thirds of the world that goes to bed hungry every night will ultimately refuse to tolerate this awful imbalance.

Empathy is necessary. The ability to sit where they sit is required if we are to exert even a modicum of influence. In the words of Max Lerner, author of "America As a Civilization", we must avoid being "caught in the middle class society of middling folk, with middling goals, caring for comfort, a competence, and security".

A new mind for a new age requires much more than a birdseye-view of the world. We must avoid the situation of the woman who, after her first visit, was asked how she liked New York City, to which she replied, "Well I can't really say, for I saw it mostly from the subway".

To bring home graphically the gist of all this, let me describe two men, both young, who epitomize what has been said. Equally fine in character, both with ideals, they chose two different roles. One chose to conform, to follow the pattern, to be mobilized in a massive movement, namely, the retaliation of Japan. Air Force Major Claude Eatherly, age 40, flew the B-29 bomber which guided the plane which dropped a bomb on Hiroshima. Today psychiatrists in the Veterans Administration have the formidable job of trying to straighten him out. He blames himself for the death of 100,000 Japanese. Since 1947 his sense of guilt has caused him to live a life of crime and delinquency. He has twice tried suicide. His words, "I do feel I killed those people at Hisoshima. I wish I could die." How will psychiatrists deal with a man whose tragedy is the tragedy of a whole generation of Americans? He suffers because he realizes, more than most, enormity of the deed in which he shared. This is a sign of rationality, not of insanity. What healing word can the Church speak to such a man. And the Church, if it is a fellowship of reconciliation, has an obligation to such a man. He is the innocent victim of mass regimentation, when for lack of a solution to a world problem, we resorted to war and force. His blood is upon our hands.

The other example is that of Belden Paulson, age 30, who grew up in the First Congregational Church of Oak Park, Illinois. An individualist, with a dynamic drive for leadership, he chose to forge a new pattern, to spend his energies rehabilitating hard core refugees. With the help of the young actor Don Murray and his wife, Hope Lange, the Homeless European Land Program (HELP) was born. Begun in Sardinia in September, 1957, it is a program for resettling Iron Curtain refugees interned in dismal camps in Italy since the end of World War II. In an article written by Bel's sister we learn "about 40,000 hard core refugees in Europe who had reached a dead end. Without National Citizenship they were rejected for emigration. They had been in refugee camps an average of seven years — bitter against the world and without faith in the future." This little self-sustaining community is now an oasis of hope for many. It may become the key that will unlock the door to the whole refugee situation.

Surely we ask, why would a young man with skill, leadership ability and brains bury himself in Sardinia? Possibly the clue lies with some advice Rudyard Kipling gave to a graduating class at McGill University in Montreal. Warning the students against an over-concern for money, or position, or glory he said, "Some day you will meet a man who cares for none of these things. Then you will know how poor you are." Those of us who know Bel Paulson feel that way in his presence.

Here are two men, good men, men of character and courage and idealism. One was victimized by the pattern of regimentation. The other forges a new pattern, with a new mind for a new age, and it has made all the difference. A new mind, born of a vision of a new and better world is your birthright. Learn to be emphathetic, to sit where others sit. Learn to resist regimentation, yet be amenable to reason. Be grateful to be living in a generation such as ours. Giant strides toward the solution of many problems are being made.

With a new mind for a new age make this your prayer:
Creation's Lord, we give Thee thanks
That this thy world is incomplete;
That battle calls our Marshal'd ranks,
That work awaits our hands and feet.

Christian Marriage

Max Brown Vestal

There are two questions that may come into your mind upon seeing the title of this article. The first is: "Why should this be on the youth page?" I hope the article itself will answer this question. The second is: "Aren't all marriages Christian?" Aren't all marriages made in heaven? Unfortunately, they do not appear to be — not even all of those that begin with a church wedding.

Did you know that one-third of the marriages today are ending in divorce? One out of every three couples that get married decide to call it quits. In addition, many other marriages continue unhappily, so that they could hardly be called Christian in the true sense.

Many of the marriages today are made in haste, but hardly in heaven. Rather than basing their marriage on true Christian love, youth are marrying because of physical infatuation. And is it any wonder? Our society bombards them with this idea — through movies, television, and many forms of literature. Many well-meaning persons teach youth the facts of sex and marriage without giving them any spiritual foundations for the proper use of these facts.

There is the story of the father who finally got around to saying to his son, "Son, I'd like to talk with you about the facts of life." The boy replied, "Okay, Pop, what would you like to know?" Young people are being given facts. They are being exposed to all sorts of provocative materials. And out of this, we wildly hope that they will form Christian marriages.

We are living at a time when girls are afraid of being called "Old Maids" if they are still unmarried at 18. For these and many other reasons, there is a rush, not so much to the altar, but to South Carolina, or to some other marriage mill, where a person can be married, supposedly for life, in ten minutes.

Let us contrast this view of marriage, quite prevalent today, with the Christian idea of marriage. Here are the opening words of the Christian wedding ceremony:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God, and, therefore, is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, soberly, and in the fear of God."

Jesus speaks to us on Christian marriage from the tenth chapter of Mark:

But from the beginning of creation, 'God made them male and female.' For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one. What therefore God has joined together, let not man put asunder.

Roland Bainton, the great church historian, writes:

The Church . . . from the outset and throughout her history and in the midst of her own divisions has consistently taught that marriage is good, ordained of God for the propagation of the race, sex is not evil, marriage should be to a single partner and for life. Both parties are obligated to be faithful to the bond.

Now, in the light of these statements, what can we do to reclaim this sacredness of marriage.

First of all, we need to prepare our youth for marriage. And this preparation begins at the time of their birth and continues as they grow up in the home. Here they learn, by everyday experience, what marriage, home, and family mean. It is up to those of us who are parents to see that they learn a Christian meaning from the experience they have in our homes. There is no substitute for this.

Secondly, our churches must work hand in hand, and heart in heart, with the families that seek its services. All of Christian education is aimed at producing Christian character. This is exactly what our youth need as they plan for and enter marriage. Nowhere else do youth have so much freedom in courtship and marriage. With this freedom must be coupled the necessary spiritual and moral foundations for making proper choices and decisions. Our churches and homes working together today can help to make, with God's help and through His grace, better churches and homes tomorrow.

Moonelon Summer Staff Getting Ready

Robert Knowles

On Sunday, June 14, Pilgrim Fellowship Officers from local church groups assembled at Moonelon to begin a week of intensive training which ought to make them more effective leaders when they return to their churches. Following the officers' camp will come a series of week-long sessions for juniors, junior highs, senior highs, those interested in music and the arts, and young adults. A full and busy summer is in store for the Moonelon Conference Center.

Contributing to whatever "success" is brought about through the summer camp and conference program will be a group of young men and women who form the full-time summer staff. Their ranks are supplemented each week by volunteer leaders, but the summer staff will work week by week with different groups, guiding growing youngsters to a better understanding of the Christian faith and what it means for their lives.

The ten college students who will form the core of the counseling staff have been selected from a number of applicants on the basis of demonstrated Christian character, leadership ability, previous experience, and a desire to work with boys and girls. It is with pride and pleasure that we present the following persons who will serve as counselors this summer:

CHARLES M. GARREN, resides in Greensboro, N. C. and presently serves capably as President of the Southern Convention Pilgrim Fellowship. Charlie has been active in youth work for several years and was an "Efficiency Expert" at Moonelon last summer. He is enrolled at Duke University for the fall of 1959.

NANCY A. ROUNTREE is a native of Sunbury, North Carolina where she makes her home. She has served in many responsibile positions in Pilgrim Fellowship and is the current Secretary of Southern Convention P. F. Nancy is enrolled at Elon College for the fall of 1959.

JAMES G. JONES comes to us from Louisburg, N. C., and is a rising sophomore at Elon College. He has had good leadership experience in his P.F. group at New Hope Church, in the church school and Vacation Church School.

PHYLLIS ANN HOPKINS is another rising sophomore at Elon College and lives in Reidsville, N. C. Just recently she was elected to a position on the Honor Council of the college, and was a recipient of an annual award during graduation week. Phyllis is very capable in a number of areas and will add much to the staff.

MARGARET "BILLIE" SIMONS calls Suffolk, Virginia her home and is a senior at Meredith College in Raleigh. Her previous experience as a leader in the Suffolk Christian Church and as a summer playground supervisor provide good background for her work at Moonelon.

BETSY ANNE CARDEN belongs to the Wake Chapel Church and calls Varina, N. C. her home. She is also a rising sophomore at Elon College and has had several years experience in teaching at Sunday School and Vacation Church School.

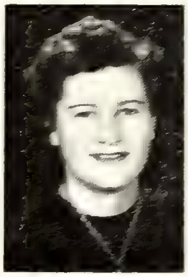
DORIS C. FAIRCLOTH is a native of Fayetteville, N. C. and a rising sophomore at Elon College. She has considerable artistic skill and has had good experience in a number of other areas which will be stressed at Moonelon.

MARTHA SUE BRITTLE calls Suffolk, Virginia her home and will begin her second year at Elon College in the fall. Martha will not be at Moonelon all during the summer, but will spend much of her time working among Southern Convention churches, helping with Vacation Church Schools. Martha has worked with children and young people and brings many capabilities to her job.

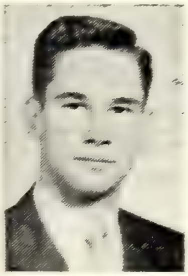
JEAN E. GORDON will journey south from West Newton, Massachusetts to serve in the Southern Convention. A rising senior at Boston University School of Education, she has had excellent training and experience which will enable her to team with Martha Brittle to give good leadership in Vacation Church Schools this summer.

JAMES HUMPHRIES of Southern Pines, N. C. will serve as life guard at Moonelon and will have complete charge of the pool including the new filter system. Jim is a rising senior at Elon College and has served on the Moonelon staff before. He is a capable and conscientious leader who will provide competent supervision for young swimmers.

We are certain that the young people who attend the various camp and conference sessions will enjoy the opportunity to get to know the above leaders as personal friends. Because the Moonelon program is such an important and integral part of the total program of Christian Education in our Southern Convention churches, it is imperative that adequate leadership be provided: and we are convinced that this year's staff will measure up in every way in terms of competence, loyalty, initiative, and Christian example.


Doris
Faircloth

Martha Sue
Brittle


Charles M.
Garren

Nancy A.
Rountree

James G.
Jones

Phillis Ann
Hopkins

Margaret "Billie"
Simons

Betsy Anne
Carden

Dr. Wagner Calls For

Gifts For Small Colleges

Dr. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the United Church of Christ, gave the Founder's Day address at his alma mater, Findlay College, Findlay, Ohio, May 25. He said, "Americans pay loud lip-service to free enterprise and then ignore the benefits of the system in their support of schools, churches and charitable institutions."

Rev. Wagner of Philadelphia, also said that "The average American takes scarcely one-tenth of the advantage the law now permits him to take by way of deductions for income tax purposes on his gifts to church and charitable and educational purposes."

Similarly, he continued, when a man dies "he either dies intestate or bequeaths all that he has to family and friends, and the state and federal collectors of inheritance taxes get most of it."

Dr. Wagner charged that many an American allows "someone in Washington" to spend a "substantial portion of his current income and a substantial portion of the estate he will leave at death." And worse, "to spend for causes he knows not what, often for causes he wouldn't be caught dead supporting if he knew it."

In calling for increased support, Dr. Wagner characterized the small college as "the nation's creditor and the nation's hope."

Hundreds of small colleges, he said "were busy at the educational enterprise long before the land grant colleges got their initial impetus from the federal government."

These pioneering institutions of higher learning, Dr. Wagner said, were nearly all "church founded and church-related if not church-controlled." They were established, he said, by humble people — "unlettered farmers, small tradesmen, the village blacksmith and other mechanics" who believed that "knowledge was not only altogether compatible with true religion but indeed its surest foundation, and that to push forward unrestrained the inquiry for truth wherever it would lead was bound to result in knowledge of God, knowledge of man, knowledge of nature, knowledge of the Bible and the great traditions of religion, and that every such road of knowledge would at last converge on that knowledge of truth concerning which they had the Savior's promise that it would set men free."

Today, as in the past, Dr. Wagner said, the small college offers a standard of scholarship that can compare favorably with the big universities.

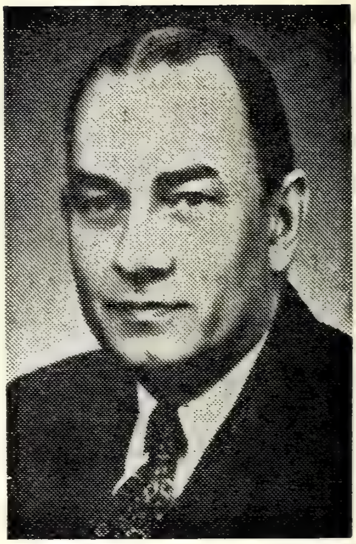
"The prospective student who settles for four years in a small college," he said, "may find when the four years are ended that he has got from lectures, libraries and laboratories just as much as his cousin got who attended the 'big-name' school."

Further, he added, the student in the small college "has not something more which tends to be lost in the larger schools, namely, an intimate sense of having been part of a learning community where he got to know reasonably well a group of teachers who still walked humbly before God and man and the universe and the limitless expanse of truth to be further explored."

Dr. Wagner pointed out that even today, despite the much talked of crisis in higher education, "many of our smaller colleges and universities are not crowded to capacity."

"A considerable number of our prospective students now and in the immediate future could be cared for if they would abandon the lure and illusion of the 'big-name' schools, and settle for what, if it's education they are after and not a spurious social prestige, may be secured at any one of many of the small colleges with which our land is blessed," the churchman declared.

The church leader scored "today's super sophisticated, pseudointelligentsia" who "deride the church as a drag on culture." Such an attitude, Dr. Wagner said, "is to belie the facts of educational history and to deny the exploratory and inquiring nature of true religion which is ever aware that God is always greater than we can think and that therefore there is always more to be learned about Him and His creation and His ways toward the children of men."



DR. JAMES E. WAGNER

In receiving the Doctor of Divinity degree from Findlay College, Dr. Wagner was described as "a Christian gentleman," "an able preacher and interpreter of the gospel of Jesus Christ"; "an ecclesiastical statesman" and " a world traveler."

Declaring that "His entire life has been given in service to the church", the citation pointed out that "His vision and leadership were successful in leading his church into one of the most significant mergers of modern times, that of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches to form the United Church of Christ."

Recognizing the fact that "Dr. Wagner rose to national prominence not only in his own church but in interdenominational agencies of the Church", the citation listed his leadership in the National Council of the Churches of Christ in the U.S.A., the Central Committee of the World Council of Churches, and the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order.

A new church in Orlando, Florida, will be organized under the direction of Rev. Horace Sills, until June 1 pastor of Lower Davidson Charge of the Evangelical and Reformed Church. The new Florida church will be under sponsorship of both E. and R. and C. C. mission boards — a United Church of Christ. Ten acres of land and a parsonage have been purchased. Services will begin in September in a school building.

Jehoshaphat, Wise King Of Judah

Background Scripture: II Chronicles 17:19-20

Devotional Reading: II Chronicles 20:5-12, 18-21

Memory Selection: **Take heed, what you do, for there is no perversion of justioe within the Lord our God, or partiality, or taking bribes.** II Chron. 19:7

It was a long time before I knew that Jehoshaphat was anything but a mild cuss word, or a fervent exclamation. For as a boy I had heard from time to time the expression "Great Jehoshaphat!" But as time went on, and I became familiar with the life and works of this king of Judah, I learned that the ejaculation all unconsciously paid tribute to one of Judah's wisest and best kings. The lesson for today bears eloquent witness to this fact.

A GOOD AND WISE KING

Jehoshaphat was both wise and good. He had a good father, and he followed in his father's footsteps. "He walked in the first ways of his father, and sought not unto Baalim. He sought the Lord God of his father, and walked in his commandments, and not after the doings of Israel. And his heart was lifted up in the ways of the Lord." One of the secrets of his long and successful reign — he reigned for twenty five years — was his character. He was a good man. To be sure simply being good is not guarantee of being successful as a ruler. But there is no substitute for character in rulers.

Jehoshaphat was also a wise ruler. He fortified his borders against invasion and established an army of trained and courageous men. But he knew that his best defense against disaster did not consist in armed might, but in good men. He therefore sent selected men throughout his realm to teach, and believe it or not to teach religion. "And they taught in Judah, and had the book of the law of the Lord with them, and went throughout all the cities of Judah and taught the people." He tried to make his nation strong by making his people good. Like many people today, leaders today, this wise man knew the importance of religion in natural life.

The king also took away the high places and groves out of Judah. By way of reform he destroyed these centers of heathen religion and pagan and immoral rites. He thus united in an admirable way the negative and the positive. Life, like nature, abhors a vacuum, and if people are not given good things to do, they will fall on evil ways. Idle hands are the devil's workshop. The man whose house is swept and garnished will take unto himself evil spirits unless the house is furnished with good spirits. We are not to be overcome with evil, but to overcome evil with good. With the "high places and groves" destroyed, the people were not as likely to worship Baal, and forget Jehovah.

Jehoshaphat also appointed judges in the local provinces to handle grievances and misunderstandings and injustices among the people. He insisted upon certain basic qualities in these men. They were to be **men of integrity.** Their reputation in the community must be unquestioned. They were to be **men of impartiality** "There is no respect of persons, nor taking of gifts." They were to be **men of religious faith,** accepting their office as representatives of God himself. These are still basic tests for modern-day judges.

The king went further. He established a SUPREME COURT in Jerusalem. When a man felt that the decision of the lower court was not fair or just, he could appeal to the higher court. And the decision of that higher court was final and unappealable. We have such a court in our nation, The Supreme Court. It has the final say about the laws of the land, and from its verdicts or decisions there is no appeal. Whether folks like it or not, **the Supreme Court's decisions are the law of the land.** It is imperative that this high court be regarded with respect. But because of a recent decision which the court rendered, it has been ridiculed and caricatured, and reviled and held in contempt and openly defied. To disagree with a decision of the court is one thing; to defame it, or disregard it, or defy it is quite another. Great damage has been done, not to the Supreme Court, but to the dignity of the law, and its place in the orderly life of a nation. This attitude, if persisted in, can lead to disastrous results. What kind of society would we have if people chose to obey only the laws they liked! ! ! The people of America had better beware lest this spirit undermine the whole foundation of our national life. One suspects that the matter is summed up in the words of a mother to her daughter, when discussing this question "I know what's right; but I don't like it.

SUNDAY SCHOOL LESSON

JUNE 21, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A FOOLISH ALLIANCE

As wise as Jehoshaphat was, he did a foolish thing. He entered into an alliance with Ahab in a war against Ramoth-Gilead. Although the prophet of the Lord warned against the disastrous consequences of this alliance and rally against the enemy, Jehoshaphat and Ahab went forth to battle. Their armies were defeated and Ahab was killed. It was an untimely and unhallowed alliance. Well, one can think of other unholy alliances. What would we not give, if we had not become allies of Soviet Russia at the tag-end of World War II? Or to put it another way, what are we giving because we entered into that unholy alliance? Much of the "status quo" which as the elderly colored man said meant "the mess we is in" is due to the fact that we got yoked up with them, catered to them, and got outfoxed by them. Let us hope we have learned our lesson.

THE FREEDOM OF PROPHETIC UTTERANCE

There is a vital point in today's lesson that has contemporary meaning. When Micaiah prophesied that ill-fortune would follow the ill-advised alliance, Ahab told him to "shut up" and furthermore, had him shut up in prison. There are always those who want the preacher to keep quiet on controversial issues, and who will go to almost any end to stifle freedom of speech. We have had an instance of this thing only recently. But this is the resort of the "police state." Freedom of speech and freedom of the press and freedom of worship must be preserved at all costs.

AT OUR CHURCH HOME FOR CHILDREN

New House Mother

John G. Truitt, Superintendent

Dear Friends:

Mrs. G. C. Crutchfield has joined the staff of the Home for Children, and is the house mother for our girls in the Main Building. People throughout our Southern Convention were saddened several months ago on the news of the death of one of our best ministers, the Rev. G. C Crutchfield. Mrs. Crutchfield's understanding and appreciation of the work of the Home for Children, along with her experience here formerly as the house mother at Johnston Hall, our boys' building, will make her a most valuable member of our staff. Her high standards of what is right and proper, her devotion to the church, and her love and understanding of girls and boys, will be good for the girls in her care. And we all hope that the service she can render here will be a solace to her in her sorrow as well as a very real contribution to the worth of the work being done by this Home.

The pre-campaign meeting of leaders in the Eastern Virginia Conference at Bethlehem was well attended and very enthusiastic. The dinner prepared by the women of the Bethlehem Church, and the welcome shown us by the hospitable pastor, Dr. R. E. Brittle, helped to get the meeting off to a good beginning. Ministers and church leaders of local churches responded to questions brought out in the discussion in a way that was very encouraging. Several ministers assured me that their churches would reach the sharing suggested from their membership, and perhaps more.

It was brought out in the meeting that no church or individual was to do less for the current expense program as set forth in regular giving or in the Thanksgiving offering; but rather amounts shared in this $250,000.00 were to be over and above the regular giving. This was right and good because without the current expense money the Home would be placed in a difficult position. The meeting was encouraging. The only thing that weights this whole program heavily upon us all is the fact that the $75,000.00 allotted to the churches leaves so much to be contributed beyond the Church's suggested shares. In the raising of that $175,000.00 it will require the help of many volunteer workers in September and October. Committees are now being set up to enable us to present our program to a sufficiently large number of individuals, industries, and other enterprises to make it possible to reach the final goal of $250,000.00.

Let me emphasize the fact that if enough people are given the story of our work, the need for the funds in caring for homeless little children under the care of the Church, we shall all have the joy of seeing the campaign a success, and the greater joy of doing a better job for needy children. They had no part in making their circumstances tragic. Their innocent and wellnigh silent appeal should search our hearts and cause us each one individually and collectively to rise up and put this campaign over.

REPORT FOR JUNE 8, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$20,463.18
Eastern North Carolina Conference			
Christian Light	$ 2.00		
Hayes Chapel	48.00		
Hope Mills	2.00		
Raleigh	44.50	$ 96.50	
Eastern Virginia Conference			
Great Bridge	18.00		
Damascus	25.19		
Liberty Spring, S.S.	2.50		
Richmond, First	25.00	70.69	
North Carolina and Virginia Conference			
Apple's Chapel	18.50		
Burlington, First	86.08		
Greensboro, Calvary, S.S.	15.00		
Hebron, S.S.	20.00		
Mt. Bethel	12.00		
Tryon	22.00		
Hendersonville	3.00	176.58	
Western North Carolina Conference			
Asheboro	13.00		
Flint Hill (R)	24.00		
Pleasant Cross	22.00	59.00	
Virginia Valley Conference			
Mt. Lebanon, S.S.	20.00		
Mt. Olivet (G)	2.00		
Palmyra, S.S.	20.00		
Timber Ridge, S.S.	6.13		
Winchester, S.S.	10.00	58.13	
Total			$ 460.90
Grand Total			$20,924.08

SPECIAL OFFERINGS

Amount brought forward		$36,364.21
Church School Pupils, St. Paul's Cong. Church, Nutley, N. J. (Lenten Project—for clothing)	$115.00	
Mary Sue Brittle, S.S. Class, Bethlehem (Nans) Ch.	5.00	
Child Guidance Group, Elmwood Comm. Church, West Hartford, Conn. — Friendly Service Gift	17.00	
Sunday School, Hebron Cong. Christian Church, Thomaston, Ga.	10.61	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Women's Fellowship, Plymouth Cong. Christian Church, Robinson, Ill.	5.00	
Premium Associates, Inc., Newark, N. J. (for coupons)	257.10	
In Memory of James W. Ingle	5.00	
In Memory of Ralph M. Holt, Sr.	5.00	
Special Gifts	311.50	
Total		$ 741.21
Grand Total		$37,105.42
Total for the Week		$ 1,202.11
Total for the Year		$58,029.50

ON FREEDOM OF THE PULPIT

The following paragraph is part of a sermon presented in 1915 by Charles E. Jefferson on the occasion of the 75th Anniversary of the Broadway Tabernacle (Congregational) in New York City:

All the Tabernacle ministers have been free men. They have spoken the truth as God gave them to see the truth. The Tabernacle has never had in its pulpit a man who dared not express his convictions or who would trim a sentence to please the crowd. A coward in the Tabernacle pulpit has been unthinkable. The Tabernacle does not report current opinion: it works to create it. I see the Tabernacle in the coming years, religious, deeply spiritual, God in-breathed a preaching and a teaching Church, unfolding the oracles of God and smiting evil with a courage that has the edge of the courage of Christ, a radical and aggressive Church, making uncompromising war on false ideals and unchristian ideas, and the whole accursed hierarchy of the kingdom of night, an evangelistic and missionary Church, carrying the world in its eyes and in its heart, admonishing every man, and teaching every man in all wisdom, that it may present every man perfect in Christ.

—**Shelton Memorial Bulletin**

Thirty-five years of service to First Church, Burlington, will come to an end September 1 when Mrs. Robert W. Brannock, organist, and Mr. Mark Z. Rhodes, choir director, are resigning. As the Burlington bulletin for May 31 states: "These two loyal members have served us faithfully and well for over 35 years. They have developed a choir and a standard of music for our church which has added immeasurably to our worship services."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

June

THE NEAR EAST

Greece

21—**Mr. and Mrs. Newell Steward** went to Greece for 3-year term in 1955, representing American Board and Service Committee. In 1958 they became career missionaries. They live and work in Asyrmatos, a badly depressed area of Athens, and supervise a work project in villages of Thessaloniki. She is head of Pierce College School of Social Welfare.

22—**Mrs. Leonette Wishard** was a missionary of the American Baptist Church in Philippines 1928-41, when she married YMCA secretary there. They were interned during war; then came to States, where she did home missionary work under Baptists and then became secretary of Department of Religious Education, United Congregational Church, Bridgeport, Connecticut. Widowed in 1956, she went to Greece in 1957 for 5-year term.

Lebanon

23—**Rev. and Mrs. David Ensign** met when they were both doing relief work in Europe after World War II — he is from U. S., she from England. He teaches at Near East School of Theology at Beirut. This school is only Protestant theological institution in Middle East whose work is at university level.

24—**Rev. and Mrs. Burton Thurston** both work with Near East School of Theology, going there in 1958. He has degrees from Northwest Christian College, Transylvania University, Butler School of Religion, Butler University, Harvard Divinity School and Milligan College!

Syria

25—**Miss Luella Dunning** is dean of the girls' division of Aleppo College, with 250 students, teaches English and supervises in-service training of young teachers. She taught in Near East 1944-47 and now has returned (1955).

26—**Mr. and Mrs. Manson Hall** are giving a special one-year term of service at Aleppo College — both teaching English. He is working on doctorate in education at Columbia.

27—**Rev. and Mrs. George Miller, Jr.**, are in Syria, where he is acting president of Aleppo College this year. He first went in 1946 for 3-year term, and became career missionary in 1949. He married a graduate of Aleppo College, where he is a teacher. Both are interested in archeological research.

Rev. Melvin Dollar, associate superintendent of the Southern Convention, will conduct **revival services at Apple's Chapel** July 12-17.

In Memoriam

BROWN

Mrs. Lula Jones Brown passed from this life in the early morning hours of February 28, 1959, after a long period of ill health. Mrs. Brown was the wife of Mr. Luther V. Brown and the mother of six children.

She was a member of Apple's Chapel church and the Woman's Fellowship, and served both devotedly until ill health prevented her from taking part in further activities. Her quiet manner of life and her kind neighborly deeds were done in the spirit of the Master.

Her home was, to her, a shrine, and she provided well for her household. Therefore, be it resolved:

First, that we be submissive to the will of the Heavenly Father, who never makes a mistake.

Second, that we express to the husband and children our heart-felt sympathy, and pray that the Father will heal the hearts that feel the loss so keenly.

Third, that a copy of this token of love be sent to the family, a copy to *The Christian Sun* for publication, and a copy be entered upon the church records.

Mrs. E. W. Brown
Mrs. R. E. Apple
Committee

LOWE

On April 13, 1959, Mrs. Maude Brown Lowe, peacefully passed from her earthly to her heavenly home.

In early girlhood, Mrs. Lowe accepted Christ as her personal Savior, united with Apples Chapel church, and remained a loyal member until the death angel removed her from our midst. Her passing has left precious memories in her home, her church, and community, that time cannot erase. Therefore, be it resolved:

First, that we bow in humble submission to the will of the Heavenly Father, who doeth all things well.

Second, that we extend to the husband, Mr. Jason R. Lowe, our sincere sympathy and pray the Father's loving care will comfort and sustain him through the years.

Third, that we extend to the children and their families our love and sympathy. May they follow the example of the sweet "Christian Character" of her, whose price was far above rubies.

Fourth, that a copy of this token of love and appreciation be sent to the family, a copy to *The Christian Sun* for publication, and a copy be entered upon the church records.

Mrs. E. W. Brown
Mrs. R. E. Apple
Committee

Tomorrow Comes . . .

Dr. Frederick Brown Harris
Chaplain of the United States Senate

When in 1959 young King Baudouin of Belgium, the living symbol of his free nation, addressed the combined session of the United States Congress, he seemed the incarnation of the unquenchable faith of his valiant grandfather, as it was proclaimed to the world in 1914.

That kingly figure of World War I in the darkest todays steadfastly believed that tomorrow comes.

Late one wearied afternoon during the most distressing period of that terrible war, Albert, King of the Belgians, stood at a window in City Hall, Furnes. He was watching the setting sun. Upon his shadowed face there was the evidence of the heavy anxiety which he had borne so long and so heroically. The dying day but made more vivid the realization of the woes which had overtaken his country. It was an hour of dark foreboding. The oncoming night, with its deepening gloom, seemed to mirror the darkness which was settling over his beloved land. When the sun had sunk beneath the horizon, and the darkness seemed to triumph, the King stood for a while in silence.

Then, suddenly, with courageous hope he turned to one who stood near and said: "But the night is not eternal and when it is gone there comes another day, bringing with it a glad new morning."

This Spire has to do with the glowing gospel of "Tomorrow Comes." Its message is good news for every weary soul, every discouraged life, every baffled heart. Sunset is no time to weep for some golden age, perhaps on the wane. Often night rolls stones against the sepulcher of cherished plans and dearest hopes. But always tomorrow is on the way and—

An empty tomb is waiting,
  And the East is silver gray,
As the angels of the morning
Trumpet in another day.

The strengthening assurance that no matter what the weather report for any 24 hours may be, another and a brighter day is coming, is wrapped up in a sentence of four monosyllables. "This Too Shall Pass," was a motto always upon the desk of the late Senator Vandenberg.

The truth mirrored in the four words of that motto, always on the desk, had its part in making that outstanding American, wrestling with vast and controversial concerns, free from petulance and impatience. "Van," as his friends affectionately called him, often said to his closest associates that the motto constantly suggested to him that it is well to remember that criticism and praise are transient phenomena of public office, and that by keeping the motto in mind the twin dangers of deep depression because of hostility, and excessive exultation because of praise, may be avoided.

The philosophy of "Tomorrow Comes" is a constant reminder that the day's shouting headlines are likely to make a noise out of all proportion to their importance. At the screaming vehemence of any hour, this little silent sign on a Senator's desk seemed always to have a sort of knowing Mona Lisa smile as if conscious that the present with an air of finality often takes itself too seriously. The profound proverb, "This Too Shall Pass," is a plea for perspective and a new sense of proportion. Wise, therefore, is the man who refuses to be browbeaten by the clamorous today and who, even when the skies are veiled by frowning harbingers of storm, believes that the clouds are lies and the blue skies the truth.

Over the triple doors of the Cathedral of Milan is a famous inscription: "All that pleases is but for a moment. All that troubles is but for a moment. That only is important which is eternal."

When the Senator who kept "This Too Shall Pass" before his eyes during his toiling years under the "White Dome" passed on, one of his senatorial colleagues with moving eloquence said of him: "I like to think that during his travail and at the end he had the helpful remembrance of the motto on his desk, and that the engulfing shadows would lead to the eternal radiance ahead."

Untold millions under all skies base their fundamental faith for time and eternity on the glorious fact that One who has revealed as no one else the heart of the Father God, hung dead on two crossed beams of wood in the darkest night of disaster and defeat but who, as it began to dawn on the third day, burst the bonds of the tomb as the eastern sun poured its golden radiance into an empty sepulcher.

Upon the lips of the radiant victor was the cheery salutation to those who had come expecting to be met by death — "All Hail" — this is. Good Morning! From that ecstatic hour Christianity has gone on conquering and to conquer in the invincible faith. — The Morning Comes!

On a recent visit to Philadelphia's University of Pennsylvania, founded by Benjamin Franklin, I read the epitaph he wrote for himself when he was a young man and which is engraved on a plaque near his grave in Christ Church Cemetery. It proclaims the faith that "Tomorrow Comes." Here is what he wrote in all the vigor of his young manhood as he contemplated the inevitable date with death:

"The body of B. Franklin, printer, like the cover of an old book — its contents torn out and stript of its lettering and gilding, lies here, food for worms But the Work shall not be lost; for it will, as he believed, appear once more in a new and more elegant edition — corrected and improved by the Author."

That faith is very near. This mortal must put on immortality — a luminous part of the creed, "The Morning Comes."

No one has sounded that triumphant certainty with clearer trumpets than Harriet Beecher Stowe.

So shall it be at last, in that bright
  morning,
When the soul waketh, and life's
  shadows flee;
O in that hour, fairer than daylight
  dawning,
Shall rise the glorious thought, I
  am with Thee.

—Washington Star

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 JUNE 23, 1959 NUMBER 25

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

. The Lord Jesus Christ is the only head of the Church.

. Christian is sufficient name for the Church.

. The Holy Bible is a sufficient rule of faith and practice.

. Christian character is a sufficient test of fellowship and of church membership.

. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Con-vention of Congregational hristian Churches.
Editorial and Publication ffices at Asheboro, North arolina.
Subscription office:
lon College, North Carolina.

MOTHER-DAUGHTER BANQUET AT BAY VIEW

The Women's Fellowship of Bay View, Norfolk, under the leadership of Mrs. Fulton Green, sponsored an unusual Mother-Daughter banquet in the fellowship hall of the church May 4. The Laymen's Fellowship served the turkey dinner to 137 persons — all the room would hold — and a number had to be turned away. Each person paid 50c to cover expenses of the meal.

One unusual feature was the presence of four generations in one family, pictured above on the front row — Mrs. Smalling, a long-time member, her daughter, Mrs. Olive Scott, Mrs. William Scott, daughter-in-law of Mrs. Olive Scott, and Misses Stacye and Tammy Scott, great-granddaughters of Mrs. Smalling.

The Women's Fellowship proposes to make this an annual affair and the membership proposes to have a new social hall to take care of twice the number!

Here And There Among The Churches

Bible School at South Norfolk is in progress for two weeks. Director is Mrs. Hugh L. Rawls and Mrs. Earl J. King is assistant.

Fellowship of Campus Ministers of United Church of Christ is meeting June 22-26 at Elmhurst College, Ill. Among those going from the Southern Convention are Rev. W. J. Andes and Rev. John Graves of Elon College.

Father's Day was observed at Apple's Chapel by recognition of the oldest and youngest fathers, the father with the most children present, and the grandfather with the most children present.

Rev. Sidney Olson, a member of the U. S. Navy and assigned to the Portsmouth Naval Hospital, used as a topic "From a Little Spark" when he filled the Shelton Memorial pulpit June 14 for Rev. John Britton who was vacationing away from the city with his family.

Bradley Carl Liverman, son of Rev. and Mrs. Thomas F. Liverman, was born Sunday, June 7. Mr. Liverman is pastor of Zion Congregational Christian Church, near Burlington, North Carolina, and is a student at Elon College. Congratulations to this young couple!

Center church at South Boston, Virginia, held open house for their new parsonage Sunday afternoon, June 14. We were all invited. Sorry we did not get the invitation in time to go. The Rev. and Mrs. Mark Andes have helped to get it ready for the next lucky family to serve that fine new church. The parsonage is located on the Halifax Road (Box 168-A), South Boston, Virginia.

Attendance crusade at Pleasant Grove, Virginia, is continuing through June. Average attendance for May was 104.

Union Sunday evening services at Newport News are planned for July and August by First Congregational Christian, Second Presbyterian and Chestnut Avenue Methodist churches. Rev. J. H. Dollar will preach July 12, August 2, and August 23.

NOTICE

There will be no issue of The Christian Sun for July 7, since the printers will be taking a holiday the week of July 4. Two Sunday school lessons will be printed next week.

Children's Day service at Albemarle, North Carolina, consisted of a demonstration program of the Vacation Bible School which was held the previous week. Kenneth Sides was the leader. Enrollment at Bible School was 105, with an average attendance of 93. The offering, amounting to $11.14, is to be sent to Miss Angie Crew in Japan.

At Apple's Chapel June 14 Pastor Bland Leebrick talked to his morning congregation about "Stopping Too Soon," and in the evening the Vacation Bible School had a commencement program. Enrollment numbered 153 pupils, 30 teachers and helpers, and 12 members of the refreshment committee — a total of 195. The average daily attendance was 141 pupils and 22 teachers and helpers. Dr. John R. Scotford was scheduled to meet with the church today (June 23) to discuss a new church building.

Church Fellowship Day was observed at First, Portsmouth, Virginia, June 14. Lunch was served by the Women's Fellowship in the social hall following the morning service. High school graduate Sandra Powell was recognized. Rev. Calvin J. Felton of Suffolk is the interim pastor.

Recognize this paper? "A full year's reading of 800 pages of literary gems in editorials, expositions and news of the religious world, including our area." That is a description of your editor's favorite religious journal as **found in the bulletin of Bay View church, Norfolk,** where Dr. Charles Pegram is minister.

Laymen led the worship at Eutaw Community, Fayetteville, on Sunday morning, June 14. Those participating included Robert Curtis, Ken Riley, Bobby Lawrence, and J. A. McLean, who spoke on "Church Membership." The preceding week Bible school was held with an average attendance of 70.

Organization meeting for laymen at Newport News was held May 29 with 30 present. W. H. Baker presided at the dinner meeting, which was prepared and served by the Women's Fellowship. Rev. Melvin Dollar was the guest speaker. Plans were made for electing officers at the June 26 meeting.

Final payment on renovation of United, Raleigh, North Carolina, was made to the Church Building and Loan Fund in May. This church is sponsoring the work of two young men for six weeks this summer in Joe Louis Park, Raleigh, where they hope to inspire the neighborhood to self-help projects.

Volume 111 Number 25

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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LAYMEN'S FELLOWSHIP RALLY AT CENTER CHURCH

The Laymen's Christian Fellowship of the Piedmont Virginia Area met at Center church Sunday evening June 5 for their rally. Churches in the group include Center, Church of the Covenant, Hebron, Ingram, Lebanon, Liberty, Pleasant Grove, Third Avenue (Danville), and Union (Virgilina).

Russ Campbell presided for his last time. Irvin Anderson led the invocation. Singing was led by Buddy Abernathy and the opening prayer by Rev. Eugene Tally. Mr. E. H. Lacy, cashier of the Citizen's Bank of South Boston gave an address on "Taking Your Pew With You." New officers were installed by Rev. Walter W. Hall, with Rev. Mark W. Andes leading the prayer. Benediction was pronounced by Rev. William A. Rich. About sixty people attended the meeting.

Regret was expressed that the Rev. Mark W. Andes would soon leave the area, and good wishes and prayers were offered for his new venture with our church in Winchester, Virginia. The Rev. Eugene Tally, pastor in Danville, was welcomed.

The next rally was announced to be held September 4 at Lebanon church.

Officers for the new year as elected and installed are: president, Clarence Willis of Danville; vice president, Bernard Owen of Liberty; secretary, Everette Farmer of Danville; assistant secretary, Clarence Harris of Center church; and treasurer, Joe Landrum, of Ingram.

Scouts from Rosemont spent last week camping at Sherando Lake, Waynesboro, Virginia. At last report the men's softball team of that church had won three games and lost four. Money for Moonelon was to be dedicated last Sunday.

Wake Chapel Christian Church held its annual Vacation Bible School from June 8-12. The average attendance was about 96, including teachers, assistants, and about 78 pupils. The theme of the school was "This Is My Father's World." Activities included crafts, softball, dodge ball, music, Bible study, a refreshment period, and a closing worship service. Sunday morning, June 14, parents enjoyed the musical program presented by the pupils.

PICTURES OF SOLDIERS GRAVES AVAILABLE

To next of kin who request it, the American Battle Monuments Commission will provide a special remembrance of deceased servicemen buried in foreign cemeteries. A 14" x 17" color print of the overseas cemetery inwhic h the soldier lies buried will be sent to immediate relatives, along with a 3¼" x 5" picture of the grave of the deceased.

Requests for photographs should be directed to the American Battle Monuments Commission, Washington 25, D. C. The Commission prefers that only the following information be submitted in a letter or postcard: (1) Name of deceased; (2) service serial number of deceased; (3) name, mailing address, and relationship of person making request.

Christian Light Christian Church, Rt. 2, Fuquay Springs, N. C., was honored to have as guests June 7 Dr. and Mrs. William T. Scott of Elon College, says Mrs. Rachel Korpulinski, secretary of the church. She reports that Dr. Scott preached on the subject "How Successful Is Your Church?"

A BIT OF ANCIENT HISTORY

From THE DAY BOOK
Norfolk, Va. Newspaper

April 16, 1860
(Price of paper — one cent)

LOCAL ITEMS

TH ECHRISTIAN SUN—This admirable and spicey Journal comes to us this week greatly enlarged and improved. Success to you, Bro. Wellons; may your paper and your shadow continue to increase, and the good people of Suffolk long have you to expound religion, temperance and morals as well as furnish news for them.

(The above item was sent to us by $dna Fulcher Cobb. She found it in the 59-year-old issue of a Norfolk paper brought for the museum of St. Paul's Episcopal Church. —Ed.)

Pastor's Family Conference for Evangelical and Reformed churches east of the Mississippi River will be held at Blowing Rock Assembly Grounds in North Carolina July 6-11. Thursday, July 9, has been designated as "Southern Synod Day" and it is presumed that Congregational Christian ministers and their families from the Southern Convention would also be welcome then.

According to **The Standard**, publication of the Southern Synod of the Evangelical and Reformed Church, **the minister's wife** at Pilgrim Church, Mrs. Frank Snider, **was presented a good second-hand Plymouth car** by the Churchmen's Brotherhood on Mother's Day. "So far as we know this is the first instance in Southern Synod that the minister's wife was presented a car."

Elon Community Church is sponsoring **summer recreation program** for all boys and girls in that public school area. Charles H. Griffin is directing the program, which runs from 2:00-5:00 every afternoon — for boys on Monday, Wednesday and Friday and for girls on Tuesday, Thursday and Saturday.

Additional classrooms needed at Warwick: The kindergarten class overflows storage room in which they are meeting out into the Fellowship Hall. The Nursery group which meets in other storage room is jam packed. One junior class meets in the hall. The junior high class packs the kitchen; the high school class fills the pastor's study.

1959 Conference Sessions

October 27, Virginia Valley Central Conference (Place Not yet determined)

October 29, Eastern Virginia Conference — Liberty Spring Church, near Suffolk, Virginia.

November 3, Eastern North Carolina Conference — First Congregational Christian Church, Henderson, N. C.

November 4, Western North Carolina Conference — Pleasant Grove Church, near Bennett, N. C.

November 5, North Carolina and Virginia Conference — Shallow Ford Church, near Elon College, N. C.

Our church people are requested to keep these dates in mind, and it is earnestly hoped that each will arrange to elect delegates and be well represented at these fall Conference meetings.

William T. Scott, Superintendent

Is Your Pastor A Member Of The Annuity Fund?

Wm. T. Scott, Superintendent

Is your pastor a member of the Annuity Fund of our Congregational Christian Churches? If not, he should be. This would be a protection not only for your pastor and his family, but also for your church. What a tragedy for illness, disability, old age or death to overtake a pastor who does not have the protection such as is afforded by our Annuity Fund. It is not a luxury. It is a necessity. Many a pastor endeavors to keep on trying to work long after the time he ought to retire from a pastorate simply because he does not have protection and financial security, such as our Annuity Fund helps to provide.

No profession demands more training, discipline, rigorous outpouring of time and talent than does the ministry. Yet, no profession of comparable demands offers so little financial return as does the ministry. There are few of our ministers who could not double or treble their financial income in other professions, but ministers are not in the work of the church for **money**. But we are not proud of the fact that the churches of three-fourths of our Congregational Christian conventions and conferences across America pay better salaries than do the churches of the Southern Convention. We are near the bottom of the list in amount of average salary paid.

The average business is required to pay its share of the deposits in the government plan of Social Security for its employees. The church does not do that for the minister. The government requires the minister to pay his own Social Security deposits. In addition, businesses provide liberal pension plans for their employees. The Annuity Fund of our Congregational Christian Churches is an attempt to provide some security for the minister. We believe the minister, whom you say is in the "high calling," and his family, deserve and merit such security. We believe in the future the churches of the Southern Convention will wish to do a better job in this respect than they have done in the past.

According to information just received from Dr. Wm. K. Newman, General Secretary of our Annuity Fund, 287 Fourth Avenue, New York 10, N. Y., **forty-six** (46) of our convention pastors — nearly one half! — **are not now members of The Annuity Fund.** That is not good! We regret this fact. Our pastors and their loved ones are being penalized. We do not believe our churches will wish to make our pastors and their loved ones the objects of charity. The Annuity Fund is a sound, self-respecting plan that our denomination offers as a deserved security for our ministers. The Annuity Fund is maintained at no expense to the churches or ministers. Every cent invested to the ministers' annuity goes to their credit.

In addition, the Ministerial Relief Division of our Board of Home Missions adds substantially to the protection of our pastors in case of disability, old age, and in the event of death — protection to their widows and/or minor children. But this protection requires membership in The Annuity Fund. (PLEASE READ IN THIS ISSUE OF THE CHRISTIAN SUN THE STATEMENT ENTITLED "REQUIREMENTS TO QUALIFY FOR MINISTERIAL RELIEF BY MINISTERS OF THE SOUTHERN CONVENTION.")

A Boy

Nobody knows what a boy is worth,
A boy at his work or play;
A boy who whistles around the place
Or laughs in an artless way.
Nobody knows what a boy is worth,
And the world must wait and see,
For every man in an honored place
Is a boy that used to be.
Nobody knows what a boy is worth,
A boy with his face aglow;
For in his heart there are secrets deep
Not even the wisest know.
Nobody knows what a boy is worth,
A boy with his bare white feet;
So have a smile and kindly word
For every boy you meet.

—Author Unknown

WHAT IS THE ANNUITY FUND?

It is a corporation formed to administer a contributory reserve plan for providing age and disability annuities, with benefits for the family of a member in the event of his death.

HOW IS THE RESERVE ACCRUED FOR THE MINISTERS ANNUITY?

It is the result of annual dues paid by the minister or by his church on his behalf, by additions thereto from the Pilgrim Memorial Fund, and by accumulated interest on these.

WHAT IS THE AMOUNT OF A MINISTER'S ANNUITY?

The amount of your pastor's annuity at 65 or later, retirement, or disability, or his wife's and/or minor children's annuity in event of his death, is based upon the accumulatons to his credit in The Annuity Fund. Therefore, it is to the advantage of every minister to enter the Fund as early as possible. But, if he has delayed until now, it is still not too late. If your pastor is under 65 years of age he may join to his very great advantage. Also, in doing so, he would thus become eligible to receive Ministerial Relief benefits in case of his disability (as would his wife or minor children upon his death).

WHAT ARE THE REQUIRED DUES?

The required dues to be paid annually by the minister or by others on his behalf are in amount equivalent to 6% of his salary basis. You arrive at the salary basis as follows: Let us assume that your pastor's salary is $4,000 and parsonage. To this amount add 15% for parsonage, or $600. The gross salary basis then for Annuity Fund purposes is $4,600. If you multiply $4,600 by 6%, the result will be $276.00, or the required annual dues.

After the first year dues are paid, the Pilgrim Memorial Fund adds a credit of $45.00 (currently the amount, as it has been for several years), so that your pastor's second year's credit would be $276.00 **plus** $45.00, or a total of $321.00, while only $276.00 was paid. Where could you deposit $276.00 in any safe investment and get good interest on it plus $45.00 a year on your money? So, you see Annuity Fund membership is good business.

ARE THE REQUIRED DUES OF 6% ENOUGH TO PROVIDE ADEQUATE ANNUITY?

They are not. The rates were fixed in 1921, when interest rates were higher than at present, and when the average span of life was shorter. Since there are nearly 3,000 active members of The Annuity Fund who hold certificates which specify that each man's dues shall be 6% of his salary, this cannot be changed. BUT, it is proposed, and strongly recommended, by our Annuity Fund, that deposits in addition to the required dues of 6% be made to each member's account in an amount equivalent to 5% of his salary basis, making the total amount deposited annually 11% of his salary. Of this 11%, please remember that only 6% is required. But the additional 5% deposit, or as much over 6% as possible, would be to the very great advantage of your pastor.

WHO PAYS THE DUES?

It is recommended that the church or churches served pay the full amount of their minister's dues of 11% of his salary basis. In 1956 about two-thirds of the churches of our denomination paid 8%, and about 36% paid the full 11% recommended. (That is, of course, the churches whose pastor was a member of the Annuity Fund.)

It is arnestly hoped that our churches will discuss the matter of Annuity Fund membership with their pastors. There is a questionnaire available from the Convention Office which will answer most of your questions. We will be glad to send a copy of this upon request. Also, Superintendent Scott will be happy to come to your church and explain the Annuity Fund, and answer questions relating to the important matter of your pastor's annuity plan.

In many conferences outside the Southern Convention practically all the pastors are members of the Annuity Fund. It is our hope that we in the Southern Convention will move in that direction.

REQUIREMENTS TO QUALIFY FOR MINISTERIAL RELIEF BENEFITS BY MINISTERS OF THE SOUTHERN CONVENTION

1. The General Council of Congregational Chistian Churches held at Oberlin, Ohio, in 1934, voted that regular grants from the Ministerial Relief Division of the Board of Home Missions shall be limited to ministers (or the widows of ministers), who are members of the Annuity Fund, or who were born before January 1, 1872. Therefore, in basic principle, membership in the Annuity Fund is essential to receiving denominational aid (from the Ministerial Relief Division).

2. Because Christian Church ministers were not eligible for a share in the Pilgrim Memorial Fund credits until January 1, 1939, the Board of Home Missions on April 15-16, 1941, amended the 1934 action to except from the 1934 ruling ministers (or their widows) "whose standing prior to the merger of the Congregational and Christian churches was in the Christian Church and who, on January 1, 1939, were fifty years or more of age" (making any Christian Church minister born earlier than January 1, 1889, eligible for Ministerial Relief, irrespective of his being a member of the Annuity Fund).

3. Since the Southern Convention administered its own ministerial relief funds through its Board of Superannuation until June 1, 1948, when the work of the Convention Board of Superannuation was merged with the Division of Ministerial Relief of the Board of Home Missions of the Congregational Christian Churches, the above rules did not affect the Southern Convention ministers. However, in good conscience, the Convention Board of Superannuation felt it only right and proper that the Convention should abide by the rules affecting Congregational Christian minister over the country. Accordingly, Dr. Frank J. Scribner, Secretary of the Annuity Fund, was asked by the Board of Superannuation to take under advisement ,and to ask his Board to make a ruling to which the Southern Convention might subscribe as affecting its ministers. The Division of Ministerial Relief and the Board of Home Missions on December 5, 1950, passed the following vote:

4. "That the action of the General Council at Oberlin in 1934 with respect to appropriation of funds by the Congregational Board of Minsterial Relief be interpreted as permitting a further exception in the case of ministers whose standing on January 1, 1945, was in the Southern Convention of Congregational Christian Churches and who on that date were 50 or more years of age (that is, ministers born earlier than January 1, 1875)."

5. The Board of Superannuation and the Executive Board of the Convention concurred in these actions, and the Southern Convention ratified them in Biennial Session at Durham, N. C., April 29-May 1, 1952.

6. The effect of this ruling upon Southern Convention ministers is that "regular grants from the Ministerial Relief Division of the Board of Home Missions shall be limited to ministers, or to widows of ministers, who are members of the Annuity Fund, or who were born before January 1, 1895." **That is, if you are a minister of the Southern Convention and were not born prior to January 1, 1895, you would not be eligible to secure grants from the Division of Ministerial Relief of the Board of Home Missions of Congregational Christian Churches unless you are a member of the Annuity Fund.**

7. Our ministers and churches have been so notified on various occasions by the Convention and in publications and letters since the action of the Convention in 1952. It is hoped that every minister of the Convention will join the Annuity Fund.

We Believe

JOHN R. LACKEY

We believe that a strong Congregational Christian Church is needed in Winston-Salem. Each denomination has its points of emphases. Our emphasis is expressed in two of our cardinal principles:

1. The Lord Jesus Christ is the only Head of the Church.
2. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

On the basis of these principles it is seen that we believe that Jesus Christ alone can bind people into the Church. Lesser factors, such as creeds, modes, customs, rituals and ceremonies — these do not make the Church. Thus, we believe that all who are accepted by Christ ought to be accepted into the Church. The Church ought to be inclusive enough to find a place for widely different insights. For example, we grant the right to choose the mode of baptism. We have no "closed" communion.

Each individual has the right of private judgment. Therefore, the ministry of the Church is not to DICTATE faith but to HELP people find a faith, as each contributes his insights to the other.

We believe that many Christians in Winston-Salem are interested in this kind of church — if we can offer them adequate facilities.

ODD INTERESTS FOUND

Preachers Face Retirement

By George W. Cornell
AP Religion Writer

When ministers retire from the pulpit, they usually do so gracefully.

And they sometimes develop some remarkable new interests.

These are the findings of Dr. Frank J. Scribner, who for 20 years has been keeping tabs on men of the cloth after they leave the active ministry.

"Most of them are amazingly happy," he says. "They live on an incredibly narrow economic margin, but they live, they get by, and they enjoy it."

The 70-year-old Dr. Scribner, a tall, jaunty, white-haired man, is general secretary of pension boards for Congregational Christian Churches. He is retiring himself later this year, and has had a career in which to analyze the process.

It has its peculiar problems for clergymen, he says, but most of them take it in an even stride.

Some Are Sourballs

"Of course," he adds, "there are some sourballs among them, convinced that life has done them dirt and the world is against them. But they're the exception."

In the vast majority of cases, he says, he has observed that ministers have a certain spiritual reservoir — a "basic faith" and familiarity with problems of others — that provides them in retirement with a special serenity.

"I see this constantly in their letters," he says. "It's their habit of not exalting their own needs or desires; their habit of coming to terms with life and of trusting beyond their own power of planning in God."

Since their retirement pay generally is low, some take on new jobs.

"This can be anything from running a country newspaper to janitor in a Masonic lodge," Dr. Scribner says.

Breeds Horses

One has become a highly successful breeder and trainer of trotting horses.

In most cases, only the more prominent, outstanding retired ministers are in demand as interim preachers to fill temporarily vacant posts. Others, to get extra income, must look to new fields.

"Ministers' widows are rather more resourceful than men in finding new work to supplement income," Dr. Scribner says. They take up such jobs as dormitory housemothers, nurses, receptionists. Some make steady pay as baby-sitters.

One especially touchy point is a clergyman's post-retirement place in a church congregation. Accustomed to leadership, he has to be careful lest he assume an importance no longer his, and become officious.

Dr. Scribner's advice: "Keep as inconspicuous as possible."

If tactful, however, he can be a valuable asset to the congregation in new ways — teaching adult classes, serving as deacon, on committees and in other duties.

Naturally, Dr. Scribner says, the retired minister often is "homesick for the pulpit and homesick for the importance of being a leader in the community," but similar feelings apply to others professions, too not just the ministry.

"Its the problem of adjusting to the role of the bleachers instead of the playing field," says Dr. Scribner, a long-time bleachers habitue himself at real ball games.

Homes Are Lost

Another tough hurdle, he notes, is that retired clergymen usually must move out of church-owned parsonages to new homes. And arranging a loan to buy a house at age 70 is no snap.

Ministers usually retire somewhere between 65 and 70. They get varying pensions, depending on time enrolled in pension plans and past salaries. It can be a maximum of half their average past salary.

His own plans when he retires next fall? He has none, yet. Sufficient unto the day are its own opportunities, he says, and tomorrow will take care of itself.

—Richmond Times-Dispatch,
June 6, 1959

About * * *

THE SECOND BEST SELLER

It is international knowledge that the Bible is the best seller in the field of literature, but it is not so universally known what book is the second best seller.

"In His Steps", a religious novel, is second to the Bible in circulation. The Bible is printed in 193 languages, and "In His Steps" in 21 languages with a surprisingly wide distribution in each tongue.

In 1896 Dr. Charles M. Sheldon, pastor of Central Congregational Church, Topeka, Kansas, conceived the idea of preparing a series of stories to be read on Sunday evenings to the young people of his church on the theme of what Jesus would do in a stated circumstance. Dr. Sheldon chose "In His Steps" for the title of his stories and "What Would Jesus Do?" as a subtitle.

Dr. Sheldon arranged with the Chicago Advance, forerunner of the present Advance of the Congregational Christian Churches, to print one story each week as a serial. And here handgs a tale of how a mistake or oversight proved to be a blessing.

Copyright law requires that two copies of a publication, book or periodical, be submitted with an application for a copyright. Publishers of the Advance, not knowing this requirement, sent to the Copyright Division of the Library of Congress only one copy of each issue of their publication in which Dr. Sheldon's stories appeared. This made the copyright application defective and when the Advance published "In His Steps" in a 10-cent paper edition the material was then available to any publisher under what is known as publishers' public domain. Sixteen publishers in this country and 50 in Europe and Australia took advantage of the situation without payment to the author or the Advance. One London publisher printed and sold 3,000,000 copies of a penny edition on the streets of his city. More than 25,000,000 copies have been sold. The book has also been made into drama form.

Eleven years before Dr. Sheldon's death in 1946, a special or gift edition of "In His Steps" was brought out by a nationally known publishing firm. The author's moral rights were recognized and he was permitted to share in the profits. In the foreword to that edition Dr. Sheldon wrote that he was glad a defect in the copyright application had made possible such a wide circulation of his stories, and that he believed in the end of human history Jesus will be the standard of all human conduct.

So it is an engaging thought that two books dealing with things spiritual and eternal have outsold any other book.

C. B. Riddle

Warren Matthews Received Ph.D

Many relatives and friends will be delighted to see Dr. and Mrs. Warren Matthews when they visit in North Carolina during July. They will be remembered as students at Elon College, and he as a worker in his home church (First) in Greensboro and a student leader at Palm Street and interim pastor at Eutaw Community Church in Fayetteville.

The Doane Owl, "The oldest college publication in Nebraska — established in 1874," the student publication of Doane College (Congregational Christion) in its February 10 issue carried the following item:

MATTHEWS RECEIVES Ph.D.

On January 9, 1959, Professor A. W. Matthews received his degree of Doctor of Philosophy in Church History. This Ph.D. degree served as a successful climax to Professor Matthews' A.B. degree which was earned at Elon College in Elon, North Carolina, and his B.D. degree from Hartford Theological Seminary in Hartford, Conn.

Dr. Matthews completed the residence requirements at Harvard University before receiving a two year scholarship to attend St. Andrews University in Scotland. While attending St. Andrews he developed his dissertation which, when completed and accepted, brought him the coveted Doctors degree.

Dr. Matthews stated that between two and three years were required in the development of his dissertation, which is now in book form and is approximately 500 page in length. The thesis for his book is, "The Development of St. Augustine from Neoplatonism to Christianity 386-391 A.D."

* * *

This item was sent to the editor by Rev. Fred P. Register whose wife is a sister of Mrs. Matthews. "Warren has enjoyed his teaching and has established a reputation as a very competent teacher," commented Fred, whose memory Southern Convention people hold dear.

Attention is called to the Music and Drama Conference to be held at Blowing Rock Assemby Grounds of the E. and R. Church August 14-16. There will be workshops for Organists, Pianists, and Directors under the leadership of Dr. Frank A McConnel of Lancaster Seminary; for Choir Personnel under the direction of Prof. Charles Lynum of Elon College; and for Children's Choirs directed by Mrs. Carl Daye of Greensboro. The entire group will be led and instructed in Learning Anthems by Mrs. John Morgan of Charlotte. The cost will be $13.75. Friday morning through Sunday noon — August 14-16. Have a vacation with a purpose. To register, or for further information, write Ivan R. Morris at P. O. Box 932, Kannapolis, North Carolina.

Member of Pleasant Grove Christian Church

Virginia Teacher Is Retiring After 47 Years Is Honored By Patrons

Miss Nannie Baker Farmer has been active in our Pleasant Grove church all her life. Currently she is serving as secretary of the church, a member of the Board of Christian Education, teacher of the Ladies' Bible Class, and dean of the Vacation Bible School — far from being retired as far as the church is concerned, says her pastor, Rev. William A. Rich.

It would be nice for Halifax County if Miss Nannie Baker Farmer could start all over in her chosen field of public school teaching.

Her young ideas, keen intelligence, and optimistic outlook stamp her as a person about to launch an exciting career. But at the end of the current school semester, Miss Farmer will step down after 47 years of devotion and attention to other people's children.

THURSDAY NIGHT at Wilson Memorial School, where Miss Farmer has taught for the last 35 years, former students, faculty associates and parents honored her for her long service.

Several hundred attended the function, and many others, mostly former pupils scattered around the country, sent letters.

Miss Farmer is a native of the Wilson Memorial community, and the beginning of her own formal education was in a one-room school at Pleasant Grove.

SHE ATTENDED this school until she was almost ready for college, then "prepped" under a governess in her home for a while before entering Elon College in North Carolina.

She took her bachelor of arts degree from Elon, and later did further work in library science at Madison College.

Following graduation from college, Miss Farmer spent eight years teaching in several North Carolina schools, then went to Chase City for a four-year period.

THIRTY-FIVE YEARS ago, she came back home to Wilson Memorial, although it wasn't known as Wilson Memorial in those days, and she has been at the same school since.

She has taught seventh grade, as she now does, she taught several high school courses when Wilson Memorial still was a high school, and she has been the librarian.

Miss Farmer has no way of knowing just how many students she has helped train for their life's work, but there is a good chance she has taught, at one time or another, the majority of people in this section of the county.

A person who has been as active as Miss Farmer won't retire completely, but she has no definite plans at the moment.

"I PROBABLY will be completely lost at the start, but I'm going to be busy. I'm definitely going to do something," she says.

Children, in Miss Farmer's view, are about the same today as they always were, and not worse, as some people like to maintain. "I've never believed they are getting worse," she says, while going on to explain she likes a child with some life about him.

"All the inspiration I have had has been drawn from all the boys and girls I have taught," says Miss Farmer.

Her gifts Thursday night included a silver piece from the faculty, a handsome chair from the alumni, and a silver tray from the Parent-Teacher Association.

—**The Record-Advertiser**
Halifax, Virginia
May 28, 1959

Church World Service Helps Cubans

A first-hand encounter with hunger, squalor and destitution in Cuba has resulted in speeding an expanded relief program on the island by Church World Service. One million multivitamins, 20,000 lbs. of cottonseed oil, and clothing will be on the way this week for distribution to thousands whose homes and possessions were destroyed by Batista's army.

Following a ten-day survey of conditions in the revolt-torn provinces, the Rev. Frank L. Hutchison reported that in areas he visited more than 50,000 Cubans are living in ruins and makeshift shacks with no food, little clothing and no work. Associate director of CWS Overseas Program, he went to remote areas in North and South Oriente, accompanied by local pastors.

"We saw 1,400 refugees from one town, which had been deliberately burned by Batista forces, living in crumbling army barracks and shacks," he said. "No one had work, as cane-cutting is over, and no relief supplies had been sent them." He added that even in Havana most people were unaware of the gravity of the situation.

In another town, Mr. Hutchison was shown a list of 6,000 people who had no food or work and were receiving no relief. "In the port of Gibara," he continued, "are 8,000 people who need everything — clothing and food especially." At Cueto he saw a machine-gunned Baptist church and two blocks of gutted houses where the people are in "total need," while at Cristo, 4,000 are homeless and unemployed.

"Families in another burned-out town were jammed together in horrible hovels not good enough for farm animals. In fact," he said, "conditions there were as bad as any in Hong Kong."

The Havana churches in the Cuban Evangelical Council have sent clothing to some areas, and the Ministerial Association, denominational and local government leaders in Cuba are doing what they can, he said. CWS supplies will be in charge of the same committee of churchmen who distributed clothing sent by the National Council of Churches' relief agency to Cuba last January, following the Castro victory. CWS also cabled $5,000 at the same time.

Mr. Hutchison reported that plans are under way to obtain U. S. government powdered milk and corn meal but that funds are urgently needed now to purchase and ship food staples to Cuba, as it will be several months before U.S. surpluses can get there.

Hospitality at the School of Missions reached an all time high last week with opening night "pajama parties" on each floor, a tea at the home of Mrs. Jerry Strader, and a reception by Dr. and Mrs. Danieley.

THE BIBLE CONTINUES TO BREAK RECORDS

The complete Bible or parts of it now exist in 1,136 tongues. Pride in this record achievement was tempered, however, when Dr. Eugene Nida, secretary for translations, reported to the 143rd Annual Meeting in New York City in May, that there are still more than 1,000 languages and dialects in which the Bible has not been translated. The remaining statistics nevertheless are all record-breakers.

In 1958, the Bible Society reported, 16,629,486 copies of the Scriptures in 201 languages were distributed throughout the world. Of these, 9,188,978 were complete Bibles. In addition, 1,064,104 copies of the Scriptures were given to the armed forces and 61,396 embossed volumes and Talking Book records for the blind were distributed.

Bible Society members also learned that the Scriptures were published in Braille for the first time last year in Armenian, Chinese and modern Greek; a new Concordance was published in English Braille and a New Testament in German Braille was produced for East Germany. New languages in which parts of the Bible were translated for the first time were Huichol and Otomi, Indian tongues spoken in Mexico, and Combe, a Spanish Guinea language.

Dr. Nida outlined plans for future work which include cooperation in an international project to revise the earliest known translation of the Bible and prepare a new edition of the Greek New Testament.

This Interested Me

Emily C. Lester

A new church was born June 7 when the Edgewood United Church of Christ was organized in Burlington, North Carolina.

One part that particularly interested me was that at the Sunday morning worship service in the sponsoring churches First Evangelical and Reformed and First Christian, commissioning services were held wishing Godspeed to the members they were dismissing to become charter members of the new group. Pastor of the latter, Rev. Robert Kimball, commissioned Mr. and Mrs. Everett Knight and Martha Jo, Mr. and Mrs. Robert W. Morton, Jr., Mrs. J. D. Strader, Sr., and Mr. and Mrs. Claude Ward to become part of the new church.

That Sunday afternoon the organizational service was held at three o'clock at the home of Mr. and Mrs. Knight, where worship services have been held for the last several months. Preacher for the occasion was Dr. Harvey Fesperman, president of the Southern Synod. Superintendent W. T. Scott shared in the service. The pastor, Rev. Harold Myers, received 52 as charter members of the new organization. A number of visitors from our churches in the area were present for the service and for the picnic supper which followed.

It is especially interesting to note that Bob Morton had been serving as secretary of our First Church and Claude Ward as treasurer, and that Mrs. Strader has just finished a term as treasurer of our Southern Convention Women, as well as having served as N. C. women's president — which is typical of the quality of leadership going into the new church.

James Jackson, seminary student at Oberlin Theological Seminary, is to attend the clinical training course in Boston in connection with the Andover Newton Theological School this summer. Mr. Jackson is **a member of our Tryon church,** and last summer served as **supply pastor at Eutaw Community, Fayetteville, and at Hope Mills.**

Religious films on Saturday evenings is part of the program at Liberty church, where Rev. William Joyner is pastor. June 13 the missionary film "Cry of the Orient" was shown, while a feature length film on life of John Wesley was shown June 20 in the education building.

Planning retreat for Asheboro church leaders was held Sunday afternoon, June 21, at Klopman Mills Clubhouse. Hubert Beane was chairman of the planning committee.

5000 Christians Meet In Malaya

Five thousand Christians filled the Chin Woo Stadium in predominantly Muslim Malaya's capital city, Kuala Lumpur, on May 24, for the closing worship session of the East Asia Christian Conference's assembly here.

During the 10-day meeting the East Asia Christian Conference was formally constituted as the organ of cooperation for 42 churches and councils in 14 East Asian countries. Asia churchmen made plans for working together in witness to this densely populated area.

In a message addressed to its member churches and councils the assembly said: "We rejoice that in most parts of East Asia there is religious freedom. We recognize that there are areas in which this freedom is severely curtailed. We affirm the right of the adult person to profess and propagate his faith and his right to change his religious affiliation as where this is denied all other freedoms are insecure."

"Christians must go into every part of the life of our people, into politics, into social and national service, into the world of art and culture to work in real partnership with those who are not Christians and to be witnesses for Christ in all these realms," the closing message declared.

"Our churches are in many cases small and weak and too dependent on the support of older churches and too much imprisoned in tradition forms," the statement confessed. "But the Holy Spirit is mighty. Our meeting here has given us a new assurance of His sufficiency."

Also transmitted to churches and councils in the EACC membership is a report of a study commission on the witness of the Church amid social change. It expresses the common conviction that the churches should be full participants in the new life of Asia and calls for Asian countries to "find an indigenous dynamic form of democracy. It defined the role of the state as that of promoting "national community, economic revolution, and human rights, which must be kept in balance."

The Asian churchmen, representing countries from West Pakistan to Japan on the north and Australia and New Zealand in the south, protested atomic weapons and tests. They asked that there be no stock piling of atomic weapons in the area.

Declaring that churches should be deeply involved in economic and community development, the commission reported that economically the task in Asia is "to secure freedom from want through responsible planning, without which growth of the institution of democracy is threatened." Drafters of the report called for stepping up of the rate of industrialization.

Serious consideration of a program of family planning was urged. While making a number of suggestions about society, the report did not neglect the role of the Church. "If the Church is to help Asia, suffering from the breakdown of traditional patterns under technological impact, it too must break from its traditional pattern of life and witness."

The commission said that emphasis in Christian witness should be more on individual Christians in secular jobs in national life than on the Christian service institution. Another commission report dealing with the witness of the Churches "within and beyond their frontiers" asked for a study of the extent to which local Christian congregations were reduced "into self-centered and inward looking communal groups" by social, economic, linguistic, and other factors.

Asian churches are already significantly engaged in missionary activity but ways should be sought to increase this. Each new type of missionary work pioneered by Asian churches will "become one means of speaking for Asia to mission agencies in working out new patterns of cooperation."

The assembly which was attended by 180 delegates and observers voted to continue Bishop E. C. Sobrepena, United Church of the Philippines, as chairman, and Dr. David Moses, president of Hislop College, Nagpur, India, as vice-chairman. Dr. D. T. Niles, Jaffna, Ceylon, was re-elected general secretary.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

June

THE NEAR EAST

Syria

28—**Mr. and Mrs. Frederick Shepard** have great missionary backgrounds — he is fourth generation missionary, his great-grandparents being early missionaries to Hawaii; she s a third generation missionary, from the Cary family of Japan. He teaches general science and biology and supervises Boys' Division of Aleppo College.

29—**Miss Elizabeth Tuers** is secretary to president of Aleppo College and heads commercial department there; she is beginning second 3-year term.

Turkey

30—**Miss Marylin Avery** is a teacher of English (1958) at American Academy for Girls, Uskudar. She is graduate of Univ. of Oregon.

July

1—**Mr. and Mrs. C. Robert Avery, Jr.**, live in Istanbul, where he is head of the Publication Department of the Near East Mission. This organization publishes religious and secular books in Turkish for adults and children. The demand is great because millions have learned to read in last decade.

2—**Rev. and Mrs. Everett Blake** live in Izmir, where he is business manager of American Collegiate Institute and associate minister of the Community Church; she is principal of American Collegiate Institute and prominent educational leader in Turkey. She grew up in Turkey, where her father, Fred Field Goodsell (later executive secretary of the Am. Board) was a missionary. He is missionary guest at Moonelon this summer.

3—**Mrs. J. Kinglsey Birge** graduated from Wellesley in 1922; missionary to India 1923-26; associate candidate secretary of Woman's Board for one year and then married Dr. Kinglsey Birge, missionary in Turkey and head of Publication Department. Until his death she helped him in his work and also has taught English and Home Ec. Last year she taught at Talas; this year is on furlough.

4—**Miss Dorothy Blatter** went to Turkey in 1945. She is writer of children's books, assistant head of Publication Department, teacher of art at American Academy for Girls.

A Page for Young People Edited by R. L. Milteer

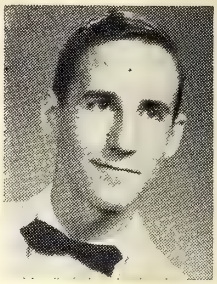
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

SUFFOLK JUNIORS ELECT OFFICERS

Drenda Darden, Secretary

About twenty members of the Junior Pilgrim Fellowship of the Suffolk Christian Church, attended a cook-out Sunday, May 31, at the home of Mr. and Mrs. W. H. Felton. The devotional period was led by Mrs. Curvin Wilkins, our counselor.

The installation of officers of the Junior P.F. was held at the home of Mr. and Mrs. Hubert Young on Tuesday, June 2, and was conducted by Mrs. Arthur Stone. Those installed were: Brenda Darden, president; Tommy Milteer, vice president; Kay Barnes, secretary; Cynthia Baines, treasurer; Douglas Alley, Faith chairman; Otis Baines, action chairman; and David Darden, fellowship chairman.

Gifts were presented to the following for their faithful services in the past year: Mrs. Wilkins, by Tommy Savage, on behalf of the group; Wilson Milteer by Alex Oliver; and Hubert Young outgoing president, and Ronnie Savage outgoing treasurer.

A very inspirational vesper service was conducted by Douglas Alley, which was followed by a social hour in honor of Hubert Young's bithday.

Junior Pilgrim Fellowship of Cypress Chapel in a recent meeting at the home of Jethro Byrd, Jr., voted to give $15 toward the purchase of a mimeograph for the church office. Sandra Privott, assisted by the pastor, Rev. Ellis N. Clark, conducted the devotional service.

Youth Sunday at Ingram was observed June 14, with Kent Landrum as leader of worship. The message on "Man Seeks Greatness" was given by W. W. Hankins III. Others participating included Marie Henderson, Janice and Linda Lovelace, Emily Hankins, Hilton Clark, and the Junior Choir.

Young people at Warwick worked to earn part of the money to send members of their group to Moonelon. "Some of those who have worked the hardest and have helped to earn the most will not be attending themselves. But they have cheerfully pitched in in order that others may have the chance to go. This is a splendid spirit," says the pastor, Rev. A. Lanson Granger, Jr., in **The Church Messenger.**

The Yangtze river in China derives its name by a combination in Chinese of the Mississippi, Colorado, Hudson, and Potomac.

A DEVOTIONAL MOMENT

FAITH

Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1.

Many people do not find all the happiness they could in life. Faith adds so much to the joy of living because without faith there is no hope. In the verse above, we see faith defined as the substance of things hoped for. This is rather hard to understand unless you pause to reflect upon it. It is saying that faith and hope are so intertwined that they are inseparable. How can there be hope if there is nothing in which to have faith?

Let us consider the second part of the verse, "the evidence of things not seen." This surely means that God, who, though we cannot see him, is very real to us. This is the code to happiness — Be able to look on the bright side of things. Even though the present may be dim, the future stands as a shining light ahead. This is why all people must know that there is a God, for God is the One who can lift and inspire us to greater things.

Anne Teter
Holland, Virginia

THERE WAS A CHURCH

There was a church in our town,
Which thought 'twas wondrous wise,
It tried to pay expenses,
By selling cakes and pies!
But after years of trying,
That plan to raise the cash,
The folks got tired of buying,
And the whole thing went to smash!

There was a church in our town,
And it was wondrous wise,
It always paid expenses,
By simply paying tithes,
For when 'twas found the tithe did pay,
It seemed so very plain:
Forthwith 'twould have no other way,
Not even once again.

—Author Unknown

Elon College Is Eager To Help Churches

J. Earl Danieley, President

I am very anxious for Elon College to be of maximum service to all of the churches in the Southern Convention. There are two important matters which I want to call to your attention.

Are there any young people in your church who should be planning to attend college next year who have not made application? If so, they should be advised to make application immediately. If there are those who are thinking in terms of Elon College, we need to know about it soon.

Elon College has received an allocation from the federal government and is in position to consider requests from qualified students for loan funds. Applications must be RECEIVED NOT LATER THAN JUNE 25. Where the need is sufficient, a worthy student may be permitted to borrow up to $1,000 per year. Write to Mr. W. E. Butler, Jr., Business Manager of the College, for further information and for application blanks.

Thank you for your cooperation. We send our very best wishes to you and your church.

NEWS FROM LITTLE CREEK

Ada Clayton, Reporter

The Little Creek church women celebrated family night in May with a covered dish dinner. Honored guests were Rev. and Mrs. Julius Rice of Bayside, Rev. and Mrs. Sidney Olson of the Portsmouth Naval Hospital, and Associate Superintendent Melvin Dollar of Portsmouth.

After dinner there were games and contests for the entire family's participation. A business meeting was then held to get the building fund started.

Mrs. Margaret Waters invited Rev. Robert Knowles of Elon College, N .C., to speak to us on May 17. He accepted the invitation, and made an interesting talk to the young people of the church on the meaning of Pilgrim fellowship.

We are going to try to send in news notes more often so the editor and our other friends can know what we are doing at Little Creek, Norfolk, Virginia.

National Defense Student Loan Program

STUDENTS ELIGIBLE — To be eligible for a loan, a student must (a) be in need of the amount of the loan to pursue a course of study at the institution; (b) be capable of maintaining good standing in such course; and (c) have been accepted for enrollment as a full-time student, or, if already attending an institution, be in good standing and in full-time attendance as an undergraduate student. All needy and worthy full-time students are eligible for the loans, but the law provides that "special consideration shall be given to (a) students with a superior academic background who express a desire to teach in elementary and secondary school, and (b) students whose academic background indicates a superior capacity or preparation in sciences, mathematics, engineering, or a modern foreign language."

AMOUNT — No student may be loaned over $1,000 in any year or over $5,000 in the aggregate.

INTEREST — Three per cent per year on the unpaid balance beginning with the date on which repayment of the loan is to begin.

REPAYMENT — Begins one year after a borrower ceases to pursue a full-time course of study at an institution of higher education, and ends eleven years thereafter, unless the repayment period is extended for good cause shown. The borrower may, however, accelerate his repayments.

WAIVER OF INTEREST AND POSTPONEMENT OF PAYMENT— This will be done while the borrower is attending an institution of higher education and during any period, not to exceed three years, during which the borrower is a member of the Armed Forces.

CANCELLATION FOR SERVICE AS TEACHER — Up to one-half of any loan (plus interest) is cancelled for service as a full-time teacher in a public elementary or secondary school in a State, at the rate of 10 per cent of the amount of the loan (which is unpaid at the time the teaching service begins) plus interest for each complete academic year of such service.

CANCELLATION UPON DEATH OR PERMANENT DISABILITY — Upon death or permanent and total disability, the loan is cancelled.

NATURE OF STUDENT CONTRACT—The loan must be evidenced by note or other writing, but no security or endorsement may be required unless the borrower is a minor not legally able to create a binding obligation, in which case either security or endorsement may be required.

OATH OF ALLEGIANCE — A student borrower must take an oath of allegiance to the United States and will be required to file with the Commissioner of Education an affidavit that he does not believe in, or belong to, or support any subversive organization.

APPLICATION FORMS — These are available from the Institutional Representative for The National Defense Student Loan Program, Elon College, Elon College, North Carolina, or the Dean of Students.

"FOR EVERY CAPABLE STUDENT WHO ENTERS COLLEGE, THERE IS ANOTHER CAPABLE STUDENT WHO DOES NOT . . ."

Unfortunately, our present methods of assisting the capable student and of motivating him to continue his schooling are frequently inadequate. For every capable student who enters college, there is another capable student who does not. When we consider the necessarily limited facilities for higher education, and the extent of our need for highly trained intelligence, this loss of talent assumes tremendous importance. We simply cannot afford to lose a large proportion of potential skilled brain power.

Attention must be given to the problem of motivating those students with the ability to attend college who lack the desire to do so. A recent study has indicated that there may be as many as 100,000 of these capable young people who do not apply for college admission because they are not properly motivated. Another 100,000 high school students do not attend college primarily because of lack of funds. Obviously some means should be found to reduce economic barriers to higher education, as well as improved means to inspire the capable student to continue his training. — Herold C. Hunt in American School News.

Priest And King In Judah

Background Scripture: II Kings 11 and 12

Devotional Reading: Psalm 72:1-7, 18, 19

Memory Selection: **The lips of a priest shall guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts.** Malachi 2:7.

A bit of history will furnish a background for this lesson, and will help us to understand it better. Athaliah was the daughter of that grand rascal, Ahab, and that huzzy, Jezebel. She was the wife of Jehoram who became king at the age of thirty-two, and hence, she was the queen mother of Judah. When her husband died after eight years of royal life, their son Ahaziah became king. He was only twenty-two years of age, and Athaliah as queen-mother was supreme in the councils of the nation. Her son was killed by Jehu a year later, and she aspired to the throne as unchallenged ruler. She killed all her grandchildren — or so she thought — so that there would be no one to threaten her place as queen. With all the potential heirs to the throne out of the way, she had herself proclaimed sovereign. She ruled for six years. **She was the first and last woman to sit upon the throne of David.** It is a proof of her energy and ability that she was able to keep the throne for six years.

But there was a slip in the wholesale assassination. Her sister took one of the king's sons, then only two year's old, and hid him and his nurse in a secret room in the house of the Lord. It must have been a carefully guarded secret, for the boy was not molested for six years. He was seven years of age at the time of the events of today's lesson.

A REVOLUTION AND A NEW RULER

The ruling priest at that time, a man named Jehoiada, plotted and carried thru a revolution that deposed, and disposed of, Athaliah the pretender to the throne, and seated Joash in her place. The thing was carefully planned and meticulously carried out. He enlisted the royal guard in his support, guarded all the entrances to the royal palace, had the seven year old boy brought out, and crowned him king, and anointed him. All present "clapped their hands, and said 'Long live the king!' " It followed the pattern of many similar revolutions, bloodly and bloodless, that history has witnessed. In this case, so far as the record goes, there was only one death — that of the queen mother. When she heard the acclaims of the royal bodyguard, she rushed into the royal throne room, shouting "Treason, Treason!" Jehoiada ordered her to be taken away and slain, which was done. Joash — his longer name was Jehoash — was acknowledged king, and reigned for forty years. He was a good king, and "did what was right in the sight of the Lord all his days. . . Nevertheless the high places were not taken away; the people continued to sacrifice and to burn incense on the high places."

A PREACHER COUNSELOR

Wise rulers rely on counselors. And many a ruler who has gained renown and won success owes a great deal to his counselors. It was thus with Joash. The record states that "Joash did what was right in the eyes of the Lord all his days, **because Jehoiada the priest instructed him.** A ruler need not necessarily have a minister as his counselor, although he might do worse at that. But he should have men who are religious in the sense that they see the moral and spiritual issues as well as the political issues. It is righteousness alone that exalteth a nation, and rulers ought to listen to what men of moral and spiritual insight have to say. The fact that Joash lost something of his idealism, and lapsed into mistakes after Jehoiada's death shows how salutary was the priest's counsel while he lived. Our leaders national and state, might well listen to ministers of religion on issues affecting the people of our land. It should be added that thousands of people turn to their pastor for counsel in times of stress and strain, and when facing great and grave problems, and find help and healing thru that means.

SUNDAY SCHOOL LESSON

JUNE 28, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

OVERCOMING EVIL

Joash instituted a reform of a kind. He made a covenant with God on behalf of the people and himself, that they should be "the Lord's people." Then all the people of the land went into the house of Baal, and tore it down; his altars and his images they broke in pieces, and slew the priest. Like so many well-intentioned reforms of crusades, it tried to do by force what can only be done by a change of heart. Evil can only be overcome by good. A bad idea or ideology is never outwitted by force or violence, but only by a good and better idea or ideology. We can contain communism by arms, but we can never conquer it that way. The only way in which communism can ultimately be conquered is for the good to out-think and out-live and out-do it. Communism, a false and dangerous ideology can only be conquered by truth and goodness. We must overcome it with a better idea and ideology.

JOASH'S CHEST

They needed money to repair the house of the Lord. Joash had a good idea of how they could get it. He had a nice chest built, cut a hole in the top of it, and placed it at the entrance to the house of the Lord on the right side as one entered. It was good psychology and sound spiritual strategy. Giving is an integral part of worship. It may be an act of worship. I recently attended a service of worship in which, just before the offering was received, the minister said "Let us continue our worship by making an offering unto the Lord!" It was not a break in the service, it was a part, and an important part of the service of worship. "Bring an offering and come into his courts" said the Psalmist. All too many people do not see any connection between their money and their spiritual life.

HONEST TREASURERS

"And they did not ask an accounting from the men into whose hand they delivered the money to pay out to the workmen, for they dealt honestly." That is a tribute to the integrity and honesty of the treasurer of the "Building Fund." But it is not good business at that. Every person who handles church money ought to insist upon an audit of his or her books, both for the sake of the organization, and for the sake of the treasurer. Some people just cannot handle money especially the money of others.

Urban Church Strategy Conference

Chapel Hill, N. C., June 10-11, 1959

Unique is the best word I know to describe that which is different and this was the nature of the recent Urban Church Strategy Conference. Instigated by Dr. John Shope, Secretary, City Church and Urban Strategy Committee, (E&R Church) and planned by a joint committee of the E&R and CC Churches, it became a United Church project. Some one hundred ministers and laymen gathered at the Institute of Government at the University of North Carolina in Chapel Hill to hear Sociologists, City Planners and Church Leaders discuss the future population trend of North Carolina and how our United Church can best plan our stategy to fulfill our responsibility to God and our fellow man in the decades ahead.

Some facts revealed were astounding: Population in North Carolina will increase from a present four million to six million by 1980; farm population will decrease and urban population will increase in most areas of the state until an approximate 2 to 1 ratio is reached about 20 years hence. Three areas that will literally burst at the seams affecting immediate and surrounding communities are (1) The Research Triangle of Durham, Raleigh and Chapel Hill, (a likely increase of 300,000 by 1980 brought about by the Research Park in this area) (2) The Greensboro, Winston-Salem, Thomasville area, and (3) The Charlotte area. (Charlotte is becoming a hub of the entire South Piedmont Section of the State.)

The challenge of this phenomenal population increase and urbanization, as revealed by the Church Leaders, will be felt by our churches primarily in three ways: (1) the rural churches must face the fact that many members will live on the farm and work in cities, thus affecting interests, views, etc., and some churches must face encroaching suburbs. (2) The intercity churches must face expanding business districts and slum clearance projects. (3) The suburban churches must face the fact of newness in some cases, changing, growing communities and an ever flowing parish.

Two needs already felt but highly intensified by this conference are: **Definite plans for new churches** in vital, potential areas; self-study by established, local churches to meet the change of the next two decades.

Truly the poulation fields of our state have been revealed as rapidly approaching whiteness, and the harvest responsibility is in our hands. Let us plan wisely and work persistently to do the "work of Him who sent us."

—Carl Wallace

Valley Sunday School Convention

The annual Sunday School Convention of the Congregational Christian Churches of the Valley of Virginia met with the Winchester (United Church of Christ), Friday, June 12, 1959, with a large group of delegates, ministers and lay people present.

The convention was presided over by the president, Mr. Kermit Kibler, Stanley. A very inspiring candlelight worship service was led by the Winchester Young People.

Rev. Rosser L. Clapp, Luray, introduced the speaker, Rev. Robert Knowles, Elon College, N. C., Minister of Christian Education of the Southern Convention, who spoke on the theme: "Church and Home Working Together."

The afternoon session was devoted to workshops, miscellaneous business and installation of new officers.

There were 3 workshops: for parents, Rev. Robert Knowles, Elon College; administrators, Miss Martha Brittle, Elon College; teachers, Miss Betsy Carden, Elon College.

The new officers were installed by Rev. S. E. Madren and are: president, Mr. Kermit Kibler, Stanley; vice-president, Mr. Hubert Liskey, Harrisonburg; secretary, Mrs. Dewey Dofflemyer, Elkton; asst. secretary, Mrs. A. J. Vincent, Winchester; treasurer, Mr. O. A. Bazzle, Winchester; visual aids, Rev. R. L. Clapp, Luray; missions, Mrs. Geo. Harding, Elkton; teacher training, Mrs. R. L. Clapp, Luray; organized classes, Miss Betty Showalter, Harrisonburg; vacation Bible school, Miss Winona Morris, Dyke; cradle roll, Mrs. Ralph Rothgeb, Luray.

BRIEF HISTORY OF CAROLINA CHURCH

After the Community Church was burned in October, 1922, the members met in a dwelling until Rev. S. J. Williams of the M. E. Conference and Mrs. W. J. Jennings, superintendent of the L. Banks Holt Manufacturing Company obtained our present church building.

In 1932, under the leadership of Rev. J. F. Apple, Carolina Congregational Christian Church was organized with 14 charter members. The charter members were: Mr. Lonnie Thomas, Mrs. Royal Councilman, Mrs. Odie Councilman, Mr. John W. Trolinger, Mrs. Helen Trollinger, Mrs. Elsie Councilman, Mr. George Hall, Mrs. Mary Phillips, Mr. William Glenn, Mrs. Florence Glenn, Mrs. Mattie Dickens, Mr. George Paylor, and Mrs. Flossie Paylor. Six of these charter members have passed on to their maker and their reward.

In 1935 the building was remodeled and two class rooms added. Since that time we have added two more class rooms. The sanctuary of the church was remodeled in 1958.

While Rev. Melvin Dollar was pastor, under his leadership and guidance a parsonage was purchased and moved to its present location.

In 1938 the heirs of the L. Banks Holt Company deeded the building to the deacons of the church.

In 1948 a church hut was built under the leadership of Rev. Bland Leebrick. This structure is now used for the Junior Department of the Sunday school.

Building activities have been in progress at Carolina recently. We have added a new class room, two rooms of the parsonage have been sheet-rocked, cabinets have been added to the kitchen, and a pastor's study has been the most recent improvement at the parsonage.

At present our church membership is 109 and our Sunday school enrolment is 190. Average attendance at Sunday school for the past five or six Sundays has been approximately 150. The average attendance at the eleven o'clock worship is about 125.

Our present pastor, Grant Burns, is a ministerial student at Elon College.

Memorial Day Bulletin

N. C. and Va. Sunday School Convention will be held Friday, June 26, at Hines Chapel. This information we glean from the Ingram and Mt. Zion bulletins.

AT OUR CHURCH HOME FOR CHILDREN

We Need Your Help, And Are Grateful For It

John G. Truitt, Superintendent

Dear Friends:

Thank you. Our report this week of $837.11 is very good. We are not getting enough these summer weeks to pay our bills, however, and any help you can give us will be appreciated.

What a fine group of folks came from our Sanford, N. C., church! Their pastor, Dr. David W. Shepherd, and several members of his church brought a large number of children and young people up to visit us. I had the joy of showing them through all the buildings. They saw much to be grateful for—especially in the happiness evident in the hearts of the children here.

Two churches are listed this week as giving us their Vacation Bible School offerings — Beverly Hills, in Burlington, and the Suffolk Christian Church, Suffolk, Va. There is something very constructive in the lessons learned by having other children as objects of their worshipful giving, and especially when the other children have need of their help. It is a good way to emphasize the beautiful words of Jesus: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." It is a good way to teach gratitude for their own parents and nice homes. It is a good way to show the spirit of helping the heavenly Father and thus being partners with God.

The little children here are giving some of their nickels and dimes, yes, and pennies, toward buying a pew in the new church here at Elon College. It is a pretty sight to see them arise from their seats in their lovely Holt Memorial Chapel and walk to the altar and make their contribution. Children who were reared here before the days of the Chapel contribute to this their former home, and they contribute to their churches where they live, but it is our faith that far more of them will find greater joy and more understanding in giving for having been taught to give regularly as little children and growing teen-agers here.

Well, let me tell you the fifth one of our Conference "learning sessions" was well attended by ministers and their members this past Sunday in the Holt Chapel. These meetings have been most encouraging, and I greatly appreciate the cooperation and the many expressions of interest.

Let me remind you again that if I, or Mr. Biggerstaff, or our children can be of any help to you please let us know. We here are all anxious to do our best for the children and the work being done here.

VIRGILINA LAYMEN MEET

The laymen of Union church, Virgilina, Virginia, met Friday, May 29. The meeting was called to order by the president, Reams Long, after which a hymn was sung. The invocation was given by Woodrow Murray.

Following the business session, the group was honored with a most interesting speaker, Buddy Abernathy, from Third Avenue church in Danville.

The benediction was given by W. R. Slagle.

Fifty laymen of First, Burlington, enjoyed a dinner meeting at the church June 5. James A. Holt, Jr., reported that the laymen had met their quota of $600 for Moonelon.

REPORT FOR JUNE 15, 1959

MONTHLY OFFERINGS

Amount brought forward			$20,924.08
Eastern North Carolina Conference			
Antioch	$10.50		
Ebenezer	50.00		
Southern Pines	19.00		
Morrisville	5.00		
Wake Chapel	25.00	$109.50	
Eastern Virginia Conference			
Portsmouth, First	34.00		
Windsor, S.S.	10.00	44.00	
North Carolina and Virginia Conference			
Danville	24.00		
Greensboro, First	42.41		
Liberty	22.50		
Tryon	22.00		
Greensboro, St. Peter's	1.37	112.28	
Western North Carolina Conference			
Ramseur	5.00		
Zion	50.00	55.00	
Total			$ 320.78
Grand Total			$21,244.86

SPECIAL OFFERINGS

Amount brought forward		$37,105.42
Young Married Couples' S.S. Class, Reidsville Church	$ 10.00	
Dorothy Williams S.S. Class, Franklin, Va., Church	20.00	
Women's Fellowship, Christ Cong. Church, Silver Spring, Md. — Friendly Service Gift	5.00	
J. T. Ellison, Franklinville, N. C.	15.00	
Ladies' Bible Class, Henderson Church	25.00	
Adult Bible Class, Clayton Christian Church	5.00	
Ladies' Circle, North Pomfret Cong. Church, North Pomfret, Vt. — Friendly Service Gift	5.00	
Daily Vacation Bible School, Beverly Hills Cong. Christian Church, Burlington, N. C.	18.06	
Daily Vacation Bible School, Suffolk Christian Church	67.12	
J. H. Webster, Pittsboro, N. C.	10.00	
Cong. Ladies' Aid, Plentywood, Mont.	15.00	
Special Gifts	321.15	
Total		$ 516.33
Grand Total		$37,621.75
Total for the Week		$ 837.11
Total for the Year		$58,866.61

Treasurer's Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

Quarter ending May 31, 1959

Women

Antioch	$ 17.00
Berea, Nans.	50.00
Bethlehem, Nans.	43.47
Bethlehem, Disp.	10.00
Bayview	65.00
Bayside	30.00
Central	20.00
Christian Temple	93.75
Cypress Chapel	99.98
Damascus	25.00
Dendron	12.00
Eure	14.50
Franklin	85.00
Great Bridge	30.00
Holland	40.00
Holy Neck	41.25
Hunterdale	44.25
Hopewell	5.00
Isle of Wight	10.00
Liberty Spring	55.00
Little Creek	10.00
Mt. Carmel	40.00
Mt. Zion	7.50
Newport News	50.00
Oak Grove	9.60
Oakland	25.00
Rosemont	75.00
Richmond	30.00
Shelton Memorial	80.00
South Norfolk	40.00
Suffolk	250.00
Warwick	30.00
Windsor	30.00
Waverly	30.00
	$1,498.30

Juniors

Antioch	$ 12.00
Bethlehem, Nans.	10.00
Christian Temple	5.00
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Isle of Wight	4.00
Liberty Spring	6.85
Mt. Carmel	10.00
Oakland	2.50
	$ 69.20

Cradle Roll

Eure	$ 1.35
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	2.00
Oakland	3.89
	$ 14.24

Life Memberships

Bethlehem, Nans.	$ 60.00
Bayview	20.00
Bayside	10.00
Central	10.00
Christian Temple	10.00
Damascus	10.00
Hopewell	10.00
Liberty Spring	40.00
Windsor	30.00
Waverly	10.00
	$ 210.00

Memorials

Christian Temple	$ 40.00
Mt. Carmel	10.00
Richmond	20.00
	$ 70.00

Thank Offering

First, Norfolk	$ 5.00
Warwick	3.14
	$ 8.14

Angie Crew Scholarship

Holland	$ 5.00
Waverly	10.00
	$ 15.00

RECEIPTS

Balance Brought Forward	$ 267.90
Apportionment	1,498.30
Thank Offering	8.14
Juniors	69.20
Cradle Roll	14.24
Life Memberships	210.00
Memorials	70.00
Angie Crew Scholarship	15.00
Women's Fellowship Tour	412.00
Spring Rallies	141.10
	$2,705.88

DISBURSEMENTS

Va. Council Church Women	$ 75.00
Miss Lucille Frost, Expenses	25.00
So. Conv.—Printing Annual	40.00
Morris Printing Co.	8.50
Bank Charges	.25
Women's Fellowship Tour	500.00
Mrs. J. D. Strader, So. Conv. Treas.	1,884.88
	$2,533.63
Balance in Bank	$ 172.25

Mrs. Sam P. Frost, Treasurer

Treasurer's Report

VALLEY OF VA. WOMEN'S FELLOWSHIP

Quarter Ending May 31, 1959

Apportionments

Antioch	$ 30.00
Bethel	30.00
Leaksville	20.00
Linville	19.00
Mt. Olivet (R)	14.50
New Hope	10.00
New Port	12.25
Winchester	48.00
Valley Central	17.50

Life Memberships

Bethel (2)	$ 20.00

Memorials

Winchester (1)	$ 10.00

Women's Fellowship Tour

Antioch	$ 10.00
Bethel	15.00
Bethlehem	15.00
Beulah	5.00
Dry Run	2.00
Leaksville	2.00
Linville	5.00
Mt. Lebanon	10.00
Mt. Olivet (R)	5.00
New Hope	5.00
Timber Ridge	10.00
Valley Central	7.50
Winchester	10.00

Receipts

Bal. from Previous Quarter	$ 57.78
Rally Offering	22.68
Conf. Exp. Valley Central	2.50
Apportionments	201.25
Life Memberships	20.00
Memorials	10.00
Women's Fellowship Tour	101.50
Total Receipts	$415.71

Disbursements

Mrs. Good expenses of Rally	$ 7.50
Dr. Scott Printing Annuals	30.00
Women's Fellowship Tour	100.00
Mrs. W. B. Williams, Treas.	231.25
Total Disbursements	$368.75
Bal. in Treas., May 31	$ 46.96

Mrs. Stella Liskey, Treas.

WATCH!! ANNOUNCE IN YOUR CHURCH!

Seven lively discussions on "The Gods We Live By," "FRONTIERS OF FAITH," Sundays, 5:30-6:00 P.M., EDT, Your NBC Television Station. (Check for local time of broadcast. Ask your station to carry this series.)

EVERY WEEK: James W. Lenhart, Robert Lewis Shayon — plus
June 14—Harland Lewis, Jean Shepherd—(Built-in God)
June 21—Mrs. Allen Hacket, Julian Hartt—(Family)
June 28—Hon. Frank Clement, William Miller—(Politics)
July 5—Tilford Dudley, Julian Hartt—(Work)
July 12—Alford Carleton, Franklin Clark Fry—(International Affairs)
July 19—J. Archie Hargraves, Gerald Brauer—(Race)
July 26—Robert Spike, Al Morgan—(Lively Arts)

Office of Communication for the United Church of Christ
287 Fourth Avenue, New York City

A Layman Looks At His Parish

By Clifford P. Morehouse

How does my parish look to me, a churchman?

It is a poor, worldly thing, often concerned with petty matters; yet it is the doorway to the Great Church.

It is often hopelessly behind the times; yet it is the gateway to the future.

It is often torn by controversy; yet it holds the key to eternal harmony.

Its minister is only human, and often makes mistakes; yet he is the type and substance of the Great High Priest.

Its altar is humble and plain; yet from it is dispensed the Bread of Life.

Its choir sings but indifferently; yet through it sing the choirs of angels and archangels.

Its organizations are petty, and often seem to have little to do with religion; yet through them the organism that is Christ's Holy Body may function.

Its preaching is often pedestrian, even dull; yet through its pulpit the Word of God speaks to His children.

Its church school is noisy, and the teachers are not well trained; yet through them a new generation is learning to carry on the Faith.

It seems to have little influence on the community; yet without it the community would be a poor place to live in.

Its budget is small, and hard to balance; yet within it is to be found the Great Treasure.

Its missionary flame burns low; yet through it men are sent forth to preach the Gospel to all nations.

It is full of sinners like me; yet it is the mother of saints.

In the eyes of the world it is a poor and perhaps a pitiful thing, one that can be easily overlooked or ignored.

But in the eyes of God it is His Holy Church, the manifestation of His Presence in that particular corner of His world.

My parish may seem weak, inefficient, inadequate and worldly; yet it is my link with the Great Reality; it is the means whereby God comes down to earth and dwells among His people.

—The Bulletin of the Diocese of New York
Reprinted by permission from **The Reader's Digest**

HISTORICAL SOCIETY. 1958.
Southern Convention of Congregational Christian Ch

The Christian Sun

VOLUME 111 JUNE 30, 1959 NUMBER 26

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

BEST WISHES
for a
HAPPY AND SAFE
observance of
INDEPENDENCE DAY

The next issue of
THE CHRISTIAN SUN
will be July 14

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

A Fourth Of July Prayer

Almighty God, who didst lead our fathers to these shores that they might lay here the foundations of civil and religious liberty, bless to us the glorious heritage of faith and freedom which we have received from them. Preserve thou the nation which was established by their prayers, their heroic deeds, and their sacrifices. Help us to be true to the great ideals for which they stood, and may our country ever be the home of justice, liberty, and true brotherhood. Defend it against every peril, and may it be increasingly a blessing to all the world. Amen.

Here And There Among The Churches

Golden Age Club of First, Portsmouth, Virginia, met June 24 at the church at 10:30 a.m. followed by a sandwich lunch.

Individual out-door speakers have been installed at **First, Hendersonville, North Carolina,** so that the overflow congregation seated in cars may hear the service. They were first used June 7 by about 50 people. Dr. C. M. Heymann is the pastor.

Mrs. Wille Best has made a gift to the Haw River church in memory of her parents, Mr. and Mrs. William Terrell. This is to be used for youth work, and will include scholarships to Moonelon.

Vacation Bible School at Haw River was held June 8-12, with extra classes for junior high group June 15-17. Attendance totalled 60 students and 12 teachers and helpers. Program was part of the Children's Day service June 21.

Rev. Thomas H. Britton resigned May 21 as pastor of Shelton Memorial, Portsmouth, Virginia, to accept a call to First Congregational, Ashtabula, Ohio, where he expects to begin work September 1. This is the church in Ohio from whence Rev. Robert Kimball recently came to First, Burlington, North Carolina.

Wedding Bells Service, or marriage vows re-affirmation Sunday, was observed at Great Bridge church, Norfolk, June 21. The pastor, Rev. Bill Simmons, preached on "Marriage — Heaven or Hell?" As a climax to the program all married couples were invited to come to the altar and hold hands and take their marriage vows again.

Last Sunday at 9:30 the closing program of Bible school was given at Union, Virgilina. Offerings were given to our Home for Children. Junior P. F. group had a weiner roast on church grounds Saturday, June 27.

Rev. and Mrs. William Joyner of Liberty, North Carolina, are planning to share in the Race Relations Institute at Fisk University, Nashville, Tennessee June 29 - July 11. The theme is "Process and Promise in Human Relations."

A New Day for Our Church is the title of an attractive brochure prepared for the United Congregational Christian Church, Winston-Salem, telling of its proposed building program. Those interested may secure a copy by writing the pastor, Rev. John R. Lackey, 637 S. Sunset Drive.

The five 1959 Handley High graduates conducted the worship service at Winchester, Virginia, June 21, with Amaryllis Triplett presiding, Mary Lou Naecker reading scripture, Christine Ploss singing a solo, Diane Dunlap and Martha Rose Whitten bringing the messages. Mr. and Mrs. O. V. Joyner, Jr., provided piano and organ music.

Every officer of a Women's Fellowship (local, conference, or convention) should subscribe to **Guide Posts,** in order to keep informed about our women's work. The editor is Miss Mildred Walker, who taught at our recent School of Missions. The price is 50c per year. Order from National Fellowship of Congregational Christian Women, 19 South LaSalle Street, Chicago 3, Illinois.

John E. Morse, prominent attorney of Vancouver, Washington, has been elected **Secretary for Church Building** for our Board of Home Missions. September 1 he will succeed Dr. William K. Newman who was recently chosen to head our pension boards.

Beverly Hills (Burlington, N. C.) Children's Day service was in the form of Bible school commencement, with children and teachers leading the morning worship June 14. A total of 140 pupils and teachers participated in the school. An offering of $18.00 was received for the Home for Children.

World Congregationalism, issued by the International Congregational Council, costs $1.00 per year. It may be ordered from National Fellowship of Congregational Christian Women, 19 South LaSalle St., Chicago 3, Illinois.

A well-trained new missionary teacher is Richard Dole, West Hartford, Connecticut, who was commissioned as a career missionary to Africa June 21. He was educated at Bowdoin College, Kennedy School of Missions, and Harvard University, where he received his M. A. degree from the School of Education.

Friends of C. B. Riddle will be saddened to learn he suffered a second heart attack March 20, exactly 60 days from the first one, and at the same hour. A victim of arthritis, he is now confined almost exclusively to his house. Readers of **The Christian Sun** appreciate the articles headed **"About"** which come each week from his pen, as well as other contributions. Friends may address him at P. O. Box 442, Washington 4, D. C.

Volume 111 Number 26

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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At Oberlin College, Ohio

Second General Synod To Meet

Protestants all over the world will focus their attention on the quiet little college town of Oberlin, Ohio, July 5-9 as the United Church of Christ, meeting in its first General Synod since its founding two years ago, seeks to determine its future form of government.

Consideration of a proposed constitution for the Church is the main item of business before the 700 delegates. It has been prepared by a 20-member commission (of which Rev. Henry E. Robinson, former pastor of our Burlington, First, church is one) who have been working for two years. If it is approved it will not go into effect until ratified by two-thirds of the Congregational Christian churches voting and by two-thirds of the Evangelical and Reformed synods.

The Oberlin Synod will also consider a Statement of Faith for the United Church (which has been published in **The Christian Sun**). It is proposed as a "testimony and not a test" for church members. Local churches may adopt the statement or not, as they wish.

Rev. Dr. Gaines M. Cook, Indianapolis, general secretary of the Disciples of Christ, will be the guest preacher at the communion service which opens the Synod Sunday morning July 5. Rev. Dr. Edwin T. Dahlberg, St. Louis, president of the National Council of Churches of Christ in the U.S.A., will deliver the keynote address to the Synod delegates on Sunday night.

Delegates are chosen on the basis of one for each 3,000 members of Congregational Christian and Evangelical and Reformed churches. Those from the Southern Convention are: Rev. George D. Alley, Dr. J. Earl Danieley, Rev. Jesse H. Dollar, Rev. Earl T. Farrell, Rev. Clyde L. Fields, Rev. W. Walter Hall, Rev. Frank R. Hamilton, Mrs. F. C. Lester, Mr. Clarence A. Phillips, Mr. Rex Powell, Rev. W. T. Scott, Sr., and Mrs. W. B. Williams. Rev. F. C. Lester expects to attend as a member of the "press," so he may give first-hand reports to members of the Southern Convention through this paper.

PASTOR COMPLETES YEAR'S WORK

Frances S. Tate

Sunday, June 14, marked the beginning of our pastor's second year with us. He is Rev. Glenn Garrett.

Mr. Garrett named over some of the things we have accomplished, such as beginning a nursery during worship service, Founder's Day Program, Bible school (which was very successful), two revivals, organization of a finance committee, and the building of our parsonage. He further stated that he hoped we would try very hard to do even more this coming year.

The sermon topic was "Forgiveness, Human and Divine," which was very well prepared and delivered.

Liberty (Vance) laymen held family night picnic for their monthly meeting June 18 in the oak grove at the church. Twenty members and their families attended. Miss Alice Lindquist of Henderson, case worker with the blind in a four-county area, told of her work.

FIRE COMPANY HONORS CHAPLAIN

Rev. Robert A. Whitten, who has been chaplain of the Rouss Fire Company, Winchester, Virginia, for 23 years, longer than any other man, was honored by the company June 4.

Some 100 members, wives and guests attended the meeting at the fire hall. The assistant chaplain, Rev. Forest B. Oglesby, opened the meeting with prayer and spoke on Mr. Whitten's talent for making friends.

C. Douglas Brown, member of the company for 50 years, gave a history of its chaplains, pointing out that in all that time every meeting had been opened and closed with prayer. He pointed out that Mr. Whitten had been very active in visiting the sick. He then read a poem entitled, "When the Minister Calls" and presented Mr. Whitten with a platform rocker as a gift of the fire company upon his retirement.

How About Your Church Apportionment?

In this week's issue of **The Sun** will be found a statement of Apportionment for **ALL** items of the 1958-59 Conference Apportionment Year, from the beginning of your Conference Year to June 17, 1959. In the case of the Eastern Virginia Conference, the 1958-59 Apportionment Year runs from October 1, 1958 to December 31, 1959. For the Valley, Eastern North Carolina, Western North Carolina, and the North Carolina and Virginia Conferences, the period is from November 1, 1958, to December 31, 1959. (The 1960 Apportionment will run from January 1st to December 31st.)

In this report, the Convention Office shows the **Total** Apportionment, the **Total** amount paid on **ALL** items (and per cent paid) to June 17, 1959, and the balance remaining to be paid before December 31, 1959.

Many of our churches have done well to date. All the agencies of the Apportionment are important and each needs funds regularly with which to operate. We are happy that many churches are sending regular **monthly** or **quarterly** checks, requesting the Convention Office to distribute the payments on a percentage basis to each Fund as provided by the Apportionment Table. In this way each agency supported by the Apportionment gets its rightful share. Of course, designated funds are credited just as designated. But for some Funds to be paid in full while others receive little or nothing places a real hardship on those agencies of the Church not receiving their share. We strongly urge our churches to send monthly or quarterly remittances to the Convention Office, with the request that they be distributed "across the board" (to all Funds), with each receiving its pro-rata share.

We hope you will study this report. Note particularly your own Church's and Conference's per cent of payment to date. The Conference Year is well over 50 per cent passed. Has your Church contributed over 50 per cent to date? If not, we hope you will urge it, so all the work supported by the Apportionment may have necessary funds on which to do the work. Thank you.

Please report any error noted to the Convention Office, Elon College, N. C., at once.

Wm. T. Scott, Superintendent
June 17, 1959

From Thirteen To Fifty

It has been 183 years since that fateful July 4 evening in 1776 when delegates from thirteen struggling colonies in the wilderness along the Atlantic seaboard adopted the Declaration of Independence that set up a new government unlike anything that had been tried before. Now there are fifty thriving states that cover not only the area from the Atlantic to the Pacific but reach out to the mid-Pacific to include Hawaii and to the far north-west to include Alaska. Tremendous progress has been made in education of the masses, economic well-being, travel and communication, and in influence on the rest of the world.

However, when the Fourth of July offers us vacation from the regular daily labor, it is important for us to ponder what progress has been made in devotion to ideals and in loyalty to the land that gave us birth. Read again what Thomas Jefferson wrote in long hand, and representatives from New Hampshire on the north to Georgia in the south adopted. Here are excerpts:

> When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitles them, a decent respect to the opinions of mankind requires that they should declare the causes which impel to the separation.
>
> We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.
>
> * * * *
>
> And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

Three times in this generation Americans have offered their lives in defense of the nation. Now the whole populace is said to be a target for destruction if war should come, and the fortunes, which are greater than the signers of the Declaration of Independence could have dreamed, are going into military channels. But what of our honor?

That, too, is being tested in the fiery furnace both at home and abroad. For some good citizens it is difficult to say, "that all men are created equal." They are fully convinced that some are superior to others, and that the inferior should not freely associate with the superior. Recently a North Carolina minister said in company with his peers (both black and white) that he would rather the public schools would be closed for twenty years than for any integration to begin. He didn't get that idea from the Declaration of Independence of the country that gives him the freedom to express his opinions. Adolph Hitler in Germany demonstrated what happens when people are divided into superior and inferior groups. That theory just doesn't work, for it appears that the colonists were right when they said "all men are created equal" with rights that must not be curtailed.

That is why the western allies insist that West Berlin must not be deserted. Their rights derive from God. "Life, liberty and the pursuit of happiness" belong to them. The oppressed people of China, of Tibet, of Hungary, and of all other nations, still have their rights which come from their Creator, and someday they will doubtless be able to enjoy those rights which make them worthy to stand on the level with all other people.

Think on these things as you give thanks for "America, the Beautiful," the nation we love because it is our own. Once there were thirteen states, now there are fifty. A great nation, "under God."

The General Synod

Oberlin is a small college town in northern Ohio. It is known as a seat of culure and scholarship. But Christians around the world will think of Oberlin as the place where the General Synod of the United Church of Christ will be in session (July 5-9). General and Synod are familiar words, but what is being undertaken by the United Church of Christ is something new in the history of the world.

Congregational and Christian churches have a history of independence based on the priesthood of the individual and the presence of Christ in an assembled congregation. Evangelical and Reformed churches have come down from the time of the Reformation with a strong sense of Church, a faith based not only on the Bible but expressed in creeds. Never before have groups so different in organization undertaken to unite.

A multitude of people in Congregational, Christian, Evangelical, and Reformed churches believe that there is a unity in the Church that far surpasses all our differences. The only head of the Church is Christ, and to him we all give our primary allegiance. It follows, then, that we can join hands in kingdom work because Christ is our leader.

In this second meeting of delegates from two very different denominations there will be presented a statement of faith to be used as a bond of common concern, but not as an essential to membership, and a plan of organization for the United Church. Local churches and synods will decide whether the work of committees and recommendations of the General Synod are satisfactory. Christian democracy is being put to a new test in the United Church.

We Take Vacation

We publish only fifty issues of this paper each year. That permits the workers to take a week's vacation near the Fourth of July, and another at Christmas. It also reduces the cost of publication by a few hundred dollars — and we always run on a strained budget.

The printers are on vacation this week — a vacation they well deserve. This paper is to be mailed early, and there will be no paper for July 7. The editor expects to attend the meeting of the General Synod and will not be on hand for the preparation of the issue of July 14 to the extent he usually is, but look for the paper. It will come, and will contain important information.

There are now 3,550 subscribers. This issue ends three years of editorializing and planning the paper, and your editor is greatly pleased that there are some 800 more members of **The Sun Family** than there were three years ago. It is a joy to work with you. Have a good vacation and join us again in July.

The South And Free Pulpits

An Editorial in The Greensboro (N. C.) Daily News June 22, 1959

Should the voice of the pulpit be the voice of the people?

Evidently a commission of a Georgia presbytery in the Southern Presbyterian Church thinks so. For this was one reason why the Rev. Robert McNeil of Columbus, Ga., was dismissed from his pulpit. And tragically his dismissal was believed to be a cause of his fatal heart attack soon afterwards.

Fortunately for freedom of speech — in pulpit or otherwise — the moderator of the church's general assembly has spoken out. Referring to the commission's contention that the pulpit should reflect the congregation's views, Dr. Ernest Trice Thompson said in Charlotte the other day:

If a single presbytery dismiss a minister from his pulpit on any such grounds, or if it appears to have done so, and if this action is not challenged and, if need be, corrected by synod or general assembly, then God help us.

If the freedom of one minister is sacrificed, the freedom of all of us is in danger. And if the freedom of the pulpit is lost then every other freedom is in jeopardy.

A hundred years ago Southern ministers who spoke out against slavery met with attempts at suppression. As the great conflict drew near the South came to resemble a "closed society," practically refusing to permit discussion on that vital issue.

Now a century later there are attempts to keep ministers from speaking in areas where ministerial views run contrary to the majority or the powerful in the congregation.

In Columbus, Ga., Mr. McNeil felt the heat of his congregation. Further south an Episcopal rector who protested the placing of Ku Klux Klan signs on the outskirts of his town was subjected to a barrage of threatening, filthy and venomous telephone calls.

At Bessemer, Ala., the Rev. Robert M. Man was presiding at a local ministerial association meeting when someone moved that the group protest several K.K.K. signs welcoming visitors to town. When the resolution was voted down, the Rev. Mr. Man resigned with these words: "Gentlemen, as far as I am concerned you have sold out to the world and the devil and have renounced Jesus Christ."

The beseiged minister fears that the telephone threats may not be empty. Several people in his vicinity have been beaten viciously.

Surely under the First Amendment to the U. S. Constitution ministers too are guaranteed freedom of speech. Certainly men of God ought to be free to say what their consciences tell them.

Is the South going to revert to antebellum restrictions on freedom here in the middle of the 20th century?

This Interested Me

Emily C. Lester

More and more church groups, as well as other people, are concerned about the increasing number of "oldsters" in our population.

It interested me to see recently one Women's Fellowship honoring their older members in a special way. At the June meeting of the First, Burlington, Fellowship each year an orchid is presented to each woman who has had her eightieth birthday during the year. A record of these "orchid ladies" is kept in a special book.

Mrs. C. C. Fonville, in a most fitting manner, spoke of the three honorees, reminding us that "No one grows old; you are old when you stop growing." Mrs. L. E. Walker and Mrs. Maude Shepherd were unable to be present because of health reasons, but Mrs. H .R. Clem looked "hale and hearty" as the lovely orchid corsage was pinned on her.

"Miss Bessie" Holt Clem said she had been attending the Christian church for all eighty years, for her mother took her to Providence, Graham, when she was three months old. She is the only person still living who has been a member of the Burlington Christian Church in all its buildings — beginning in the Union Chapel built by the railroad for use by different denominations. Mrs. Clem says the reason women's meetings have been held on the "second Monday" is because the Christian Church used the Union Chapel only on the second Sunday, and thus had their women's meetings on the second Monday — so they could be announced at church the preceding day.

As Sunday school teacher, secretary to Dr. J. O. Atkinson who was for many years the mission leader of the Southern Convention, and as a minister's wife, Mrs. Clem has made a real contribution to our church and it interested me to see her honored in such a lovely way.

THE SHUT-INS

Both my sympathy and my congratulations go out to our shut-ins — sympathy in that they are not able to get out and stir around in the sunshine, and congratulations on the way they meet this affliction. One of my shut-in friends hasn't walked a step for twenty-one years, but I don't know any person who has a keener or more appreciative interest in what is going on in the world than does this lady. Her schedule of work is just as regular, just as consistent, and just as persistent as that of a banker. She is the secretary of the society for shut-ins and has friends all over the county. I have another friend in this group who has been in bed for about fifty years, and is one of the most versatile and one of the most interesting women that I know.

There is another group of women in that same connection for whom I have the most hearty congratulations and best wishes, and that is the group who cares for and ministers to these shut-ins. Occasionally a man is found in this group, but this honor goes mostly to the women. I say, "Blessings on them whatever be the gender!"

Then there is a third group still in this same connection for whom I have many and hearty congratulations, and that is the neighbors and friends who give thought, attention, visits, flowers and love to these shut-ins. May their number multiply, may their interest deepen and spread, and may their reward be rich and abundant!

W. R. Cullom

AN APPORTIONMENT STATEMENT
1958-59 CONFERENCE YEAR

From the Convention Office

SHOWING TOTAL APPORTIONMENT, TOTAL PAID TO ALL FUNDS TO JUNE 17, 1959, AND BALANCE TO BE PAID BEFORE DECEMBER 31, 1959

VIRGINIA VALLEY CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID TO DATE 6-17-59	PER CENT OF APPT. PAID TO 6-17-59	BALANCE TO BE PAID
Antioch	$ 788.00	$ 591.00	75.0	$ 197.00
Bethel	1045.00	417.43	39.9	631.66
Bethlehem	1029.00	514.50	50.0	514.50
Beulah	109.00	61.00	55.9	48.00
Concord	231.00			231.00
Dry Run	440.00	157.00	35.6	283.00
Joppa	164.00	164.00	100	
Leaksville	1058.00	539.00	50.9	519.00
Linville	781.00	334.98	42.8	446.02
Mayland	494.00			494.00
Mt. Lebanon	618.00	150.00	24.2	468.00
Mt. Olivet (G)	460.00	78.80	17.1	381.20
Mt. Olivet (R)	883.00	230.64	26.1	652.36
New Hope	399.00	160.00	40.1	239.00
Newport	1132.00	514.00	45.4	618.00
Palmyra	319.00	80.00	25.0	239.00
Timber Ridge	912.00	329.76	36.1	582.24
Winchester	3354.00	975.00	29.0	2379.00
Wissler's Chapel	504.00			504.00
Wood's Chapel	504.00			504.00
Totals	$15224.00	$ 5297.11	34.7	$9930.98

EASTERN VIRGINIA CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID TO DATE 6-17-59	PER CENT OF APPT. PAID TO 6-17-59	BALANCE TO BE PAID
Antioch	$ 655.00	$ 28.00	4.2	$ 627.00
Barrett's	199.00			199.00
Bayside	848.00			848.00
Berea (Nans.)	1503.00	1093.00	72.7	410.00
Bethlehem (D.)	702.00			702.00
Bethlehem (N.)	3906.00	2336.85	58.4	1621.63
Burton's Grove	209.00	83.64	40.0	125.36
Centerville	231.00	92.40	40.0	138.60
Cypress Chapel	1990.00	1100.00	55.2	890.00
*Dendron	272.00	191.80	66.5	90.95
Eure	1167.00	125.00	10.7	1042.00
Franklin	3203.00	1563.00	48.7	1640.00
Franklin-H'dale	1822.00	348.00	19.0	1474.00
Great Bridge	2173.00	1303.83	60.0	869.17
Holland	2486.00	1080.00	43.4	1406.00
Holy Neck	1958.00	350.00	17.9	1608.00
Hopewell	920.00	55.00	5.9	865.00
Isle of Wight	600.00	240.00	40.0	360.00
Liberty Spring	2639.00	1605.00	60.8	1034.00
Mt. Carmel	1213.00	566.09	46.6	646.91
Mt. Zion	377.00	54.00	14.3	323.00
New Lebanon	170.00			170.00
Newport News	4516.00	2971.37	65.7	1544.63
Norfolk:				
Bay View	1089.00	545.00	50.0	544.00
Central	1065.00			1065.00
Christian Tpl.	6826.00	3591.83	52.6	3234.17
First	1471.00	249.00	16.9	1222.00
Little Creek	662.00	353.04	53.3	308.96
Oak Grove	320.00	110.00	34.3	210.00
Oakland	2564.00	586.00	22.8	1978.00
Portsmouth:				
First	2094.00	915.00	43.7	1179.00
Shelton Mem.	1271.00	613.70	48.2	657.30
United	479.00	300.00	61.1	186.00
Prince George		115.00		
Richmond-First	1240.00	496.00	40.0	744.00
R'mond-St. An.		31.58		
S. Norfolk	4627.00	2467.76	53.3	2159.24
S. Norfolk-Rose.	5522.00	1450.13	26.2	4071.87
*Spring Hill	361.00	137.55	35.3	233.32
Suffolk	9558.00	1960.00	20.5	7598.00
Sun.-Damascus	1152.00	681.62	59.1	470.38
*Union-Surry	161.00	183.65	19.8	129.00
Wakefield	785.00	588.00	74.9	197.00
Warwick	742.00	465.00	62.6	277.00
Waverly	1573.00	943.83	60.0	629.17
Windsor	1471.00	1358.46	92.1	114.89
Totals	$78792.00	$33329.12	41.8	$45843.55

*Represents overpayment to Foreign Missions and Congregational Christian Home.

EASTERN NORTH CAROLINA CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID TO DATE 6-17-59	PER CENT OF APPT. PAID TO 6-17-59	BALANCE TO BE PAID
Amelia	$ 761.00	$ 200.00	26.2	$ 561.00
Antioch	347.00	100.00	28.8	247.00
Auburn	761.00	490.82	64.4	270.18
Bethel	184.00	25.82	11.9	162.00
Bethlehem	267.00	167.00	62.5	100.00
Beulah	908.00	173.00	19.0	735.00
Catawba Springs	491.00			491.00
Chapel Hill	1393.00	50.00	3.5	1343.00
Christian Chapel	274.00			274.00
Christian Light	617.00	338.14	54.8	278.86
Clayton	604.00	21.50	3.5	582.50
*Damascus	369.00	48.00	10.8	329.00
*Ebenezer	793.00	200.00	10.8	707.00
Fayetteville	1189.00	90.00	7.5	1099.00
Fuller's Chapel	546.00	546.00	100	
*Good Hope	294.00	104.00	32.6	198.00
Hayes' Chapel	449.00	314.00	69.9	135.00
Henderson	2100.00	200.00	9.5	1900.00
Hope Mills	311.00	148.55	47.7	162.45
Lebanon	67.00			67.00
Lee's Chapel	355.00	101.44	28.5	253.56
Liberty Vance	1955.00	1060.00	54.2	895.00
Martha's Chapel	170.00	24.28	14.2	145.72
Moore Union	381.00	137.00	35.9	244.00
Morrisville	319.00	105.00	32.9	214.00
Mt. Auburn	735.00	334.55	45.5	400.45
Mt. Carmel	280.00	110.00	39.2	170.00
Mt. Gilead	425.00	21.00	4.9	404.00
Mt. Herman	409.00	171.00	41.8	238.00
New Elam	813.00	290.35	35.7	522.65
New Hope	973.00			973.00
Niagara	83.00	23.72	28.5	59.28
*Oak Level	515.00	64.00	10.8	459.00
O'Kelly's Chapel				
Piney Plain	593.00	312.00	52.6	281.00
Pleasant Hill	210.00			210.00
*Pleasant Union	378.00	125.00	16.1	317.00
Plymouth	474.00			474.00
Pope's Chapel	359.00	51.28	14.2	307.72
Raleigh	1648.00	793.50	48.1	854.50
Sanford	1855.00	927.50	50.0	927.50
Shallow Well	1246.00			1246.00
Southern Pines	2229.00	861.84	38.6	1367.16

CHURCH	1958-59 TOTAL APPT.	TOTAL PAID TO DATE 6-17-59	PER CENT OF APPT. PAID TO 6-17-59	BALANCE TO BE PAID
Turner's Chapel	640.00			640.00
Wake Chapel	2388.00	1313.27	54.9	1074.73
*Wentworth	425.00	116.15	10.8	379.00
Youngsville	274.00	38.00	13.8	236.00
Totals	$32857.00	$10197.71	30.1	$22935.26

*Represents overpayment to Cong'l. Christian Home.

WESTERN NORTH CAROLINA CONFERENCE

CHURCH	1958-59 TOTAL APPT.	TOTAL PAID TO DATE 6-17-59	PER CENT OF APPT. PAID TO 6-17-59	BALANCE TO BE PAID
Albemarle	$ 1644.00	$ 1233.00	75.0	$ 411.00
*Antioch (C)	417.00	102.13	14.1	357.80
Antioch (R)	357.00			357.00
Asheboro	2027.00	1158.32	57.1	868.68
Bailey's Grove	246.00	11.40	4.6	234.60
Bennett	113.00			113.00
Big Oak	508.00	107.35	21.1	400.65
Biscoe	116.00	15.00	12.9	101.00
Brown's Chapel	650.00			650.00
Center Grove	50.00			50.00
Ether	501.00			501.00
Flint Hill (M)	256.00	87.48	34.1	168.52
Flint Hill (R)	262.00	65.00	24.8	197.00
*Grace's Chapel	1127.00	305.51	25.3	840.99
Hank's Chapel	1656.00	643.00	38.8	1013.00
High Point	768.00	201.00	26.1	567.00
Liberty	732.00	200.00	27.3	532.00
Mt. Pleasant	430.00			430.00
Needhams Grove	530.00	100.00	18.8	430.00
New Center	286.00			286.00
Parks Cross Rds.	230.00			230.00
Patterson's Gr.	100.00			100.00
Pleasant Cross	469.00	129.25	28.1	339.75
Pleasant Grove	1107.00	281.00	25.3	826.00
Pleasant Hill	1439.00			1439.00
Pleasant Ridge	1201	836.00	69.6	365.00
*Pleasant Union	574.00	436.00	60.1	229.00
Prov. Chapel	145.00			145.00
Ramseur	722.00	360.99	50.0	361.01
Randleman	1102.00	629.68	57.1	472.32
Sanford-Northview				
Seagrove	689.00	200.00	29.0	489.00
Shady Grove	417.00			417.00
Shiloh	360.00			360.00
Smithwood	566.00	153.20	27.0	412.80
Sophia	456.00	162.85	35.7	293.15
Spoon's Chapel	303.00	50.00	16.5	253.00
Union Grove	530.00	162.28	30.6	367.72
*Zion	858.00	602.50	35.2	555.50
Totals	$23944.00	$ 8232.94	32.4	$16164.49

*Represents overpayment to Foreign Mission and Congregational Christian Home

NORTH CAROLINA-VIRGINIA CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID TO DATE 6-17-59	PER CENT OF APPT. PAID TO 6-17-59	BALANCE TO BE PAID
Apple's Chapel	$ 2358.00	$ 1014.00	43.3	$ 1344.00
Asheville	1938.00	811.00	41.8	1127.00
Belew Creek	507.00	133.00	26.2	374.00
Berea	639.00			639.00
Bethel	810.00	269.31	33.2	540.69
*Bethlehem	1670.00	270.00	15.0	1418.00
Burlington:				
Bev. Hills	1746.00	750.00	42.9	996.00
Edgewood		32.50		
First	7825.00	3310.38	42.3	4514.62
Lakeview	405.00	83.00	20.4	322.00
Carolina	890.00	200.00	22.4	690.00
Concord	656.00	200.00	30.4	456.00
Danville	2864.00	675.00	23.5	2189.00
Durham	3704.00	1252.45	33.8	2451.45
Elk Spur	170.00			170.00
Elon College	3166.00	1553.00	49.0	1613.00
Gibsonville	1295.00	204.00	15.7	1091.00
Graham:				
Prov. Mem.	714.00	366.00	51.2	348.00
Greensboro:				
Calvary	480.00	53.00	10.8	428.00
First	6414.00	3429.33	53.4	2984.67
Palm St.	1887.00	953.53	50.5	933.47
St. Peter's		91.62		
Happy Home	1849.00	874.39	47.2	974.61
Haw River	1429.00	170.00	11.8	1259.00
Hebron	302.00	20.00	6.6	282.00
Hendersonville	730.00	280.00	38.3	450.00
Hines Chapel	1295.00	531.96	41.0	763.34
Hopedale	787.00			787.00
Howard's Chap.	317.00			317.00
Ingram	1047.00	716.00	68.3	335.00
Kallam Grove	485.00			485.00
Lebanon	745.00	481.00	64.5	264.00
Liberty (Va.)	966.00	483.00	50.0	483.00
Long's Chapel	1149.00	687.00	59.7	462.00
Lynchburg	677.00			677.00
Mebane	198.00	45.00	22.7	153.00
Monticello	810.00	395.55	48.8	293.16
Mt. Bethel	513.00	219.84	42.8	293.16
Mt. Zion	913.00	400.00	43.8	513.00
*New Lebanon	1103.00	581.05	48.8	563.95
Pfafftown	456.00	119.00	26.0	337.00
Pleasant Grove	1202.00	450.00	37.4	752.00
Pleasant Ridge	456.00	456.00	100.0	
Reidsville	4542.00	1950.00	42.9	2592.00
Rocky Ford	220.00	25.00	11.3	195.00
Salem Chapel	524.00	324.58	61.9	199.42
Shallow Ford	1479.00	325.00	21.9	1154.00
South Boston	640.00	200.00	31.2	440.00
Tryon	2879.00	1645.14	57.1	1233.86
Union (NC)	2210.00	835.00	37.7	1375.00
Union (Va.)	2422.00	655.00	27.7	1767.00
Winston-Salem	706.00	100.00	14.1	606.00
Zion	456.00			456.00
Totals	$73645.00	$28620.63	38.6	$45,213.69

*Represents overpayment to the Cong'l Christian Home.

YE ARE MY PEOPLE

Elizabeth F. Caviness

His are all the beasts of the forest —
And the cattle on a thousand hills;
His are the woods and planted fields;
The oceans and a million rills.

Then why be possessive of what we acquire?
Is our understanding so very dim?
For His Word and Generous Love proclaim
That we, too, belong to Him.

New Minister At South Norfolk

Beatrice George

Sunday June 14, 1959 marked the beginning of another milestone in the history of the South Norfolk Congregational Christian Church when the Reverend John G. Truitt, Jr. began his ministry there. From the bulletin we quote "THIS IS THE DAY" —

> There have been many important days and dates in the history of this church, and now today, Sunday, June 14th, 1959, becomes another important day and date.
>
> THIS IS THE DAY when we welcome the Reverend John Galloway Truitt, Jr. as our minister to lead this church, and its people, in the way that God will direct him.
>
> THIS IS THE DAY when a new love and loyalty will begin to take over in our hearts and our lives, a love and loyalty for our new minister. This new love and loyalty will serve as a pledge to the Reverend Mr. Truitt, and will also serve to dignify the love, loyalty and devotion we have always felt toward the man who has served us so faithfully in the past many years — the Reverend Olive Daniel Poythress.
>
> THIS IS THE DAY for remembering; remembering Dr. Leon Edgar Smith — a man we all learned to love very deeply in a very short time. Dr. Smith's personal dignity, and his deep devotion to the advancement of God's Kingdom brought a peace and tranquility to all of us at a time when it was sorely needed. Also remembering all the other ministers who substituted from time to time.
>
> THIS IS THE DAY for forgetting; forgetting any bitterness or hurts, real or imagined, which we have felt in our hearts or minds towards any individual or situation.
>
> THIS IS THE DAY for dedication, when we, every member of our church, proposes to dedicate ourselves faithfully and sacrificially to our church to the same degree that we expect our new pastor, John Galloway Truitt, Jr., and his wife Dolores, to dedicate themselves — loyally and sacrificially to the church for its growth and development in our city. May God help us to keep this obligation, and to work faithfully together.

Mr. Truitt chose for his first sermon the topic "Church and Community," taking his text from Acts 16:20 with the thought "These men are disturbing our city." Enlarging his topic he emphasized the relationship of the church with the community. First, to withdraw from the community is what the world will tell us to do. To keep the concepts of religion and its teachings within the church apart from the social order of the community — but that will not do. Second, identification of the church in the community for actual expression of Jesus Christ. The social and political become the same. The church must fit in the community yet stands above and beyond all other phases. It is an integral part of the community; its message is explosive; its service is in the care of the city. Thirdly, Keep the church for the cause of Christ. As Paul and Silas disturbed the city of Phillipi against the forces of the soothsayers in that day and were called the servants of the most High God showing the way to salvation — it is still the responsibility of the church and its members today to show the way to salvation for Christ and His Church.

Beginning at three o'clock in the afternoon the Women's Fellowship entertained at an informal reception in the social hall of the church for Reverend and Mrs. Truitt and the members of the church. Piano instrumentals, informal group singing and "just chatting" were the only order of the program. Mr. Poythress was on hand with his movie camera taking pictures from the receiving line to the tables where the ladies served punch and cakes. THE DAY as a whole was a most pleasant one and will be well remembered as it takes its place in the annals of the history of South Norfolk Congregational Christian Church.

CONVENTION OF THE SOUTH MEETS

Rev. J. T. Enright of Charleston, South Carolina, is the new president of the Convention of the South, which met in biennial session at St. Stephen's church, Greensboro, June 16-19.

Other officers include: Rev. J. A. Alston, Suffolk, Virginia, vice president; Rev. J. D. Farrar, Newport News, Virginia, treasurer; and Rev. J. P. Jenkins, Norfolk, Virginia, secretary.

Mrs. W. B. Williams, immediate past president of the National Women's Fellowship, spoke at the Wednesday evening session sponsored by the women of the Convention of the South, of which Mrs. W. Judson King is president. Attorney Arthur D. Shores of Birmingham, Alabama, was the speaker for the laymen's service Thursday evening.

The Convention of the South includes 222 Negro Congregational Christian churches in 13 states. Rev. J. Taylor Stanley of Greensboro is the superintendent.

WORLD AFFAIRS CONFERENCE

Blue Ridge, N. C.

The sixth annual Southeastern World Affairs Conference will be held July 24, 25, 26 at Blue Ridge Assembly Grounds, Black Mountain.

Theme of the Conference is "America's Role in Human Destiny."

An unusually attractive program will be highlighted by such speakers as Ralph Bunche, Undersecretary of the U. N.; Chester Bowles, former ambassador to India and now congressman from Connecticut; Arthur Larson, director of the World Rule of Law Center, Duke; Navy Captain John H. Morse, assistant to the Chairman of the Atomic Energy Commission; and many others.

The N. C. Council of Churches is one of the sponsoring agencies of this conference through its National and World Affairs Committee headed by J. McNeill Smith, prominent Greensboro attorney. Mayor J. O. Tally, Jr., Fayetteville, is conference chairman.

This conference offers a never to be forgotten opportunity to participate in a program of vital interest, to hear outstanding speakers, and to relax in the mountain air of beautiful Blue Ridge. Those attending should come a few days early and include sessions of the Ecumenical Institute which begins July 20 at the same place.

Reservations can be made by writing Dr. Robert Spiro, Blue Ridge Assembly, Black Mountain, or through the Council office, Durham.

N. C. Church Council Bulletin

A poultry-farming couple from California are headed for Turkey. The American Board has appointed Mr. and Mrs. Robert Eaton to work with American Academy for Girls, Uskudar. He will be business assistant and she will teach English and physical education. They have two daughters, 9 and 11 years old. Mrs. Eaton was a Red Cross worker with European refugees during World War II.

Teacher And Doctor Make Mission Team In Turkey

A blue-grass miss aged five months is headed for Turkey. Her teacher-father and doctor-mother from Berea, Kentucky were commissioned career missionaries to Turkey at the Newtown (Connecticut) Congregational Church Sunday, June 14.

The appointment of William Calvert Dizney and his wife, Dr. Desmion Dizney was announced by the American Board of Commissioners for Foreign Missions.

Baby Desmion received the rites of baptism at the Children's Day service June 14 by Rev. Paul A. Cullens, pastor, and Rev. Richard E. Ryder, Jr.

A fourth member of the family, Marianne Lee, 11, is in summer camp near Clinton, Iowa. A Greek orphan, Marianne was adopted by the Dizneys during their term of service as associate missionaries in Southern Rhodesia.

The Dizneys will do educational and medical work in Talas, Turkey. Located five miles from the thriving city of Kayseri, Talas boasts a boys' school with 165 boarders, and a medical clinic which treats 11,000 patients a year, both American Board institutions.

The Dizneys will be supported in their work by the Newtown Congregational Church which for many years supported Mr. Dizney's aunt, Miss Helen Dizney, R. N., Yankton, S. D., former missionary to Africa.

All Congregational Christian churches in the Fairfield Association were represented at the commissioning service, the first held in the area in 30 years. Mr. Dizney delivered the sermon. Participants included Dr. James English, Hartford, superintendent of the Connecticut Congregational Christian Conference and Dr. Henry E. Robinson, Fairfield, chairman of the denominations' Missions Council.

The Dizneys recently returned to the United States from Southern Rhodesia, where Mr. Dizney founded and headed the Chikore Secondary School, which graduated the top Negro student for the country in 1958. Mrs. Dizney was superintendent of the Cottage Hospital at Chikore, one of only three doctors in an area of 4,500 square miles.

A native of Tacoma, Washington, Mr. Dizney is the son of Mr. and Mrs. Walter C. Dizney, Berea, Ky. He received his B. A. from Westminster College, Fulton, Mo., and has done graduate work in education at the University of Kentucky. Prior to his appointment as associate missionary of the American Board in 1954, he taught at the Berea Foundation.

Mrs. Dizney is the daughter of Mrs. D. Schonken, M. D. and the sister of artist Grethe Schonken, both of Capetown, South Africa. She was educated at Stellenbosch and Pretoria universities. Prior to her marriage to Mr. Dizney, she was superintendent of the American Board hospital at Mt. Silinda, Southern Rhodesia.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July

THE NEAR EAST

Turkey

5—**Dr. and Mrs. Jack Brown** began work in 1958 at Azariah Smith Memorial Hospital, Gaziantep. Both are graduates of Univ. of Washington and have done work camps in Europe and U. S. He is graduate of Univ. of Michigan School of Medicine.

6—**Miss May Bryant** (1956) is serving for 5 years as a nurse at Smith Memorial Hospital, Gaziantep. She once worked at Duke Hospital. During war she served 18 months as surgical and orthopedic U. S. Army Nurse In India.

7—**Arden Bucholz, Jr.,** graduated from Dartmouth in 1958 and went to Turkey for short-term teaching at American School for Boys, Talas.

8—**Mrs. Ruth Campbell** went to Turkey in 1955 to teach English at American Academy for Girls, Uskudar, upon her retirement as principal of Greenwich Academy, Connecticut; she has been persuaded to stay 4 years instead of the original 3 as planned.

9—**Miss Cynthia Chaney** graduated from Univ. of South Dakota in 1958 and is teaching for 3 years at American Collegiate Institute, Izmir.

10—**Richard M. Davis** graduated from Univ. of Vermont, got master's degree there and has studied one year at Boston Univ. School of Theology. He went in 1958 as math teacher at American College, Tarsus, for 3-year term.

11—**Dr. and Mrs. Albert W. Dewey** are in U. S. on pre-retirement furlough. He was in U. S. Army in World War I; went to Turkey as missionary in 1919; became head of Smith Memorial Hospital, Gaziantep, in 1929. She was a missionary nurse in Adana 1929-34 and then superintendent of nurses at Admiral Bristol Hospital, Istanbul, until 1942 when she married Dr. Dewey.

12—**Mrs. Gertrude Drury** retired in 1956 after 40 years with St. Louis Public Library System and volunteered her experienced services as librarian at American Collegiate Institute, Izmir. She has introduced bookmobile service to surrounding villages.

13—**Mr. and Mrs. William Edmonds** are in Talas, where he is associate director of Boys' School and teaches English, algebra and art; she also teaches. He went to Talas 1949-52; she went to Uskudar 1949; married 1953. Returning to U. S. he received M.A. degree in Islamics and in 1954 they returned to Turkey for 5-year term.

14—**Miss Sophie Eldridge** retired early from her work in Philadelphia high school, where she was head of physics department and guidance worker for 400 pupils, in order to go to American Academy for Girls, Uskudar, for 3-year term in 1958.

15—**Miss Ruth Ernst** graduated from Univ. of Maine in 1955; went to Turkey in 1958 as teacher of English at American Collegiate Institute, Izmir.

16—**Miss Georgia Forkner** has volunteered her services for one year as teacher of mathematics at American Academy for Girls, Uskudar. She was a long-time teacher in Des Moines, Iowa, high schools.

17—**Miss Naomi Foster graduated** from Mt. Holyoke College, Hartford School of Religious Education and Hartford Theological Seminary and taught for 5 years in North Carolina before going to Turkey in 1948. She is associate director of American Collegiate Institute, Izmir, and teaches mathematics.

18—**Earl George** graduated from Earlham College in 1956 and did graduate work in zoology at Univ. of Minnesota. He went in 1958 as teacher of English and science at Talas for 3-year term.

A Page for Young People Edited by R. L. Milteer

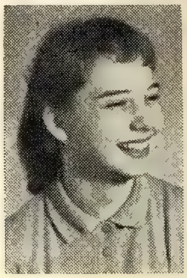
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Rosemary Hoffman

Belong To The Church, Too

Rosemary Hoffman,
Fellowship Chairman

A Pilgrim Fellowship group can really do a lot of things to stimulate the interest of young people in the church and help them live more Christian lives, but it cannot do everything. Each young person, as well as the PF as a whole, must be a part of the fellowship of the whole church. Too often youth groups become isolated from the life of the church. Being a part of the church, the PF must work with it in order to maintain this relationship and also to receive benefits from it.

Fellowship with the rest of the church through different activities is an important area of concern for the Fellowship Commission. Taking part in as many all-church activities as possible will help the young people realize that they belong to the church, as well as to the Pilgrim Fellowship. If a picnic is being planned, why not have the PF sponsor the recreation, or some other activity? Help in different phases of the Sunday morning worship service, by singing in the choir, ushering, taking care of the nursery, and greeting people at the door. Try to become acquainted with the shut-ins of the church. Sponsor a family night program to discuss family relations or something else that concerns both young people and adults. Sponsor, or at least help with, an all-church mission program.

There are many other things you could do along this line, but I hope these suggestions will be helpful to you. No matter what you do, I hope you realize the need for this kind of relationship with the church and will try to meet the needs of your group in this area of Christian fellowship.

LIBERTY N. C. REPORTS

Twenty nine persons were present for a special weiner roast and progrom of the Pilgrim Fellowship group at the Liberty Congregational Christian Church Sunday afternoon, June 14. The weiner roast was held on the back lawn of the church, around the newly constructed outdoor grill, which was constructed by the P. F. several months ago. At the conclusion of the outing, the group adjourned to the Educational Building of the church where the president, Miss Lucy Shelton, called the meeting to order and introduced the program which consisted of several short skits being presented by members of the group, who were portraying the characteristics of Christian personality.

REIDSVILLE'S P. F. PRESIDENT RECEIVES HIGH HONOR

"Dinkie" Welch, Reporter

Kenneth Briggs, the only son of Mr. and Mrs. John Briggs, has recently been elected to serve as the president of the Student Organization at Reidsville High School, and will begin his term upon the opening of school in the fall. Kenneth, a rising senior, participates in many other activities in school. He is a member of the Key Club, Treasurer of the Monogram Club, and of his sophomore class. This summer he will be one of the representatives from the school to Boy's State.

He is serving his second term as president of the P. F., and his quite active in many other channels of the church.

Briggs is a member of Boy Scout troop 44, and belongs to the Order of the Arrow and the Brotherhood, and has also obtained the cherished God and Country Award.

Now serving as a senior counselor, he is a member of the Order of DeMolay, Reidsville Chapter.

W. N. C. PILGRIM FELLOWSHIP RALLY

The Western N. C. Pilgrim Fellowship Rally was held May 31 at Seagrove church.

Opening worship was led by Union Grove young people. Elizabeth Lester gave a talk on the work of the three Commissions. The Asheboro young people presented a skit entitled "Moonelon."

New officers were elected and were installed by the host pastor, Rev. L. M. Presnell. They are: President, Jimmy Caviness, Pleasant Grove; vice president, William Beane, Pleasant Ridge; secretary, Jane Rush, Asheboro; treasurer, Linda Johnson, Union Grove; Commission chairmen — Faith, Judy Maness, Ramseur; Action, Becky Woodell, High Point; Followship, Dorothy Lester.

LUCY SHELTON HONORED

Miss Lucy Shelton, president of the Liberty P. F., will represent Liberty High School at Girl's State this month. Lucy is also the reigning Dairy Princess of Randolph County, N. C. Congratulations, Lucy, from the Youth Page editor.

EA. VA. MEMBERS U.C.Y.M.

Mary Cross Brittle, Reporter

The Eastern Virginia young people sent three delegates and one advisor to the executive council of the Virginia U.C.Y.M. at camp Hanover, near Richmond, Va., May 1 and 2.

The purposes of this meeting were to plan for the Virginia U.C.Y.M. training conference to be held at Massanetta Springs, Va., July 13-17, and to elect new officers for a term of two years.

Two young people from E. Va. were elected to new offices. Miss Mary Cross Brittle, from Bethlehem, was elected as the new president, and Gordon Whitley of Cyprus Chapel as the Citizenship Chairman. Both officers were installed at the meeting.

Theological School Inventory Probes Motives Of Ministerial Candidates

What motivates a person to become a minister?

The answer to this question, many denominational leaders wauld agree, is likely to have important implications for future recruitment of ministers and the guidance of ministerial students.

Working on the problem at Educational Testing Service, Princeton, N. J., is Frederick R. Kling, an ordained minister who originally came to ETS as a Psychometric Fellow. He has been assisted by Norbert Riedl and Barbara Hamstrom. The project, known as the Ministry Study, was instigated by the Department of the Ministry of the National Council of Churches, and is being conducted by ETS under a grant from the Lilly Endowment.

To gain insight into ministerial motives, Mr. Kling has performed a content analysis of the responses of nearly 500 ministers from eight denominations to a detailed questionnaire dealing with their parish work. In the questionnaire ministers were asked to describe their own motivation for entering the ministry as they originally experienced it and as they presently evaluate it.

From his analysis, Mr. Kling and his colleages have developed two theoretical structures. One of these deals with the interpretation that a person gives to his own experiences and decisions. The other examines the question in terms of the individual's psychological motives.

The analysis reveals that as ministers interpret their own experiences they tend to divide into two groups:

1) those who believe that they entered the ministry in obedience to a special inner prompting or "call" from God.
2) those who see God's leading in their own rational decisions and natural experiences.

The former group tends to view the ministry as a unique vocation which they can fulfill only by being instruments of God, while the latter regard it as one of many worthwhile vocations which they selected because it suited their capabilities and interests.

The questionnaire also provided raw material for the second approach in the motivational habits analysis—a description of the concrete circumstances explaining why the individual had been attracted to the ministry. The "whys" seemed to stem from three sources:

1) The individual's inner needs.
2) Appealing aspects of the ministry as a vocation.
3) Identification with what he perceives as the goals of the church.

Both theoretical approaches have been incorporated into an experimental instrument known as the Theological School Inventory, which has been administered experimentally in 21 seminaries. Also included in the Inventory are scales for measuring two personality characteristics—flexibility and inner control—which various advisory groups have suggested might be useful in forecasting the candidate's future adjustment.

"Almost all the denominations" says Mr. Kling, "are very much alive to the possibilities of improved guidance of their candidates, but have had little in the way of objective instruments or research tools to aid them. Our purpose is to supply what is missing by developing the needed instruments and by assessing the long term relationship of test scores to the effectiveness in the ministry."

One of the most important Bible Society efforts for the future of India was the distribution in 1958 of the Scriptures to matriculates and graduates which amounted to 42,692 free copies of Gospels and Acts and New Testaments and Psalms, an increase of more than 7,000 over 1957. This distribution, began in 1954, was of great importance to the late General Secretary Premanand Mahanty, who said in regard to this program: "This is the age of youth, for India has taken on a new lease of life to fill a new place in the world. The future of the Church lies largely in the hands of young men and women who from their earlier years have been fed with the Bread of Life." The program has now been extended to all educational institutions.

CLASSROOM TESTS

Teachers who have occasion to prepare classroom tests will be especially interested in a new ETS publication, **Making a Classroom Test.** Complimentary copies will soon be mailed to all individuals who have previously requested leaflets in the Evaluation and Advisory Service series.

Readers who would like a copy and have not received one by June 15, 1959, should write to EAS in Princeton or Los Angeles.

Students Will Take Advanced Placement Exams In Own Schools

Beginning next May, the Advanced Placement Examination of the College Board will be offered at secondary schools which request that their candidates be tested. ETS will no longer eperate testing centers for this program.

Schools which expect to have candidates will designate a staff member to be responsible for handling registrations, collecting fees, and administering the tests. The testing date for each examination will be set by the College Board, but individual schools will be permitted some leeway in determining the starting time of the examinations. Once the tests have been administered, and returned to ETS, there will be no change in the reading, scoring, or score reporting aspects of the program.

Approximately 6,000 candidates—nearly twice as many as last year—took the Advanced Placement Examinations in 11 subjects on May 11-15, 1959. Most of the students who demonstrate satisfactory achievement on these exams will receive college credit or they will be permitted to register for advanced courses. Some will receive both advanced placement and college credit. All decisions regarding credit or placement rest with the college, which takes into account the nature of the special courses which the student has had, his performance in the course, his school's recommendation regarding advanced placement, as well as his Advanced Placement Scores.

A Nation Under God (Deuteronomy)

Background Scripture: Deuteronomy 4-12.

Devotional Reading: Psalm 105:1-7

Memory Selection: **You shall therefore love the Lord thy God, and keep his charge, his statutes, his ordinances, and his commandments always.** Deut. 11:1 (RSV).

A NATION UNDER GOD

The Pledge of Allegiance to the Flag of our country is as follows: "I pledge allegiance to the Flag of the United States of America, and the Republic for which it stands, **one nation, under God,** indivisible, with liberty and justice for all." It is repeated by the student bodies of our public school, by civic clubs, and by other organizations. It is witness to the fact that America is a Christian nation, not in the formal sense that its churches are full on Sunday mornings, or that its citizens do not transgress its precepts freely, but in the sense that the basic teachings of Christianity are in its blood-stream. It was founded by men who were dedicated to the principles of liberty and freedom of conscience, to the ideal of the dignity of the individual and his worth before God, of the right of free men to govern themselves. Christian idealism is embodied in its essential spirit, and expressed in more or less degree in its practical conduct. "One nation, under God, indivisible." We are all members, one of another. Beneath and beyond civil rights and states rights and federal rights there exist **human rights** as the foundation of our national life and of our national security.

America is a nation, under God. His hand is clearly shown in the story of the founding and the development and the influence of our country. It seems quite clear to a discerning observer that America, under God, was chosen for a mission, even as Israel was chosen by God for a mission. And not because she was any better than other nations, but because through her God could fulfill his purpose in history. At this Fourth of July season we ought to give humble and hearty thanks that the lines have fallen for us in such pleasant places, and that we have such a goodly heritage. And we ought to pray that the Lord God of Hosts be with us yet, lest we forget, lest we forget.

The writer of these notes is a member of a civic club which uses the Pledge of Allegiance to the Flag. When he comes to the words, "with liberty and justice for all" the words seem to stick in his throat, and become meaningless mumble-jumble in the light of many situations that exist in our country. If we took those words seriously it would go a long way to solving some of our most vexing problems!

A CHOSEN NATION OR PEOPLE

"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth . . . not because ye were more in number than any people . . . but because the Lord loved you." That God chose Israel is an accepted fact by all, stated by the Scriptures, and vindicated by history. But why? Why Israel above all nations? Not because God is partial in his love toward nations. But because Israel was particularly endowed to fulfill his purpose. The Romans had a genius for law and the Greeks for culture, but Israel had a genius for religion. By temperament and by training, they were the nation thru which God could best express himself and fulfill his purpose. God chose them, not because of any special merit of their own, but as a matter of grace. Israel in its weakness was good ground for his seed. If there is any sense in which God chose America, it is not because he loved this nation more than other nations, but because, under God, she can fulfill his purpose in the world.

PRIVILEGE SPELLS RESPONSIBILITY

By virtue of the fact that Israel had great privilege conferred upon it because God chose it, by the same token, Israel had great responsibility laid upon her as a nation. Privilege always spells responsibility. To whomsoever much is given, of him is much required. Israel was to give obedience to God, to walk in his laws and commandments, to express his spirit, to fulfill his will. There was a sacred covenant between him and the nation. They were to keep his commandments which He had commanded them. They were not to go after other gods. They were to remember that it was by his grace that they had been delivered from bondage, and their obedience was to be based on gatitude. And it was all a matter of grace. He had taken the initiative. Furthermore, regardless of what they did, he would be faithful to his covenant. But apostasy on their part, unfaithfulness to their covenant, would bring punishment and disaster.

SUNDAY SCHOOL LESSON

JULY 5, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

Has there ever been a more privileged nation than America? Great in area, in material resources, in population, in personalities, in know-how, in achievement, in influence, in wealth, in ideals, in power. And by the same token, she has great responsibilities. Because God has given so much to her, He expects a great deal from her. There is a price tag on it all. If we accept God's gifts, we must come under his judgments.

THE PERIL OF PROSPERITY

"And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth . . . but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." When God made his covenant with Israel, the nation was small, indeed it was not a nation at all. They were a suffering people who knew not pride. But there was a danger, a real danger that when the nation became great and full it might forget God. As a matter of fact that is exactly what happened. Then as now, God knew that possessions can poison the heart with false pride, wealth can bring dry-rot, love of money can kill the soul of the individual and the nations of America and England and Russia and the other nations of the world had better listen to these ancient words of warning. And so had individuals. Many a man or woman, who loved God and served him in days of modest means and hard times, has forgotten him in better days. People well-heeled, people with full stomachs, often have empty souls. Wealth, prosperity, success, not bad in themselves, often become snares, and bring about poverty of soul. As stated above, our prayer at this season and every season ought to be "Lord God of hosts, be with us yet, lest we forget, lest we forget." And if we do forget, God have mercy upon us. We will join other nations in the graveyard of the other nations who did this.

Decisions Determine Destiny (Deuteronomy)

Background Scripture: Deuteronomy 29-34.
Devotional Reading: Isaiah 26:1-8.
Memory Selection: **Hear instruction and be wise, and do not neglect it.**
Proverbs 8:33

The old man and the lawgiver of Israel was coming to the end of the long, long trail. And he knew it. He knew he would soon have to say good-bye to the people he loved so much, and with whom he had been so patient. **And he had two major concerns in his heart:** He wanted them to have a trustworthy, capable leader. And he wanted to be sure that they followed their leader in devotion and obedience to God. He took care of the first concern by appointing Joshua as his successor and training him for his work. He tried to take care of the second concern by emphasizing again and again the supreme importance of obeying the law as given by God through him. He solemnly warned them against the disaster that would come if they forsook the teachings of the law, and assured them of the blessings that would accrue from obeying the commandments. There was a fervency and urgency in his words that must have appealed to his hearers.

There stood the man Moses, now an old man, on Mount Nebo, overlooking the Promised Land. For forty years he had been leading the people through the Wilderness, preparing them for this great moment. Shortly they would cross the Jordan and enter the coveted land. But he would not go with them, he would not enter it, he would see it only afar off. One of the signs of greatness in the man is that there was no complaining, no griping, no bitterness of spirit, in what must have been a great disappointment. To work for forty years toward a worthy goal and then to be denied it at the end! ! How often men turn sour and surly under such circumstances. But not this hero of faith. There is no bitterness here because he was denied entrance into Canaan. He was saying in his heart, "Thy will be done, not mine."

Moses standing there seeing the land from afar is representative of many men and women who have worked long and hard and sacrificed much for great and good causes, but who never saw the fulfilment of their dreams and hopes. There are thousands who have striven for peace, and social justice, and civil rights, and abolishment of racial discrimination, and temperance, and true democracy, and world friendship, and many other great causes, who never lived to see the fulfilment of their dreams, but who died in faith that, please God, they would see the travail of their souls and be satisfied. Dreams they are, but they are God's dreams. Jesus belongs to this great group. But His faith never wavered. He knew the Kingdom of God would come.

DESTINY DETERMINING DECISIONS

Life is made up of decisions. One makes many of them every day. And many of them are not very important. For instance, it does not make much difference what kind of necktie a man wears, whether it is silk or rayon or dacron or what have you. Or whether he eats a certain kind of breakfast cereal or not (Of course the TV folks would say that it makes all the difference! ! !). But it does make a difference, a great difference, concerning some decisions folks make. It makes a world of difference in one's life, and in the life of others, as to whom one chooses for a life companion, or for that matter as to whom one chooses for companions. It does not make much difference what college a person attends, but his attitude toward his college work does make a great deal of difference. It does not make much difference whether a person attends one church or another church, but it makes a great deal of difference whether he or she has committed himself or herself to Christ Who is the Head of the Church. **One's response to Christ's call and claim is a destiny determining decision.** It affects the life which now is and the life which is to come.

The same principle applies also to nations. The leaders of nations, and the people of nations, are called upon to make destiny determining decisions. Shall a nation seek to bring its national policies under the spirit of justice and mutual helpfulness and good will toward the other nations of the world? Shall it adopt the principle of the clenched fist or the open hand? Shall it disregard religion or shall it exalt righteousness? Moses was making it plain and clear that what he was talking about was destiny determining. Unless they gave obedience to God, the nation ultimately was doomed. Righteousness not only exalts a nation, it saves it. Choose ye this day whom ye will serve, and be careful how ye choose — your destiny depends upon it.

SUNDAY SCHOOL LESSON

JULY 12, 1959

ONE GENERATION FROM SPIRITUAL ILLITERACY

"At the end of every seven years . . . thou shalt read this law before all Israel in their hearing." This "law" covered religious duties, civil ordinances and social and domestic regulations. It was important that it should be kept on the minds and hearts of the people. Thus it was that Moses arranged to have it read to the people at least every seven years. Of course this was not enough — he was establishing the importance of knowing and obeying the law. If it was important for the Israelites to do this, how much more important for Christians to read their Bibles. It is the heart of our worship, the powerhouse of our devotions, the great spiritual bulwark against temptations, and the inspiration of our good works. Lose it and we lose all!

To thousands of nominal, and even good, Christians, the Bible is an unknown Book. And it is unknown because it is unread. The greatest book in the world is the most neglected book in the world. Drew Pearson, the columnist, writes that the Bible is "the Book of the Month for every month in the year." — the best seller of all time. But it is not the most read book, one suspects.

We must apply the principle which Moses announced in regard to the Bible in our day. We are only one generation from spiritual illiteracy. Each generation must be taught religious truth. We must make each generation familiar with the teachings of the Bible. The Sunday schools of the nation can perform a vital service to the welfare of the nation by teaching the Bible to each new generation. But we must do more than impart information about the Bible; we must try to encourage the practice of what the Bible teaches.

AT OUR CHURCH HOME FOR CHILDREN

School Of Missions Visited Home Children Now Vacationing

John G. Truitt, Superintendent

Dear Friends:

The School of Missions of the Southern Convention Women's Fellowship scheduled one of their sessions in the Holt Memorial Chapel. Our children and staff members were delighted to have them. We had each of the children to defer their vacations until after the School of Missions in order that they might all be here when the women visited us. Our chapel was full with the smaller children sitting in the choir section. The women were very pleased with the program rendered by the children, and they helped swell the offering to the sum of $88.00 which the children will add to that which they have already given toward the new Elon Community Church's altar table.

The week of the School of Missions brought us many lovely visitors from all over the Convention. One I recall just now as I write these lines was a visit from our Third Avenue Danville Church, when Mrs. Eugene Talley — the minister's wife — and a number of the women of the church along with Mrs. Walter Hall, a former pastor's wife, presented the Home for Children a gift of $123.42 from their Vacation Bible School to be used in our forthcoming building campaign. This is the third such gift placed along with several other gifts in a special account toward the building campaign — the other two Vacation Bible School gifts being $18.06 from Beverly Hills, Burlington, N. C., and $67.12 from the Suffolk Christian Church, Suffolk, Va., Vacation Bible School. I feel like saying the little children shall lead them!

As soon as the School of Missions was over nine of our children went away for their one or two week's vacation. Not every child takes his two weeks at one place, giving half of it to one place and half to another. Those going were: Barbara Jean Arnold to Winchester, Virginia, and Ronnie Bordner to Winchester, Va.; Linda Kidd to Cypress Chapel, Va.; Linda McFatter, to Burlington, N. C.; Wilma and Floyd Rich a week to Greensboro, N. C.; Clara Spicer to Greensboro, N. C.; Margaret West to Sanford, N. C.; and Lee West to South Norfolk, Va. Others will be going this week and right on through the summer until each child has had his or her two weeks vacation. The sponsors who arrange these vacations are most generous and kind, and we are deeply grateful.

I am just back this afternoon (Monday, June 22) from a trip to the Valley of Virginia Conference where I preached at a big homecoming service at Bethel, near Elkton, where the Rev. Silas Madren is minister. At 7:30 I preached at our Linville church where Rev. O. J. Rohart is minister. This was a lovely service and with three other neighboring churches represented in the congregation.

Wherever I went I found people enthusiastic about our Home for Children and ready to give it a new day.

A NICE "THANK YOU"

The following excerpts from a letter to the editor by Curtis R. Schumacher, director of our Church Finance Advisory Service, express thanks to the Southern Convention in several areas.

"I was most happy to receive the honorary degree of Doctor of Laws from Elon College. I have long had a warm spot in my heart for the Southern Convention, and those institutions and agencies which contribute to its worthy work. The more I see of Elon College, the more I realize what it means to the South as well as to other parts of the country.

"**The Christian Sun** has a mission, a purpose, and I hear constant, kind words said about it.

"Of course, Dr. Scott, is a conscientious, dedicated Christian Superintendent.

"The churches I have served in the Southern Convention have inspired me and it has been a privilege to serve them.

"Considering all these things, you can see why I was happy to receive the honorary degree from Elon."

REPORT FOR JUNE 22, 1959

MONTHLY OFFERINGS

Amount brought forward			$21,244.86
Eastern North Carolina Conference			
Oak Level	$ 30.52		
Wentworth	90.00	$120.52	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	55.26		
Cypress Chapel	115.00		
Liberty Spring	50.00		
South Norfolk	76.00	296.26	
North Carolina and Virginia Conference			
Greensboro, Palm St.	15.50		
Ingram	64.00	79.60	
Western North Carolina Conference			
Albemarle	40.00	40.00	
Virginia Valley Conference			
Mt. Olivet (R)	9.00	9.00	
Total			$ 545.28
Grand Total			$21,790.14

SPECIAL OFFERINGS

Amount brought forward		$37,621.75
Mr. & Mrs. H. B. Newman, Henderson, N. C.	$20.00	
D. H. Moser, Graham, N. C.	25.00	
Brookside Community Sunday School, Brookside, N. J.	50.00	
First Cong. Church, Wakefield, Mass. — Friendly Ser.	10.00	
In Memory of Daniel Thomas Foster	3.00	
In Memory of Dan Foster	10.00	
In Memory of Mrs. Grace Stewart	10.00	
In Memory of James W. Ingle	20.00	
Special Gifts	98.00	
Total		$ 246.00
Grand Total		$37.867.75
Total for the Week		$ 791.28
Total for the Year		$59,657.89

Ministers' Wives' Retreat

Place: Moonelon
Dates: July 21-23
Cost: $6.00

Mrs. Robert Knowles, chairman of the committee planning for the annual Ministers' Wives' Retreat, announces the program with great pride, for the leaders are "tops." **Mrs. Henry McDowell,** missionary to Africa whom our leaders heard at the Midwinter Meeting, will tell about our word mission study theme for next year. **Miss Pattie Lee Coghill** will help us "See Ourselves As Others See Us." **Mrs. W. B. Williams** will share experiences she has had in many parts of the country as she interprets the home mission study theme under the topic "Church Life in Our Country."

Time for crafts will be given to **Mrs. H. S. Hardcastle** and **Mrs. Clyde Fields,** who will instruct in photo tinting, lamp shade making and decorating, rug hooking, basket weaving, and other interesting things. Fun and recreation will be directed by **Mrs. Julius Rice.**

One evening **Miss Edith Brannock** and **Mrs. Brinson Rouse** will share their secrets in the field of "Party Entertaining on a Budget." A Burlington lawyer, **James Gillespie,** will tell about insurance and wills and other legal matters.

All in all, it looks like a "must" for our ministers' wives. It would be fine if the other church women would "pay the way" for their minister's wife — or offer to look after the children — or feed the husband — so she can go.

MRS. WHITTEN SURPRISED BY CIRCLE

When Mrs. R. A. Whitten of Winchester, Virginia, was invited to the annual dinner meeting of the Challengers Circle of her church at the country home of Mrs. Harry Nelson, "Cacapon Acres" in West Virginia, June 5, she considered it nothing unusual. But before the evening was over, she had been surprised in many ways.

In the first place, Mrs. C. A. Pugh, co-hostess, had arranged for her husband to take Mr. Whitten and Martha Rose out for dinner — and the place proved to be Cacapon Acres! Mr. Nelson surprised Mrs. Whitten by pinning a beautiful orchid on her just as she went into the dining room. There she found three tables of friends, among them conference women's president, Mrs. Tom Good, and district superintendent, Mrs. Austin Kipps. At Mrs. Whitten's place was a package, which proved to contain a beautiful necklace and earrings, gift from the circle.

Following the delicious meal which included turkey, ham and "all the trimmings," the friends of 22 years reminisced, especially remembering the ways in which their minister's wife, Mrs. Whitten, had been helpful to them.

All then went into the living room for a worship service led by Rose Lee Smith and prepared, at Mrs. Nelson's request, by Mrs. F. C. Lester, using as a theme, "A Good Woman, comparing Ruth Whitten of Winchester with Ruth of the Old Testament. The benediction was given by Mr. Whitten.

LIBERTY (VANCE) BIBLE SCHOOL

Mrs. D. L. Stokes

Approximately 50 certificates were presented to children during vacation Bible school commencement exercises held Sunday morning, June 14, at Liberty Congregational Christian church, Route 1, Henderson, North Carolina.

The program concluded a week of daily classes in Bible study, handcrafts, music and recreation. The theme for the school was "God Through Nature and Our Lives," and the motto, "I can do all things through Christ which strengthens Me."

Mrs. Alton Foster served as principal of the school. Workers, their departments and study themes were as follows: Nursery, Misses Ann Foster, Martha Lou Foster and Betty Jean Dunn, "Nature;" Kindergarden, Mrs. Nelson Falkner and Mrs. Lowell Smoot, "Appreciation of God;" Primary, Mrs. John Foster, Jr. and Miss Francis Winn; juniors, Mr. Smoot and Mrs. Roy Weldon, "Finding God Through Work and Worship;" junior high group, Mrs. B. M. Newman and Mrs. John Grissom, "God in Our Lives."

The girls' handcrafts classes were directed by Mrs. Hodge Smith and the boys' classes by F. B. Fuller, Jr. and Osman Garrard. Mrs. Bobby Kittrell and Miss Charlotte Bobbitt were in charge of music and Mrs. Bobby Mabry, Mrs. Dewey Weldon and Mrs. B. A. Newton served refreshments each day. The classes closed on Friday with a weiner roast.

ACTIVITIES AT BELEWS CREEK

Memorial Day

Mrs. H. C. Murray

Belews Creek Christian church, Belews Creek, North Carolina, observed its annual Memorial Day on Sunday, May 24. The message entitled, "Our Father's Mansions," was delivered by the pastor, Rev. C. Fred Allred.

A large crowd, composed of members, former members, and friends, filled the church to overflowing and many sat in chairs placed outside. Dinner was spread on a long table in the shade at the rear of the church.

It was a most enjoyable day. We look forward each year to these occasions when we renew old friendships and meet new friends.

Bible School

Vacation Bible School was held at Belews Creek Christian church the week of June 8, with an average attendance of 60. The pastor, Rev. C. Fred Allred, conducted a devotional period each day for the entire group.

Teachers of the various classes were Mrs. Robert Pegram, Mrs. Don Neal, Mrs. Virginia Rominger, Mrs. McGee, and Mrs. Ray Pegram. Ladies from the Women's Fellowship served refreshments each day.

ACTIVITIES AT MT. ZION

Frances S. Tate

Saturday, May 14, the Young Married Couple's Sunday School Class at Mt. Zion, Route 3, Mebane, N. C., entertained at the home of Mr. and Mrs. Lester Newlin and daughter. Everyone gathered in the back yard where we cooked hamburgers and hot dogs. After we finished eating, the 14 couples present, including Rev. and Mrs. Garrett, plus our children, went inside and played several games. The food and fellowship were enjoyed by everyone.

Our Women's Fellowship met Friday, June 12 for the regular monthly meeting. As a portion of our new business discussed, we voted to send our outgoing president, Miss Elizabeth Strayhorn, to Elon College to attend the School of Missions. Also, we planned a ham biscuit sale to be held at Mebane as a means of raising money to buy a large fan for our nursery.

After our meeting, instead of having our usual program, we gave Rev. and Mrs. Garrett a miscellaneous shower for their new home. After the gifts were all opened, we were served punch and cake squares by two of our members. Approximately forty ladies were present.

I pledge allegiance
to the flag of the United States of America,
and to the Republic for which it stands.

One nation under God,
indivisible,
with liberty and justice for all.

THE LARGER PATRIOTISM

Fourth of July Message

Rev. Dr. Edwin T. Dahlberg
President of the National Council of Churches

Soon there will be hoisted up the flagpoles of the nation a flag with two new stars — one for Alaska, one for Hawaii.

This means an immensely larger America — a fifty-star Republic.

If we should superimpose the map of Alaska on the map of the forty-eight states of the Union as they were, the base of Alaska's bird shaped head would rest on Florida, the head on northern Minnesota, and the Aleutian Islands beak would reach up the coast of California. Now Hawaii is added to the rest, extending our nation far into the Pacific Ocean towards Asia.

Such an expansion of the American Union calls for an expansion of the American soul. No longer can we think of our American traditions in terms of the Pilgrim fathers alone, or the American Indian, the Negro, or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo, and the Hawaiian, have become our countrymen. To the forty-niners of the 19th Century we add the fifty-niners of the 20th Century.

To incorporate all these new citizens into our culture and into the body politic will call for infinite wisdom and patience. There will need to be a great widening of our capacities for fellowship, an enlargement of our concept of patriotism, and a new understanding of what we mean by the American way. New religions have been added as well as new languages and people.

This is the beginning of a splendid adventure. Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we might be delivered from the ambitions of national power and pride. Now, if ever, we need to "do justly, and love mercy, and walk humbly with our God." It is God who is the Author of our liberties. Only His might can permanently protect us, and preserve sweet freedom's song.

As we lift our eyes to the new and even more beautiful banner that will soon be unfolded to the sky, let us invoke the blessings of God upon it, and pledge to it our highest allegiance, that we may forever be a people whose God is the Lord.

MY COUNTRY

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride,
From every mountainside
Let freedom ring!

Our father's God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 JULY 14, 1959 NUMBER 27

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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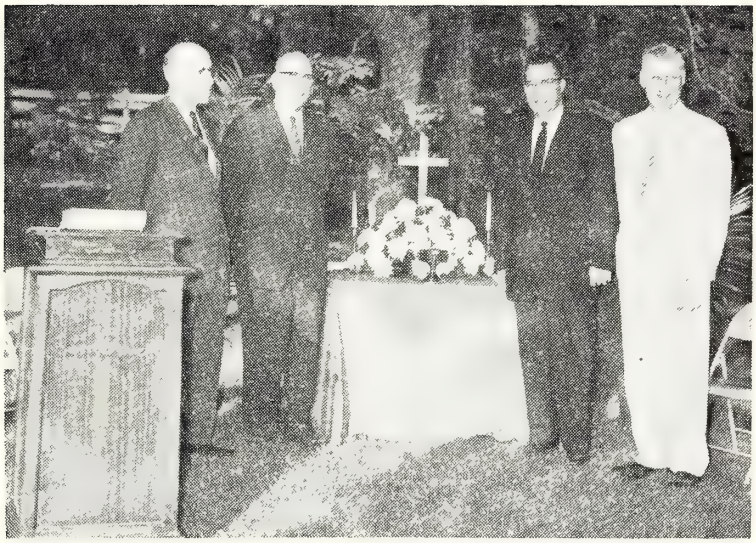

LEADERS AT ORGANIZATION OF NEW CHURCH
Burlington, North Carolina

Under the widespread arms of a green dogwood tree, at three o'clock on the Sunday afternoon of June 7, the Edgewood United Church of Christ, Burlington, North Carolina, was officially organized.

Leaders of the service pictured above were Dr. Harvey Fesperman, president of the Southern Synod of the Evangelical and Reformed Church; Dr. William T. Scott, superintendent of the Southern Convention of Congregational Christian Churches; Rev. G. Harold Myers, pastor of the new church; and Rev. Robert Kimball, pastor of First Christian, Burlington. A list of charter members is found on another page in this issue.

Here And There Among The Churches

Groundbreaking for new Liberty church building was held July 5 at 11:00. Rev. William A. Rich is pastor of this church, near Nathalie, Virginia.

New president of the N. C. and Va. Sunday School Convention is **E. H. Thompson** of Apple's Chapel. Mr. Thompson is a veteran schoolman who can bring public school standards to bear on church schools.

Invitation from Bethlehem church, Nansemond County, Virginia, for the biennial session of the Southern Convention Women's Fellowship to meet there in 1961 was accepted at the recent executive board meeting at Elon College.

Mrs. William J. Andes, Miss Dorothy Hampton, and Rev. and Mrs. William T. Joyner, attended the **Race Relations Institute** at Fisk University, June 29-July 11, sponsored by the Race Relations Department of the Council for Christian Social Action.

Congratulations to Mr. and Mrs. J. C. Newell of Route 1, Ramseur, North Carolina upon the birth of a son, Brian Alison, June 4. Mrs. Newell is president of the Women's Fellowship at Pleasant Ridge and has been the Asheboro district chairman, while Mr. Newell is active in Laymen's Fellowship work.

Mr. Walter L. Cooper, Treasurer of the Southern Convention, has been elected a member of the **Board of Directors of the Community Federal Savings and Loan Association,** Burlington, N. C. Mr. Cooper is a graduate of Elon College and has a fine record of service not only to the church, but in civic affairs.

Women's Fellowship of First, High Point, led the worship service July 5 while the pastor, Rev. F. C. Lester, and family were attending the General Synod in Oberlin, Ohio.

Junior Choir and Junior Fellowship of Rosemont, South Norfolk, enjoyed a trip to Y.M.C.A. Beach Sunday, June 28. Boy Scouts from this church vacationed at Sherando Lake, Virginia.

Valley of Virginia Conference is planned for October 27 at Mt. Lebanon church, Route 1, Shenandoah. This information was not at hand when other conference dates were listed in **The Sun** recently.

Ted Fields, son of Rev. and Mrs. Clyde Fields of Asheboro, **was the speaker at 9:00 and 11:00 services** there July 5 when his father was in Oberlin, Ohio, attending the General Synod. Ted is a student at Elon College, majoring in mathematics.

Chaplain Gene Bauer of McCain Sanatorium was the guest speaker recently at the Church of Wide Fellowship, Southern Pines, North Carolina, when the pastor, Rev. Carl Wallace, was attending the International Seminar sponsored by the American Board.

Mr. Harry James, principal of Cluster Springs school and an ordained Baptist minister, **filled the pulpit at Union, Virgilina,** while the pastor, Rev. W. W. Hall, was attending the General Synod in Oberlin. This church's vacation school, June 22-26, had an enrollment of 99 and an average attendance of 89. Offering of $24.00 was received for the Home for Children.

Congratulations to Rev. and Mrs. W. T. Scott, Jr. upon the birth of a daughter, Ann Durham, June 25. Mr. Scott is pastor of our Durham, North Carolina, church.

Dr. A. C. Dawson, moderator of our Church of Wide Fellowship, Southern Pines, has been selected as **executive secretary of the North Carolina Education Association,** with headquarters in Raleigh.

Attention, ministers' wives: Please drop a card to Mrs. Robert Knowles, Box 606, Elon College, North Carolina, telling her you are planning to come to the retreat July 21-23. This information is needed so food can be purchased. The cost for the entire time (Tuesday, 2:00 p.m. through lunch Thursday) is $6.00, pro rated if you can only stay part-time.

46 Southern Convention ministers are not taking advantage of the Annuity Fund of the denomination, advantages of which were listed in **The Christian Sun** for June 23. Each church should check with its minister and offer to pay the church's share so that he can be a part of this denominational plan to care for our older ministers and their widows.

Former members and friends of Barrett's Christian Church, Sedley, Virginia, are urged to attend a Homecoming service to be held August 2. There will be an 11:00 service, picnic lunch, an afternoon service and important business meeting, according to Revs. T. Fred Wright and C. E. Gerringer, who are responsible for the program. Services at this church have been discontinued for several months, and the Ladies Aid Society is sponsoring this special service.

Volume 111 Number 27

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Excerpts From The Proposed Constitution

The United Church of Christ acknowledges as its sole Head Jesus Christ, the Son of God and the Savior of men. It acknowledges as brethren in Christ all who share this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to prosper in the world its creative and redemptive work, and to preserve the historic faith from destructive error. It claims as its own the faith of the historic Church, expressed in the ancient creeds, and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teachings of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord's Supper or Holy Communion.

The provisions herein define and regulate the General Synod and those instrumentalities which are established by or are responsible to it, and describe the free and voluntary relationships which the congregations or local churches, associations, and conferences shall sustain with the General Synod and with each other. The pattern of relationships and procedures so described is recommended to congregations or local churches, associations and conferences, and to ministers, to enable them more effectively to accomplish their tasks and the work of the United Church of Christ. Rights and powers not expressly granted by this Constitution, or by the affirmative action of each Congregational Christian church or synod of the Evangelical and Reformed Church or any other church or denomination hereafter subscribing to this Constitution, are reserved to each such church, synod or denomination which by its affirmative action becomes a part of the United Church of Christ.

* * *

The basic unit of the life and organization of the United Church of Christ is the congregation or local church.

A congregation or local church is a group of persons who, believing in God as heavenly Father, and accepting Jesus Christ as Lord and Savior, and depending on the guidance of the Holy Spirit, are organized according to appropriate ecclesiastical and legal procedures for Christian worship, for the furtherance of Christian fellowship, and for the ongoing work of Christian witness.

* * *

All persons who are or shall become members of a congregation or local church of the United Church of Christ are members of the United Church of Christ, men and women sharing the same rights, privileges and responsibilities.

* * *

Nothing in this Constitution and By- Laws shall be construed as in any way giving to the General Synod, or to any conference or association, now or at any future time, the power to abridge or impair the autonomy of any congregation or local church in the management of its own affairs. Nothing herein contained shall destroy or limit in any way the right of each congregation or local church to continue to operate in the way customary to it; to retain or adopt its own methods of organization, worship, and education; to retain or secure its own charter; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline in any way not contrary to law; to call or dismiss its pastor or pastors by such procedure as it shall determine; to own and manage its own property and funds; to control its own benevolences; and to withdraw by its own decision its membership in the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned or controlled by it.

Actions by, or decisions or advice emanating from, the General Synod, a conference or an association, should be held in the highest regard by every congregation or local church; but no such action, decision or advice shall be binding on any congregation or local church.

NOTE: The above is from the Constitution as recommended to the General Synod. Changes may be made by vote of Synod in Oberlin. It is our hope to have fuller account next week. Ed.

300 IN DANVILLE BIBLE SCHOOL

Mrs. Charles Case

Vacation Bible School at Third Avenue Church, Danville, Virginia had a very successful two weeks, with its closing exercises on Wednesday night, June 17.

The theme of this year's school was "Living for Jesus in the Space Age," and was directed by Mrs. Harold Moorefield, assisted by Mrs. Charles Case.

Enrollment numbered 266 pupils, with an average attendance of 229. Teachers and helpers number 47 and 4 on the refreshment committee, making a total of 317.

The offering of $123.42 was sent to our Christian Home for Children at Elon.

E. N. C. SUNDAY SCHOOL CONVENTION

The annual Eastern North Carolina Sunday School Convention of Congregational Christian Churches was held June 24 at Shallow Well Christian Church, Sanford, with 21 churches represented by ministers, delegates and visitors.

The Convention was presided over by the president, Mr. T. N. Daughtry. A very inspiring worship service was conducted by Rev. Reuben Askew, Turner's Chapel.

The speaker for the Convention was Mrs. David Shepherd from our Sanford Church, who spoke on the theme: "Church and Home Working Together".

The afternoon session was opened with a worship service by Mr. Odell Arnold from New Hope Christian Church, followed by workshops and convention business.

There were 3 workshops: Teachers, Mrs. J. Lee Lassiter Jr., Henderson; administration, Rev. Truett High, Eutaw Church, Fayetteville; worship in the Home, Mrs. Carl Wallace, Southern Pines.

Officers for the Convention: President, Mr. T. N. Daughtry, Amelia; vice president, Rev. Max Vestal, Shallow Well; secretary, Mrs. Bill Hicks, Henderson; treasurer, Mr. B. G. Partin Jr., Garner.

Miss Murial Hagen, who has just graduated from **Oberlin College**, is to teach at **Baika High School, Osaka, Japan** for three years. Daughter of former medical missionaries of the Lutheran Church of India, Muriel lived there 1946-52 and has also travelled in Europe and Mexico.

Readers Write

It is a pleasure for an editor to hear from those who read his writings. Sometimes the readers write very complimentary things, and again the writing is quite different. Let it be thoroughly understood that this editor likes to know what his people think. As a pastor he gets among the members and in one way or another discovers the thinking of his people. But an editor seldom has such personal contacts.

In the beautiful month of June (just passed) there came a card from someone whose name failed to get signed. It was a picture card of two Negro children eating one piece of watermelon, and titled **Friends.** It was addressed to Editor of the Christian Sun, Elon College, Elon, N. C. The message read: "You say these are our children. They could be yours but not ours. You should be in Africa. American." Such messages sometimes cause strange reactions. Let me illustrate.

It is evident that the writer of the card knows little about the editor, not even his address, which (if anybody wants to know) is Asheboro, not Elon. My family is completely Caucasion, with roots that go back to England, Ireland, and Holland. If "our" has ever been used editorially with reference to children it doubtless referred to the children who read this paper, and the readers are white, black, brown, and yellow. Or perhaps the "our" included all the children of North Carolina and Virginia. The area from which the card came has about as many black as white children — and their parents are citizens of the state. The children will grow to be citizens, and may be leaders for good or evil. Since my children and grandchildren (if any) will need to live with these other children grown to leadership, it will make my sunset years brighter if they are friends.

How did the writer of the card know that since college days this writer has wanted to be a missionary. China was the place of first choice, but it just could be that Africa is the place where most could be accomplished. It has been a real disappointment that at no time has an opportunity come to do missionary work outside the United States of America. If the lifetime desire could find fulfillment by me being transplanted to Africa, you editor would go right on preaching that all people are God's people, that Jesus came to the world because God loved the entire world, and that Jesus gave his life to save all people. And he dares believe that the writer of the card would be pleased that the Gospel was being preached among the black (and white) people in that far away part of the world.

When the sender of the card writes again, it will be perfectly proper to sign his name. "American" is not very distinctive. The people of Canada, Central and South America are all Americans. So are the whites and Negroes, and many people of Chinese, Japanese, French, German and Italian ancestry who live in the United States. And of course we need to remember that the original people in the area known as the United States were Indians, from whom our white forebears took the land by force. Who are "we" to be afraid of each other? It is far better to be friends, like the two little Negroes shown on the card. Where there is only one piece of watermelon, let's divide it — like friends should.

The United Church of Christ

When this item is put into print the editor expects to be attending the General Synod of the United Church of Christ in Oberlin, Ohio. Since 1931 when the National Council of Congregational Churches and the General Convention of the Christian Church met in Seattle, Washington, to establish the General Council of Congregational and Christian Churches, it has been a joy to share in "united" church gatherings. This second meeting of Congregational Christian people with members of the Evangelical and Reformed Church will certainly have its delight, for there has never been anything like it in the history of the Church since the days of Jesus, who said, "I will build my church, and the powers of evil will not overcome it." These (formerly four) very different denominations are trying to unite into one happy church family that will in the future bring in other denominations.

Excerpts from the proposed Constitution and By-Laws will be found on another page. Some of our people of the Congregational Christian group have been afraid that the local church will lose its autonomy, its right to call its pastor, conduct its worship, and control its property. If the proposed recommendations are approved, there will certainly be no doubt about this freedom of the local church. Both the Constitution and the Statement of Faith appear to be such as can be accepted by Southern Convention people with no difficulty at all. It would seem that the E. and R. people might have more cause for complaint, although it is understood that they agree.

It was good news to learn that the Evangelical and Reformed group, meeting a week previous to the General Synod, elected Miss Francis Kapitzky as Moderator. Women have not been accustomed to share office-holding in Evangelical and Reformed Church circles. They are learning from the other side of the United Church, and their woman shared the duties of presiding at the General Synod with the life-long missionary man, Dr. Ray E. Phillips, of the Congregational Christian Churches.

Next week we expect to give a rather full account of the actions of the General Synod, and will endeavor to give those who could not attend a little of the "feel" of this world-famous meeting.

About * * *

IMPROVEMENTS AND LESSONS FROM NATURE

Improvements and inventions are so numerous in this fast-moving age that often there is amazement at man's accomplishments. But what is really amazing is that many new things are not actually new, but improvements on devices used in the distant past or an endowment by nature. Truly "the new is but the old come true".

Birds had the ability to fly from the beginning of their creation, while man's ability to travel in the air is relatively new. Deep-sea divers now so often in demand have their counterpart in the Greeks who made a living by diving for sponges centuries ago. And many centuries before that, nature endowed numerous creatures with the ability not only to dive but to live indefinitely under water — something in its infancy with man.

The first builder of dams was the beaver, and this busy little creature used his tail as a trowel before man learned masonry. The first tunnel excavator was the mole, and there are many other "firsts" in the animal kingdom from which man has patterned devices with amazing success.

The earliest known Indians, the Mayas who preceded the Aztecs, had many medications that were forerunners of today's modern drugs. For example, the Aztecs had their "cuxum", a mold which grows on food made from plants, and which was used to heal many infectious diseases. This was their penicillin.

Citations of man's improvement on things started by his ancestors or copied from nature are too numerous for this space. But appropriately enough for hot weather, airconditioning is an example.

Some of the elements of modern airconditioning were understood by the Egyptians thousands of years ago. Their homes were constructed with curiously shaped wind tunnels on the roofs in order to catch fresh air from the outside and blow it down into the houses. And in the ancient palace of the emperors of India, grass mats were hung in the path of dry, hot winds. Servants splashed water on the mats, and, as the water evaporated in the path of the wind, a cooling effect was produced.

An amazing story of nature is also related to airconditioning. The bee has a system of artificial ventilation in its hives which are inhabited by thousands of bees. To ventilate these crowded dwellings, bees work in relays in front of the entrance to the hive. Here, by revolving their wings in opposite directions, they create two separate currents of air, one to remove the foul air and the other to draw in fresh air.

But with man's many improvements on early devices, and his numerous lessons from nature, he has not found the road to peace or relieved the human race of the common cold.

C. B. Riddle

KEEP SILENCE

Keep silence, friend, for some have come
To cast their care on God today;
And some to praise from thankful hearts;
And some "thy kingdom come" to pray.
Keep silence; let God speak anew
To every heart—perhaps to you!

LIFE LINES

By Anne Campbell

WINIFRED GRADUATES

That little girl who yesterday
Crept to the door to wave good-byes,
And could not fashion words to say
What we could read in her warm eyes,
Triumphantly passed Childhood's gate
And June will see her graduate.

What waits for her beyond the door
Of school and play, parties and proms?
Will she turn back to us no more
As, when a baby in our arms,
She was our chief concern, the hope
Of joy contained within life's scope?

Will all the love our hearts can hold
Smooth the rough path that could be hers?
Will she learn Home possesses gold
Purer than any worldly lures?
From our love, early years and late,
She'll never, never graduate!

(Released by The Associated Newspapers)

Worship In The Out-Of-Doors

Cornelia Bigelow

Summer time is a wonderful season for out-of-door worship and a time to find the power of God in the beauty of green grass, lush shade trees, babbling brooks and lovely flowers. All young people do not respond to this type of worship; but I have found that the quiet of the summer evening brings a peace and a time for self-examination that nothing else can accomplish, even though all young people do not feel drawn to God at such times.

Sunday School classes held in the park amid blooming iris, spirea, and roses; a worship service held on a high hill overlooking a valley with fields of growing things — breakfast following, cooked over an open fire; or a study of the driftwood at the time of flood, from a safe point of vantage; realizing that this is no time to be driftwood, when there are so many wrongs to make right in our world; or the story of the loaves and fishes around a cool placid lake at the hush of evening. . .

All these things bring an atmosphere to young people that is conducive to worship which is never reached in formal service at our church.

Those who have had the privilege of being in the mountains in the summer know the spiritual help one gets from sitting with a group around a campfire, singing songs, reading scripture, and lifting hearts in prayer. One never forgets the experience. Then too, the awesome quietness of the immense redwoods always makes one feel that he is close to the Infinite.

A snowy waterfall leaping from a high cliff, spraying everything with a fine mist, is a wonderful background for a worship service. Having a group sit quietly and study the power of that water brings a realization that God too is powerful; and the love of God in man is just as hard to subdue as that water, and it must have an outlet for its release.

Did you ever build a worship center in the woods without an altar or candles or any equipment? You will find your group will have fun doing it, and, at the same time, will learn that very simple settings are just as beautiful as our more formal worship centers at church. A fallen log, worn shiny and clean by the wind and rain, makes a nice altar, with a pale yellow ledge of rock as a background, or a small evergreen with a beautiful stone at its feet.

All things in nature can be used as attributes of God, and there is no better time to so use God's handiwork than in the summer months.

—Congregational Kansas

N. C. WOMEN

Treasurer's Report

Quarter ending May 31, 1959

WOMEN'S FELLOWSHIPS

Albemarle	$ 20.00
Amelia	10.00
Antioch (R)	2.50
Apple's Chapel	45.00
Asheboro	59.00
Auburn	6.00
Bailey's Grove	3.00
Bethel	12.00
Bethlehem (A)	15.00
Bethlehem (W)	12.50
Beulah	12.00
Burlington, Beverly Hills	25.00
Burlington, First Church	416.60
Burlington, Lakeview	7.50
Carolina	5.00
Chapel Hill United	65.00
Church of Wide Fellowship	10.00
Danville, Va. Third Avenue	12.00
Durham	54.33
Elon College Community	194.80
Ether	13.75
Fayetteville, Eutaw Comm.	25.00
Flint Hill (R)	5.00
Fuller's Chapel	20.00
Greensboro, First Church	141.25
Greensboro, Palm Street	52.51
Hank's Chapel	40.00
Happy Home	20.00
Haw River	12.50
Hebron, Va.	10.00
Henderson, First Church	80.15
Hendersonville	24.80
High Point, First Church	6.25
Hines' Chapel	20.00
Hopedale	10.00
Hope Mills	5.00
Ingram, Va.	11.25
Lebanon	6.25
Lee's Chapel	5.00
Liberty, N. C.	35.00
Liberty, Vance	62.50
Long's Chapel	12.50
Moore Union	5.00
Morrisville	10.00
Mount Auburn	20.50
Oak Level	3.00
Pfafftown	9.00
Piney Plain	25.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	7.50
Pleasant Hill	10.00
Pleasant Ridge (G)	10.00
Pleasant Ridge (R)	30.00
Pope's Chapel	12.50
Providence	20.00
Raleigh United	60.00
Ramseur	10.00
Randleman	7.00
Salem Chapel	45.00
Sanford, Northview	5.00
Sanford United	50.00
Shallow Ford	37.50
Shallow Well	65.00
South Boston, Va. Center	23.75
Spoon's Chapel	6.25
Tryon Con. Church of Christ	20.00
Turner's Chapel	12.50
Union Grove	10.00
Union Ridge	25.00
Union, Va.	36.00
Wake Chapel	25.00
Winston-Salem	15.00
Youngsville	12.50
	$2,241.44

CHILDREN'S SOCIETIES

Apple's Chapel	$ 28.79
Burlington, First	25.25
Durham	19.29
Elon College:	
Crusaders	5.25
Intermediates	10.00
Greensboro, First	11.90
Henderson, First	9.00
	$ 109.48

CRADLE ROLL

Durham	$ 8.86
Elon College	10.00
	$ 18.86

DISTRICT RALLY OFFERINGS

For Hospital Equipment (Dr. Riggs)

Asheboro District	$ 38.55
Burlington District	57.17
Greensboro District	71.62
Halifax District	29.70
Henderson & Raleigh Districts	48.80
Sanford	27.82
	$ 273.66

WOMEN'S FELLOWSHIP TOUR

Special Gifts	$ 750.05
TOTAL RECEIPTS	$3,393.49

DISBURSEMENTS

Miss Lucile Frost, Rally Speaker	$ 25.00
Southern Convention — Space in Annual	40.00
Letterhead Stationery	8.00
Expense of Rally Team	54.27
Expense of the President	26.70
Expense of District Chairmen	42.93
Expense of Missionary Education Department	11.72
Friendly Service Gifts:	
N. C. Migrant Work	3.00
Bibles for Africa	9.00
United Church Women— World Day of Prayer	3.00
Congregational Christian Home for Children	25.00
	$ 248.62
Mrs. J. D. Strader, Sr., Former Treasurer Women's Fellowship of the Southern Convention For: Fellowship Tour Fund	631.00
Mrs. W. B. Williams, Treasurer Women's Fellowship of the Southern Convention For: Fellowship Tour Fund	119.05
Hospital Equipment for Dr. Riggs — Rally Offerings	273.66
Life Memberships	150.00
Memorials	50.00
Thank Offering — Woman's Gift	73.70
Angie Crew Scholarship Fund	14.00
India Scholarship	50.00
Beirut, Lebanon University for Women	15.00
Rachanyapuram School for Girls	9.00
Foreign Missions — Special	20.00
Home Missions — Special	5.00
Missions — General Fund	1734.46
	$3,144.87
TOTAL DISBURSEMENTS	$3,393.49

GIFTS FOR THE FELLOWSHIP TOUR

(March through May, 1959)

Amelia	$ 5.00
Apple's Chapel	25.00
Asheboro	15.00
Asheboro — Truitt Bible Class	15.00
Asheville	10.00
Bailey's Grove	5.00
Belews Creek	5.00
Bethlehem (W)	3.00
Burlington, Beverly Hills	20.00
Burlington, First Church	50.00
Burlington, Lakeview— Ruth Faucett Circle	5.00
Chapel Hill United	5.00
Church of Wide Fellowship	25.00
Concord	10.00
Danville, Va. Third Avenue	5.00
Durham	30.00
Elon College Community	23.00
Ether	5.00
Fayetteville, Eutaw Comm.	5.00
Flint Hill (M)	5.00
Flint Hill (R)	5.00
Fuller's Chapel	5.00
Greensboro, First Church	50.00
Hank's Chapel	10.00
Haw River — Artelia Poole Circle	5.00
Hayes Chapel	5.00
High Point	25.00
Hines' Chapel	10.00
Hopedale	5.00
Hope Mills	5.00
Mrs. W. Judson King	1.00
Lebanon	5.00
Lee's Chapel	5.00
Liberty, N. C. Circle 1	5.00
Liberty, Vance	25.00

Dr. Alford Carleton Reports On

Missions In Asia Today

Asian churches have come of age and the era of the missionary, "in the old sense", has ended in that part of the world, said Rev. Dr. Alford Carleton, to the Prudential Committee of the American Board of Commissioners for Foreign Missions in Boston, June 23.

"We now stand shoulder to shoulder with the younger churches of Asia and deal with one another in a partnership which was never possible before. This new relationship opens far greater opportunities for missionary service on a basis of mutual interdependence."

Dr. Carleton, top executive officer of the American Board, was **one of six American consultants** at the first meeting of the East Asia Christian Conference recently held at Kuala Lumpur, Malaya. This historic assembly, the churchman said, takes its place in the great series "that began at Edinburgh and includes Jerusalem, Madras, Amsterdam, Accra and Evanston, as one of the major Christian conferences of the world."

What happens in Asia "in the next decade or so," he said, will determine whether Christianity is to become a world religion or survive "merely as an ethnic cult of the Anglo-Saxton peoples."

More than 200 missionaries, representing Asian churches, are now serving in other lands and in most cases without any support from Western nations or churches, Dr. Carleton asserted. It is now possible, he added, to give greater help "without danger of pauperization, and to have the skill, devotion and insight of the Asians fully expressed in the planning for the development of the Christian's work in Asia."

While 55 per cent of all mankind live in the 5 per cent land area of the world included in the East Asia Christian Conference area, he declared, **"only one in 100 is a Protestant Christian and less than three in 100 are Christians of any fellowship whatever.**

"So a new day of the mission of the Church has dawned in Asia with greater problems and greater hopes than ever before," the missions leader said.

Churches of Alaska and Hawaii were welcomed into the National Council of Churches of Christ in America at meeting the first of June in Seattle, Washington. The president of the Alaska Council of Churches, Rev. Fred McGinnis, presented Dr. Edwin Dahlberg, National Council president, with an ivory gavel, handcarved by an Alaskan, while the executive director of the Honolulu Council responded for Hawaii by placing leis of fragrant blossoms around the shoulders of Council leaders.

Fifty lucky people are studying in the first Lay School of Theology at Lancaster Theological Seminary in Pennsylvania. About 100 applications were received from active church members of the United Church of Christ. The first fifty applicants (who were the ones accepted) come from 15 states and include 15 women. Occupations range from factory worker to lawyer.

Liberty, Va.	3.00
Long's Chapel	5.00
Martha's Chapel	5.00
Monticello	10.00
Mount Auburn	6.05
Mount Zion	10.00
Oak Level	5.00
Pleasant Grove, N. C.	15.00
Pleasant Ridge (R)	25.00
Pope's Chapel	8.00
Providence	25.00
Raleigh United	10.00
Ramseur	10.00
Randleman	10.00
Reidsville	10.00
Sanford United	25.00
Dr. & Mrs. W. T. Scott	10.00
Seagrove	2.00
Shallow Well Ladies' Aid	10.00
Sophia	5.00
South Boston, Va. Center	3.00
Spoon's Chapel	15.00
Mrs. R. E. Talley	1.00
Tryon Congregational Church of Christ	25.00
Union Grove	15.00
Union Ridge	25.00
Union, Va. Missionary Society	5.00
Union, Va. Women's Fellowship	10.00
Winston-Salem	5.00
TOTAL	$750.05

Respectfully submitted,
Susie D. Allen, Treasurer

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July **THE NEAR EAST**

Turkey

19—**Mr. and Mrs. Samuel Glass, Jr.,** are both serving at American Collegiate Institute, Izmir. Mr. Glass was drafted almost immediately on arrival in Izmir, September, 1956, and has recently completed military service.

20—**Thomas D. Goodrich** is a grandson of an American Board missionary to China. 1953-56 he taught at Talas; then taught in U. S.; returned to Talas in 1957.

21—**Miss Maurla Haehlen** became interested in the Near East when she took a trip there with her family; she graduated from U. of Wisconsin in 1958 and went to Izmir for three years.

22—**Miss Isabel Hemingway** visited our area in 1958. She has been a nurse in China and is now at Talas Clinic, Turkey. She is a fourth generation missionary, and a graduate of Oberlin College and Philadelphia General Hospital. Her many friends in the Southern Convention will wish to remember her in their prayers today.

23—**Miss Barbara Holbrook** graduated from U. of Massachusetts and went to American Collegiate Institute, Izmir, to teach home economics for three years.

24—**Dan Horiuchi** is a native of Honolulu, Hawaii. After army service he graduated from Kansas State Teachers College. He went to American College, Tarsus, in 1958 for three years as teacher of physical education.

25—**Rev. and Mrs. Merrill Isley** have served in Gaziantep, Turkey, since 1920. He is business manager of Azariah Smith Memorial Hospital and she is dietitian. He is interested in reforestation.

United Church Organized In Burlington

On Sunday afternoon, June 7, the Edgewood United Church of Christ was formed in Burlington, North Carolina, under the leadership of Rev. G. Harold Myers.

This mission was jointly sponsored by the First Evangelical and Reformed Church and the First Christian Church of Burlington in cooperation with the joint Mission Boards of the United Church of Christ. The members of this sponsoring committee are:

Rev. Lonnie A. Carpenter, Chairman of Committee, pastor of First E. and R. Church; Rev. Robert Kimball, pastor of the First Christian Church; Mr. Duncan Bryan, layman of First E. and R. Church; Mr. John Xanthos, secretary of committee, layman of First E. and R. Church; Mr. Robert Morton, Treasurer of committee, layman of First Christian Church; Mrs. Jessie Strader, laywoman of the First Christian Church; Dr. John Robert Kernodle, layman of the First Christian Church; Rev. Edmund Lippy, eastern field secretary for the Board of National Missions; Dr. Ira Black, Secretary for New Church Development, Board of Home Missions; Dr. William Scott, Supt. of the Southern Convention; and Dr. Harvey Fesperman, President of the Southern Synod.

Following an inspirational message by Dr. Harvey Fesperman, the pastor received 46 members by letter of transfer, 5 by adult baptism, and 1 by reprofession of faith, making a total of 52 charter members. They are:

Marshall Boyce, Marie Boyce, Duncan Bryan, Marvin Bryan, Vivian Bryan, John Campbell, Evelyn Campbell, Paul Ellis, Edna Ellis, Michael Ellis, Robert Ellis, Norman Fidler, Edith Fidler, James Gerow, James Gerow Jr., Betty Gerow, David Gerow, Clinton Hester, Fleeta Hester, Sharlyn Hester, Van Hester, Earl Holt, Dorothy Holt, Frank Huffines, Betty Jo Huffines, Rector Hunt, Mildred Hunt, Ann Hunt, Samuel Hunt, Susan Hunt, Iredell Hutton, Caroline Hutton, Susan Hutton, John Hutton, Everett Knight, Irene Knight, Martha Jo Knight, Nelson Mebane, Barbara Mebane, Sam Moorefield, Zoa Moorefield, Robert Morton Jr., Martha Morton, Harold Myers, Aileen Myers, Maude Myers, Thomas Petty, Jessie Strader, Claude Ward, Polly Ward, Clegg Westmoreland, Velna Westmoreland.

The charter roll will be left open until the end of this year.

Under the newly created plan of organization, the group chose five deacons, who were ordained and installed: Marvin Bryan, Rector Hunt, Everett Knight, Claude Ward and Mrs. Jessie Strader. Soon the congregation will elect the chairmen of the five major committees: Trustees, Christian education, finance, evangelism, worship.

The climax of the organization day came with a picnic dinner shared by over 100 persons.

A Capital Investment Project is being planned by which the 21 families have challenged themselves to pledge $10,000 toward the first unit of their building. They are assuming a budget for the remainder of the year that calls for an offering of $100 per week.

Have you read "What Are You Doing to Your Minister's Wife?" by Elizabeth Dodds in the June issue of **Good Housekeeping**? The author is the wife of Rev. Robert C. Dodds, pastor of the Second Congregational Church, Waterbury, Connecticut.

LONGS CHAPEL OBSERVES CHILDREN'S DAY

Mrs. H. L. Chandler

Sunday, June 14, was observed as "Children's Day" at Longs Chapel Christian church near Haw River, North Carolina.

Rev. W. M. Loy turned the morning worship hour over to the Youth Fellowship. Those taking part in the service were Joyce Anderson, Jane Chandler, Joan Wrenn and Glenda Faye Bumgardner, Clellan Wrenn, Neil Carey, James Lewis and Glendale Dickey. The service was well-planned and very impressive.

Five high school graduates were recognized during the service. Each was presented with a Bible with a red carnation for the boys and a red corsage for the girls. Seniors honored were Miss Ronda Thompson, Jerry Fonville, Allen Lewis, Collins Pople, and Donald Warren. Young Robert Fonville, who was mascot for the senior class, was also presented a red carnation with a book of Bible stories by the pastor.

Sunday night a program was presented by the children of the Bible school. The Bible school was well attended and much accomplished, as was proved by the nice program they presented.

New History Room committees chosen from the Women's Fellowship are: Committee to select material pertaining to Women's Fellowship for filing in fireproof cabinet, Mrs. Garland Spratley, chairman; Mrs. W. B. Williams, Mrs. Raye Knight, Miss Susie Allen; committee to select material for placing in Leathers Memorial Cabinet, Mrs. John G. Truitt, chairman, Mrs. W. W. Sellers, Mrs. Garland Spratley.

Homecoming at Damascus church, near Chapel Hill, North Carolina, was observed July 12, at which time the new Hammond organ was dedicated. Rev. E. M. Powell, former pastor, spoke on "Music in the Church." The pastor, Rev. Thomas Madren, and the secretary, Mrs. Paul Long, sent an invitation to friends and former members to attend. Sorry this arrived the week there was no issue of **The Christian Sun.**

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION

About 160 representatives from 22 churches, including 11 ministers, met at the Randleman United Church of Christ for the annual Sunday School Convention of the Western N. C. Conference June 25. Rev. Thomas Shreve presided. The opening worship was led by Rev. Robert Bennett.

Mrs. David Shepherd, president of the N. C. Women's Fellowship, gave the morning address on the relationship of the church and the home, giving helpful illustrations of ways to conduct family worship, and ways in which churches serve the whole family, binding the members together in Christian fellowship.

Rev. William Joyner led the afternoon worship. Workshops were conducted as follows: Teachers, Rev. L. L. Hubbard; parents, Rev. Robert Hultman; worship in the home, Mrs. James Euliss.

Rev. Clyde Fields, conference president, installed the following officers: President, Rev. Robert Hultman; vice president, Dolan Talbert; secretary-treasurer, Mrs. James Euliss.

The new president wishes to express appreciation for being elected and says: "I pray that God will work in and through all of us both to know and to do his will in the year ahead. May each of us be so bold in our Sunday school work in the coming year that it may be truly said of us, '. . . Christ in you, the hope of glory. . .' "

Chamber Of Commerce Honors Poythress

Beatrice George

The Reverend Olive Daniel Poythress, pastor emeritus of the South Norfolk Congregational Christian Church, was honored at a testimonial dinner sponsored by the South Norfolk Chamber of Commerce at Carl Parker's Restaurant, Friday evening, June 12.

Mr. Edward Brickle, assistant principal of Oscar Frommell Smith High School, was toastmaster. The invocation was given by Dr. Leon Edgar Smith, president emeritus of Elon College.

After the lovely dinner and fellowship together, the Honorable Senator Mills Godwin of the Commonwealth of Virginia gave a beautiful testimonial speech in honor of Mr. Poythress. He told how Mr. Poythress had touched his life, and had made a great impact in the Hampton Roads area in hundreds of ways. Wondering if Mr. Poythress had any regrets, Mr. Godwin stated that with his wonderful tenor voice had he pursued the field of music and gone on the stage he would have been a great star and his name would have been written in bright lights — yet he has made a mark for himself in the field that he chose. "In your own way, with a humble and sincere spirit, you have lived an honorable life, served your church, your God, the people. In dark and bright days you have been close to many people."

Mr. Godwin told how he went hunting with him as a youngster while Mr. Poythress was visiting in his home during a revival, and how he knelt down and prayed with him in the woods, and won him to Christ; how he visited in the home of his mother and father and kept in touch with them; then, later, when sorrow came to him in the loss of his mother and father, Mr. Poythress was there with his prayers and sympathy and officiated in the services. "Thus it is with great pleasure that I bring you greetings from those outside of the city of South Norfolk. Your legion of friends hope for you many years of continued life and happiness."

A distinguished service award was presented to Mr. Poythress by the South Norfolk Chamber of Commerce for his outstanding service to the city and his fellowman.

In acceptance, Mr. Poythress expressed his gratitude to the Chamber of Commerce and those who came to the dinner. In response to Mr. Godwin's question concerning his regrets, Mr. Poythress said there were many things he would like to have done, especially in pursuing the talent of his voice. His music professor at Elon advised him that if he would go on the stage he would make a fortune, but if he preached he would starve to death.

Mr. Poythress gave a resume of his life from his college days, stating that just recently he was named as one of the all-star baseball players of his Alma Mater. He recalled that he had the offer of three churches at the time of his graduation. Upon seeking his Mother's advice, she said, "You know what God wants you to do — go to the woods and pray about it." It was then that he felt impressed to come to South Norfolk. The question, "What are you going to put first — material or spiritual things?", helped him to make his decision for the spiritual.

He told about his arrival in South Norfolk — in a humorous way — and his efforts to find the location of the home he was seeking; to pay off the debt of the old church with the help of its 32 members; to build the new church and pay off that debt; to make way for a new High School building which will be used as the grammar school next year; to cooperate in civic affairs which might help make the city a better place in which to live on a higher spiritual level. The first year the budget of the church was $300, now it is approximately $47,000.

Mr. Poythress stated, "I buried my heart in the church, my heart is in South Norfolk. I believe in the people and they believe in me. I wanted to see South Norfolk become a first class city; I had belief in the city and its growth. My dream I want to come true now is to get a good hospital, a good newspaper to print the beautiful things where they belong. Now that I do not have to attend as many meetings, I want to see if I can't do something about it. Although I had hoped to go to New York in June to have some recordings made, I have promised to preach for the folks at Central Church, Norfolk this month as they are without a pastor.

"To do the things which makes a great church and a great city requires faith. Faith in God and in your fellowman. Thank you for the beautiful plaque, and your belief in me. I love you. It is my desire to serve my fellowman. God and you have every part of me."

Mr. Russell Hathaway, president of the South Norfolk Chamber of Commerce, on behalf of the Jaycees and friends of Mr. Poythress presented Mr. Poythress with a movie camera (used during the evening to take pictures of the gathering, one thousand feet of film and two reels, movie projector and screen, with a hope that it would bring worlds of pleasure to him.

To enjoy the affair with Mr. Poythress was his wife, Mrs. Poythress, their children, and many of their friends. The evening was thoroughly enjoyed by all who attended. The benediction was pronounced by Mr. Poythress and as usual he was at the door to bid his friends adieu with his glad smile and warm handclasp.

REVIVAL AT ANTIOCH

Beverly Jones, Reporter

The Antioch Congregational Christian Church, Elams, North Carolina, had its annual revival June 14-21. Sunday night we had only 60 in attendance but we set out for a goal of 120 for the week. By Thursday our goal had been reached.

We had as our guest speaker the Reverend Thomas Madren, pastor of the Plymouth church. Each night he delivered a most inspiring message.

The church choir sang a special each night and the children also sang several songs each night.

Our pastor, Reverend Elmo Allcox, and Mr. Madren were guests in the home of Mrs. Bessie Moseley for the week.

ACTIVITIES AT HAYES CHAPEL

Mamie Tussey

Hayes Chapel, Garner, North Carolina, held its Bible School the Week of June 15 with Mrs. Jessie Evans as director. This was our best year in Bible School. The attendance was good and the program very well planned and presented.

The following week we had our revival, with Rev. Eugene Talley bringing the messages. The revival, too, was one of the best for attendance we've had for a long time. Many Christians were revived and souls saved. There were nine baptized the following Sunday. Fourteen have been added to the church this year.

A Page for Young People Edited by R. L. Milteer

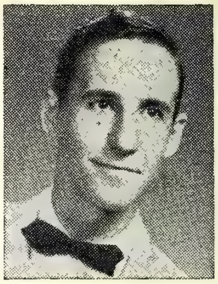
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Exchange Study

P. F. groups from Haw River and Raleigh churches have had several interesting contacts this spring. The Raleigh P.F. group took a field trip for the study of the church in an industrial community, staying in the homes of Haw River young people April 17 and 18.

They interviewed management at the textile mills of Haw River, union officers and leaders, and the Rev. Henry V. Harmon, pastor of Haw River Congregational Christian Church. Carol Don Ellis of Raleigh led the recreation at a party Friday night.

On return engagement during a planning retreat of the Haw River P.F. group, the young people had a party at Umstead Park Friday evening May 29. Two weeks later, as a part of the Vacation Bible School program at Haw River, the teenage class under the leadership of Henry Harmon spent the day in Raleigh visiting the Legislature, the nuclear reactor at State College, and interviewing the two "social missionaries" employed by United Church in the Joe Louis Park neighborhood, a slum area just beyond the city limits. These missionaries are working on recreational, health, road building, and other projects for improvement of the neighborhood. Rachel Harrington of the Raleigh church served as chairman for planning this day of study. The two P.F. groups have enjoyed their mutual contacts and would recommend such exchanges to all.

Any stamp collector among our readers? Letters from India, Japan, Pakistan and other parts of the world come occasionally to your editor. If any person would like to have the stamps therefrom, please let him know — F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina.

A Devotional Moment

FAITH

Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1.

Recently in a small New York town, a small boy was imprisoned in a newly dug well for over twenty-three hours, and was believed dead by most people. This story received nationwide recognition and nearly everyone in the country was praying for his safety. For many gruelling hours, rescuers struggled to save him, but were plagued by many handicaps, and fate seemed to be against the little boy's life. Even a medical man reported that he held no hope that the boy could have possibly retained life. But the mother and father never gave up hope and they strongly believed that all would turn out well. After the attempts to rescue him had been going on for twenty-three hours, a colored man reached him. He showed no signs of life for a few minutes, but in about twenty minutes, his little blue eyes opened, and his parents knew that he had survived the ordeal. Imagine the joy in the hearts of his parents — for their faith in God's will had enabled them to survive the ordeal.

Bobby Batten
Holland, Virginia

Southern Union College, Wadley, Alabama, presented a citation to **Dr. Vernon Loescher,** pastor of Union church, Hinsdale, Illinois, and president of the Illinois Conference, for "thorough understanding and sympathetic support of Christian Higher Education." The citation commended him as "an outstanding member of the Board of Trustees and enthusiastic promoter of the college." Southern Union recently graduated a class of 46, largest class in the history "of the fastest growing junior college in the Southland," according to Dr. Walter A. Graham, president.

The schedule for Miss Dorothy Hampton, consultant for Race Relations for the United Church of Christ, is a busy one for the summer: June 14-20, Moonelon; June 22-26, Fellowship of Campus Ministry, Elmhurst, Illinois; June 28-July 11, Race Relations Institute, Fisk University, Nashville, Tennessee; July 13-17, UCYM Training Conference, Massanetta Springs, Virginia; July 26-August 1, Moonelon; August 2-14, John's River Camp, Collettsville, North Carolina; August 15-22, Powell's Fort Camp, Valley of Virginia; August 27-September 3, United Student Fellowship National Assembly, Doane College, Crete, Nebraska. The few days "in between" she will be at her Raleigh office.

BURLINGTON LAYMEN MEET GOAL

H. W. Wellons

On the evening of June 5, the Laymen's Fellowship of First Christian Church, Burlington, N. C., had a most successful dinner meeting. It was successful in several ways, but the one in which we thought that the subscribers to the Christian Sun would be most interested in the news that our quota to the Moonelon Crash Campaign was met.

When our meeting was called to order our Fellowship had paid $200.00 on a quota of $622.00. There was a motion made and seconded that we raise the $422.00 before we adjourned the meeting. Needless to say the motion carried, and the money was contributed. We are proud of this action and thought the method might be used by other groups throughout the conference.

Contributing to the success was a good steak dinner, a wonderful talk by John Biggerstaff, Assistant to the Superintendant of our Home for Children at Elon, and visitors including Dr. G. O. Lankford and Dr. W. T. Scott. There were 48 present.

1959 College Graduate

To Teach 7,500 Miles From Home

June's new crop of schoolmarms who dread their first day in a classroom should take note of Kay Niles, 21, daughter of Mr. and Mrs. Edmund L. Niles of Avon Lake, Ohio, whose first day at the blackboard will be 7500 miles away in a mission school for Africans in Southern Rhodesia.

Kay sailed Wednesday, June 3, for a three-year teaching post under the American Board of Commissioners for Foreign Missions having graduated the previous week from Phillips University, Enid, Oklahoma.

Mr. and Mrs. Niles saw Kay off by plane Monday for Boston where she conferred with staff members at the American Board headquarters there. After leaving the airport Mr. and Mrs. Niles and Kay's younger sister Sandra got into the car to drive to New York in time to see Kay off on the Queen Mary on Wednesday.

Queries about how much to pack for three years in Africa brought groans and a laugh from Kay.

"I crammed two foot lockers full and then had to buy another," she said. "Then after I shipped them and planned to use only **one** more suitcase, my generous friends started bringing gifts so I filled **two** more instead."

"And if you don't call this a suitcase. . . !" Kay pointed to a bulky blue pocketbook suggesting a trunk-like capacity.

"All I need now is an umbrella and a bird cage!" she laughed.

Kay had to pack clothing for all seasons, with her winter clothes on top since it will be the cold season in Rhodesia when she arrives.

"The hardest thing to decide was what books to leave behind," she said.

"A poetry lover, Kay is fond of books and all kinds of music, both jazz and classical. She also enjoys sports but left slacks and shorts at home "because the African women do not wear them."

Kay will teach science to about 150 high school age African boys and girls at the Chikore Secondary School. Her subjects will include chemistry, biology, physics and hygiene. Classes are taught in English.

Says Kay of her missionary service: "Teaching Sunday school and having daily devotions gradually brought me to the realization that I should and could have a part in the things I was teaching my third graders. By the time I was a senior in high school, I wanted to be a missionary.

"I realize that there is much to be done in our own country but I feel that, with few exceptions, the people here can obtain education and Christianity if they really want it, whereas there are many in other parts of the world who don't have the opportunity."

The Chikore Secondary School is one of only four or five secondary schools for Africans in all of Southern Rhodesia, which has a population of approximately three million. The entering class of 60 students is selected from over 2000 applicants. One-fifth of the students are girls.

About 35 American Board missionaries — doctors, nurses, teachers and ministers — serve at the mission station.

Kay will travel to Africa with another new young missionary, Carol Carpenter, 24, a nurse from Norwich, N. Y., who is also going to the Chikore mission station.

Young Woman Doctor

Learning Tamil Language In India

Miss Ruth Catton is off to the hills for a summer holiday. The niece of historian Bruce Catton and of Miss Ione Catton, Ruth Catton is lady doctor and Congregational Christian missionary in India. Since arriving in Bombay last November as representative of the American Board of Commissioners for Foreign Missions, she's been hard at work mastering the Tamil language. Chances are she's taking her books with her as she sets off to Kodaikanal, summer retreat in the "hills" of South India — 7000 feet above sea level, to escape the 100 degree temperature in the plains.

By next December, when she begins work at the Christian Mission Hospital in Madura, Miss Catton must pass her first examination in Tamil, one of the world's oldest spoken languages. Her first visit to the hospital, where she will be the only American staff member, convinced her of the necessity for language study.

"The doctor and nurses all speak English," she said," and one can travel by trains and get along quite comfortably in the big cities knowing only English. But villagers, and many, many others speak English without any confidence or not at all. It will be absolutely essential to be able to converse in Tamil."

During her visit to the hospital she made rounds each morning with Dr. Betty Chinnaiah, sister of a fellow student at the University of Washington, Seattle. "Many of the diseases I had seen at home," she said. "Some we had only studied. Many, in all ages, were complicated by varying degrees of malnutrition."

The need for lady M.D.s in India is intensified by the refusal of Indian women to be examined by male doctors. The Christian Missions Hospital, founded in 1851, has 229 beds and is staffed with 12 doctors.

After her first year at the Language School in Bangalore, Miss Catton must demonstrate her ability to read and write and to carry on a conversation in Tamil. Her second year of language study will be learned on the job at the hospital. Then she must be able to deliver an impromptu ten-minute sermon in Tamil and to read a handwritten letter — much harder than reading print!

Many Americans boning up on Tamil find it full of surprises. "Green water" is the literal translation of "cold water", and the word for "slow" and for "little boy" are similar. Instead of "one or two more" Tamilians say "two or one more"!

Miss Catton is the daughter of Rev. and Mrs. William Robert Catton, Harrison, Michigan. Born in Benzonia, Michigan, she was educated at James Millikin University, Decatur, Illinois and Oberlin College, Oberlin, Ohio. After receiving her M. D. from Northwestern University, Chicago, she interned at Mary Fletcher Hospital, Burlington, Vermont. Prior to sailing for India she was resident physician at Children's Orthopedic Hospital, Seattle. She is a member of Plymouth Congregational Church, Seattle, which supports her work in the missions field.

Smoots Finish Pastorate At Liberty

Mrs. D. L. Stokes

Rev. L. A. Smoot, who has resigned as pastor of Liberty (Vance) Congregational Christian Church preached his final sermon Sunday morning, June 14, to a large attendance of members and friends.

Rev. Smoot used as his subject, "Accomplish the Impossible," basing his remarks on Hebrews 11 for his scripture. He urged the members to continue their work in the church and to give their full support and complete service to the new pastor who will succeed him. Mrs. Bobby Kittrell rendered a special vocal selection, "My Task."

Rev. and Mrs. Smoot were presented a silver tea service by Mr. B. M. Newman in behalf of the members.

Liberty (Vance) prospered greatly during Mr. Smoot's pastorate of three years. The parsonage has been renovated, painted inside and out, insulated, heating plant and air conditioning installed. The church has purchased two acres more of cemetery land and a cemetery trust fund set up. Mr. Scoot was instrumental in our giving a Harvest Festival last fall with the proceeds to go into the Building Fund, which is growing continually.

Mr. Smoot has worked faithfully with the young people and even though the Youth Fellowship groups were small at times he still had hope and they kept going. He received approximately 40 into the church.

His last Sunday here was not only a sad one because of the ending of Mr. Smoot's pastorate, but it was made much sadder for him and his congregation due to an automobile accident in which a fine young man, who was an usher and a good church worker, Dan Foster, was instantly killed en route to church.

Rev. and Mrs. Smoot will be missed greatly by the church and the community, but we wish them well in their new field and we know that our loss is someone else's gain.

Plans are still underway and nearing completion for the church centennial to be held in September.

HONORED AT RECEPTION

Rev. and Mrs. Lowell A. Smoot were honored at a floating farewell reception Thursday evening, June 11, from eight until ten o'clock in the annex of Liberty (Vance) Congregational Christian church.

The reception was sponsored by the young people of the church, who greeted guests and assisted in registering and serving the visitors. In charge of arrangements were Mrs. B. M. Newman and Mrs. S. F. Journigan.

Rev. and Mrs. Smoot were remembered with a silver letter holder and opener from the Youth Fellowship members and a silver nut bowl and tray from two of the young people's classes. A silver pitcher was presented the pastor and his wife by the Women's Fellowship at a recent meeting.

Refreshments consisted of fruit punch, party sandwiches, cookies, nuts and mints. A color scheme of pink and white was used.

During the evening, music was furnished by Misses Charlotte Bobbitt and Francis Winn, while R. A. Bartholomew, Jr., sang "Lazy Old River." Pictures of the group were taken by Mrs. Nelson Falkner.

Approximately 150 guests attended the reception. These included visitors from Liberty, New Bethel Baptist, Plank Chapel Methodist, Fuller's Chapel, Cary's Chapel, Gillburg, Henderson and Wakefield, Virginia, churches.

New Sunday School Rooms Dedicated

Dedication service was held Sunday, June 21, 1959, at Pleasant Cross Christian Church, near Asheboro, North Carolina, for three new Sunday school rooms now clear of indebtedness.

While under the leadership of Rev. E. Carl Brady the church began to raise money for Sunday school rooms in January, 1951. These four rooms were first used early in 1952 and the debt paid off in October, 1952.

The present pastor, Rev. M. L. Fogleman, serving since November, 1951, has seen the church and Sunday school continue to grow. A gas heating plant was installed in 1952, with repairs also being made on the main auditorium of the building. In 1954 a new piano was purchased and paid for. In 1956 cork tile floors were installed in the two downstairs rooms, and a lawn mower and other yard tools were purchased.

The Sunday school continued to grow under the leadership of the superintendent, J. W. Wilson, Jr., and it was found there was a need for more rooms. Plans were made and three new rooms with folding doors were built in 1957-58. These doors can be opened to increase the size of the auditorium by one-third.

The church adopted the budget plan in 1958 and with the help of God the money came in in sufficient amounts to pay off the debt in May, 1959.

The Sunday school continues to grow and prosper under the leadership of the present superintendent, Don Parks, and the people of Pleasant Cross say a prayer of thanks for their church and hope to continue humbly in the work of the Lord.

Blessing For An Alien

Background Scripture: Ruth.

Memory Selection: **He executes justice for the fatherless and the widow and loves the sojourner, giving him food and clothing. Love the sojourner, therefore; for you were sojourners in the land of Egypt.** Deut. 10:18, 19

The little book of Ruth is a story of romance, the only full-length romance in the Bible. In chaste and beautiful language it tells how a young woman, who was a widow, leaves her native land, and goes to an adopted land with her mother-in-law to make her home. There she meets a dashing and wealthy man, and they are married and "live happily ever afterward." It is a love story in the highest and best sense. It makes good reading. It would be a good thing if members of the Sunday school would sit down and read it through at one sitting. It is much better reading than modern "love stories."

But the book of Ruth is much more than a romance or a love story, a pastoral idyl. And those who regard it and treat it as such, miss the central point of the story. **The story is essentially a pertinent and permanent gospel of the treatment of the people of other races and religions by the people among whom they live.** It has a practical message for our day and our problems, and gives the key for solving them. A bit of background will show why this is true.

JEWS IN A FOREIGN LAND

There is an old saying that "politics makes strange bedfellows." We see an example of this in the life of our Lord, for although the Pharisees and the Sadducees and Herodians were political enemies, they all "ganged up" on Jesus. And of course we see it in modern life. Likewise does misery love company, and disaster breaks down artificial barriers. Here was a Jew, named Abimelech, living in Palestine, who was with his family and fellow countrymen caught in a famine. There was grain and food in Moab. But ordinarily the Jews had no dealing with the Moabites, as with the Samaritans. But when a man and his family are hungry, what difference does it make to him where he can get food! ! So Abimelech takes his wife and two sons and goes to Moab. He settles down, earns a living, and marries off his sons, of all things, to Moabites! ! ! Perhaps these foreigners were not so bad as they were pictured to be.

But misfortune plagued the family. Abimelech died, and in turn the sons also died, leaving three widows. Homesick, as well as lonely, Naomi decides to return to her native land. With gracious and generous spirit, however, she extended to her daughters-in-law the privilege of remaining in their native land. One of them, Orpah decided to remain in Moab, but Ruth, in immortal words, expressed her intention and determination to go to Bethlehem with Naomi to make her home. And off they went, and to Bethlehem they came.

A MOABITE IN A FOREIGN LAND

The shoe was then on the other foot. Ruth was a foreigner, a member of another religion and another race, in a strange land. How tongues must have wagged when word got around that a Moabitess had come to Bethlehem to live among Jews! But Ruth was fortunate in having Naomi as her companion. The older woman had character and compassion, and she became a source of strength and comfort to the young woman. And Ruth had character and winsomeness, and she gained the respect of the townspeople. She also won the heart of Boaz, a well-to-do farmer, and they were married. And to them was born a son, whom they named Obed. And Obed later had a son whose name was Jesse, and this Jesse became the father of the great king David! How God is always confounding the proud and the privileged. **From the line of this hated foreign race, there came the great king David, and from the line of David came the Lord Jesus Christ himself!**

SOJOURNERS IN OUR LAND

There are in our land many foreigners and sojourners. Some came here of their own free choice, and many of them have become naturalized citizens. Thousands of others, in fact at least 12,000,000 of them, are descendants of people who were forcibly brought here by unscrupulous slave traders and sold like cattle. These people, differing from us in nationality and color and race and culture constitute a challenge to the Christian people of America and citizens in general. Their presence among us creates problems and even turbulence, but they have a dignity and worth before God, and should have it under law, which clamors for recognition. There is something of irony in the fact that we are trying to reach other planets when we cannot get along with our fellowmen on this planet. We need to be reminded of the great principle undergirding our Christian faith, as expressed in the Old Testament, "Have we not all one Father? Has not on God created us?" This was spelled out in the life and teachings of our Lord Jesus Christ. Discrimination based on race or religion is a denial of the gospel of Jesus Christ. All men are God's children, and all, without exception are objects of His care and love, and have equal dignity and worth before him. There are no problems involved in these relations between men of different classes and colors and creeds which cannot be solved by men of intelligence and good will imbued with the spirit of Jesus Christ. We are in the birth pangs of a new social order which will fulfill in larger measure the spirit of true brotherhood among all of God's children. And Christ shall see the travail of his soul and be satisfied.

The head of a great Divinity School recently said, "Unless America can rather quickly make her racial practices express good conscience before the conscience of the world, she is not likely to retain the leadership so largely entrusted to her now, or even to retain her own self-respect.

AMERICANS ALL!

In a textile mill in Pennsylvania there is an employee roll that is a perfect example of American variety. Sorting is done by an Italian, spinning by a Swede, drawing by a Scot, and weaving by a Belgian. Inspection is done by a Frenchman, scouring by an Albanian, dyeing by a Turk, pressing by a Pole, and supervision by an Irishman. And do you know what they are making? AMERICAN FLAGS! !

SUNDAY SCHOOL LESSON

JULY 19, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

Vacation Bible Schools Help Our Home

John G. Truitt, Superintendent

Dear Friends:

Thanks for a good report this week. You have passed the $60,000.00 mark. By the way, we are hoping — or needing — to reach the $80,000.00 mark by the end of our fiscal year, September 30. It will take quite a bit of doing to reach that mark in the next three months. But, you know, I shall not be too greatly surprised if we do. Our people are very generous, and they know the cause is worthwhile.

Vacation Bible Schools have found that their children like to contribute their daily offerings to the needy children of this Home. One small class of little children in our Salem Chapel Church Vacation School sent us $1.00 and while it was not so much in "this world's goods", but in the hearts of the little folks who gave it it was a joy. At the Bethlehem Church away up in the Valley of Virginia a group of children in their Vacation School contributed $21.11. And at Linville in the Valley of Virginia a contribution of $11.33, and you will see still others in the report who are regular contributors. The Bethlehem Church near Suffolk, Va., gave their Vacation Bible School money toward the forthcoming campaign — $86.50. How about that! Their pastor, Dr. R. E. Brittle, came to a Board of Trustees meeting and brought that contribution along. He said that his boys and girls were hoping it would be the first contribution toward the campaign, and that they had real joy in contributing it.

We had a very happy occasion on our campus June 30 at noon. It was a luncheon. Fried chicken, new snap beans, new browned potatoes, hot rolls, pickles and salads and peach pie, iced tea and "company"! And what company! Dr. H. B. Kernodle, Burlington, N. C.; I. H. Vickery, Henderson,, N. C.; N. Carl Monroe, Greensboro, N. C.; Mrs. James H. McEwen, Burlington, N. C.; Dr. William T. Scott, Elon College, N. C.; Rev. W. W. Snyder, Norfolk, Va.; Marvin M. Johnson, Fuquay, N. C.; Dr. R. E. Brittle, Suffolk, Va.; D. M. McLelland, Burlington, N. C.; H. C. Madison, Charlotte, N. C.; Martin T. Garren, Greensboro, N. C.; Rev. Max Vestal, Sanford, N. C.; Dr. J. Earl Danieley, Elon College, N. C.; and Dr. W. J. Andes, Elon College, N. C.

They were good friends interested in seeing the forthcoming campaign a success. They were Children's Home Board members, and Executive Committee members of the Southern Convention; the president of the Southern Convention, the superintendent of Southern Convention, and the president of Elon College. It was the unanimous opinion of those present that professional help of the highest quality, integrity and experience should be employed to assist with the campaign. It was an inspiring luncheon, and everyone seemed determined to see that the Home for Children should be brought up to a standard of which the Church could be justly proud.

Our special group of singers were highly honored to be invited by Dr. Earl Danieley to sing one of their favorite songs as a part of the music at a quiet 7:30 a.m. service in Whitley auditorium commemorating the begining of his second year as president of Elon College. It was very kind of him to have these children share in this lovely service.

REPORT FOR WEEKS OF JUNE 29 AND JULY 6, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$21,790.14
Eastern North Carolina Conference			
Bethel	$10.00		
New Hope	20.00	$30.00	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50		
Oakland, S.S.	15.00		
Portsmouth, Shelton Memorial	8.00		
Waverly	25.50	51.00	
North Carolina and Virginia Conference			
Union (Va.), S.S.	5.00	5.00	
Western North Carolina Conference			
Randleman	7.50	7.50	
Virginia Valley Conference			
New Hope, S.S.	9.00	9.00	
Total			$ 102.50
Grand Total			$21,892.64

SPECIAL GIFTS

Amount brought forward		$37,867.75
Philathea Class, Suffolk Christian Church	$ 5.00	
Bethlehem Christian Church, Broadway, Va. — Bible School Offering	21.11	
Linville Christian Church, Linville, Va.	11.33	
Farmers' Cooperative Exchange (dividend)	13.77	
Primary Class, Vacation Bible School, Salem Chapel Cong. Christian Church	1.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Pleasant Union Church (ENC)	25.00	
Shallow Well Church, Sanford, N. C.	11.42	
Harrison Factors Corp. (dividend)	15.00	
In Memory of Frank Dofflemyer	5.00	
In Memory of Mrs. Grace Stewart	5.00	
In Memory of Miss Abigail Evans	10.00	
In Memory of Mrs. S. J. Marion	10.00	
In Memory of Howard A. Hensley	5.00	
Special Gifts	621.41	
Total		$ 775.04
Grand Total		$38,642.79
Total for the Week		$ 877.54
Total for the Year		$60,535.43

Ministers' Convocation Evaluated

H. S. Hardcastle

Those who attended the Seventh Annual Ministers' Convocation at Moonelon held May 11-13 were fortunate in having as their leaders men of such ability, experience, and consecration, as Reverends David Stowe, Nationael Guptill, and John H. Shope, and Mr. Loren Walters. The first two men were members of the C. C. Fellowship, and the other two were E. and R. men. "Dave" Stowe is a former missionary to China, has served as professor in a college in China and in America, and at present is serving as Educational Secretary for the American Board. He has a vivid sense of the dynamic nature of the world mission of the Church, a sympathetic understanding of the problems and needs of the peoples of the world, a practical theory of the strategy which missions must adopt in the present changing world situation, and the ability to make these things live in the hearts of his hearers. His clear-cut outlines, his informal, simple presentations, and his warm, friendly, sympathetic spirit, enriched the lives of all those who heard him and shared the contagion of his spirit.

"Nat" Guptill, out of the treasure of things old and new, elevated and dignified and exalted the work of the ministry. Out of a wide and varied background, and with an earnestness but informality, he spoke both of the spiritual nature of the ministry, the character of the minister, and also of the practical aspects of the minister's life as Preacher, Priest, and Pastor. His closing lecture and his closing words brought the Convocation to a high moment, the remembrance of which will warm the hearts of all those who were present.

The work of Dr. Shope and Mr. Walters was what might be called of more practical nature, but they had a spiritual base and motive, and they had a spiritual power and fruitage. Although Dr. Shope is a research man, and deals with facts and figures, he interprets these facts and figures in terms of people, human beings, with their needs, many of them unmet by the churches in their present programs and strategy. There is a spirit of consecration and intense earnestness about the man that challenges his hearers, and he makes figures and graphs come alive and become clothed in flesh and blood. One may enjoy his lectures, but one could hardly be comfortable, as this man, small in stature but big in mind and heart, collects, analyzes, and interprets the facts concerning the life and work of the Church.

Mr. Walters, a layman, but a man with a mission, led a small group, — purposely a small group in keeping with his method and purpose — in a discussion of Group Leadership. His classes were a combination of a presentation of certain theories and principles of group discussion, and a practical application and laboratory demonstration of these principles in action. Members of the class came to a new realization of the possibilities and power of this method of dealing with problems and with persons.

In addition to these leaders of the class sessions of the Convocation, there were others who led the devotional periods, and who conducted single class or discussion periods, and these leaders of both fellowships did an excellent job. The recent Convocation set a high standard of leadership for succeeding Convocations to follow.

Much of the success of the Convocation was due to the excellent planning and able administration of the president, Reverend Joe A. French.

GOD'S PURPOSE

"What are we here for, you and I,
As the long and wonderful days go by,
Each one stretching to us a hand
Filled with privileges high and grand?
Born of a meaning our lives must be,
God has His purpose in you and me.
"We are here, you and I, to pass along
Blossoms of kindness and gladness and song
To give of our joy like a sacred cup,
That the hearts around us may be brimmed up,
And to hold to the struggles where'er we stand
The comfort and strength of a helping hand.
"This we are here for, you and I
As the long and wonderful days go by,
Welcome them gladly, for each one brings
The duty and beauty of common things:
And as they unfold — shall unfolded be
God's own purpose in you and me."

—Author Unknown

CALL YOUR MINISTER

J. Everette Neese

Why Won't He Come Without Being Called?

He will, if he knows he is needed — just as your family doctor would come without being called if he knew that you have been struck by a hit and run driver and were lying unconscious on the highway. But, it often happens that your minister does not know that you need him and therefore, he cannot assist you with your spiritual needs. You would call your doctor if you wanted to see him. Call your Minister in the same way.

At What Time Should I Call Him?

Your Minister stands ready to be of any assistance at any time. If you have a real problem and need your Minister — day or night — call him.

What Problems Should I Take To My Minister?

Anything that troubles you. It is not that he is able to solve all your dilemmas, but if he cannot help, he may know someone who could help you. Religious uncertainties, emotional disturbances, illness, the imminence of death — take any of these to your minister. He is concerned about anything that is of importance to you.

Should I Call My Minister About Other People?

You certainly should. Of course, you will not call him to pass on gossip and you will not trouble him with matters that are of no concern to him. But, when new people move into your neighborhood, or members of the church move away; when someone in the parish is facing illness, hospitalization or death; when neighbors or friends seem ready to become members of the church or enroll their children in the Sunday School; when you discover unused talents among the church members which might find profitable employment in the Church's ministry — Call Your Minister.

The Messenger
First, Richmond, Virginia

Two new missionaries of the Evangelical and Reformed Church are **Rev. and Mrs. Stuart Goude** of Community Congregational Church, Condon, Oregon. They expect to be stationed in Honduras. Mrs. Goude served as Methodist missionary in Bolivia 1928-42; Mr. Goude as chaplain in World War II made 13 round trips to Europe in 11 years.

"Best School Of Missions Ever"

"Best School of Missions ever held" seemed to be the consensus of many at the conclusion of this year's annual event. Mrs. Garland Spratley, chairman, and her committee are to be congratulated on the fine way in which the school was planned and carried out.

The women of the Elon College community, under the leadership of Mrs. H. H. Cunningham and Mrs. John G. Truitt, made the rooms beautiful with flowers and did many other things "behind the scenes" to make the buildings ready for these special visitors. Mrs. John Briggs again served as hostess in the dormitories. Registration planned by Mrs. W. J. Andes and the "collection of fees" by Miss Susie Allen and Mrs. J. D. Strader, Sr., was handled efficiently.

FELLOWSHIP

One of the best features of the school was the good fellowship. The hospitality chairman, Mrs. Carl Wallame made plans for each woman to get acquainted with others at the first session, and at parties on each floor the first evening following the program.

Dining-room hostesses, Hazel Nelson and Virginia Mason, made everyone feel at home there.

A special feature was the tea on Wednesday afternoon at the home of Mrs. J. D. Strader, Sr., in Burlington when Mrs. Robert Harden, Mrs. Joseph Newman, Mrs. J. R. Kernodle, and Mrs. W. W. Sellers joined forces to entertain the entire School of Missions. The Thursday evening program, planned by Miss Pattie Lee Coghill, composed of a variety of recreation and entertainment and climaxed with a reception by Dr. and Mrs. Danieley on the lawn of the president's home, added greatly to the spirit of fellowship.

STUDY

A "school" implies study. And each year the mission and Bible studies for the next year are presented. This year the teachers were "tops."

Mrs. Ray Phillips, who has given more than 40 years of her life to Africa, presented vivid word pictures of life there, taking us in imagination to that far continent with its many countries.

Rev. Alan Jones will be remembered for his "copy cat stories" and his folk games and songs, as well as for the ideas presented in his class on "Church Life in Town and Country."

Rev. John Carey, who won about all the honors possible at Duke when an undergraduate there, used clear thinking and a positive manner in presenting "Jesus' Teachings on Citibenship." Many liked the change of locale to the parish house, and the time for discussion in small groups.

Mildred Walker and Tudor Williams gave practical help to all the women present, discussing the work of the various departments and giving demonstrations of techniques for presenting programs.

A graphic demonstration of imparting information through a panel was given Wednesday night when Rev. Gaylord Noyce led a group on "Christians in Action."

WORSHIP

Individual meditations had been prepared by Mrs. R. A. Whitten on the theme "Move We On Together" and were very helpful at the beginning of each day. Mrs. Jack Akin, new president of the Southern Convention women, set the mood on the first afternoon with her inspiring worship service on the same theme. A vesper service at the Home for Children by the children by the children was appreciated, as always. Outdoor vesper service Thursday led by Mr. Carey was a real experience of worship. Following a "night of silence," early morning communion on Friday led by Rev. W. J. Andes and Rev. W. T. Scott, Sr., in the "upper room" of the college dining hall was meaningful.

LITERATURE

Unless one has "packed the packets," you have little idea of the service rendered by the women who come a day early and do this work — 300 packets, 6 small envelopes to go in a large one, sometimes 20 pieces of material in one small envelope — you figure it out! Thanks to Mrs. David Shepherd, Mrs. Ray Gordon, Mrs. Robert Smith and all the others who worked at this job, presenting an attractive display of material, and doing an efficient job of selling it.

REGISTRATION

In Dormitory	126
Day Registrations	110
	236
Dormitory Registrations:	
North Carolina	51
Eastern Virginia	56
Valley of Virginia	14
Guests	5
	126
Churches Represented:	
North Carolina	42
Eastern Virginia	20
Valley of Virginia	5
	67
Ministers' Wives Present	34
Ministers Present	10

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

VOLUME 111 ASHEBORO, NORTH CAROLIN [illegible] 1, 1959 NUMBER 28

Elon College Library X

STATEMENT OF FAITH

Adopted by the General Synod of the United Church of Christ
Oberlin, Ohio, July 8, 1959

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ
and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

Here And There Among The Churches

Revival services at Union Grove church, near Asheboro, North Carolina, are being held each evening this week at 7:30, with Rev. Melvin Dollar, associate superintendent of the Southern Convention, as visiting minister.

Eight new members joined Union Ridge church, near Burlington, July 12. This makes a total of 28 since Easter. The pastor, Rev. Winfred Bray, directed the senior high camp at Moonelon July 12-18. The Junior P. F. group of Union Ridge had a picnic at Moonelon July 17.

Rev. Max Vestal and Rev. Bill Simmons will exchange pulpits July 26, with the former preaching at Great Bridge and the latter at Shallow Well. **Jimmy Rosser** will lead the worship at Shallow Well August 9 and a member of the Gideon Society will bring the message.

A total of 58 enjoyed a vesper service at Cacapon Acres, the home of Mr. and Mrs. H. F. Nelson, Capon Bridge, West Virginia, July 12. The service was sponsored by the Pilgrim Fellowship of our Winchester church. Martha Rose Whitten led the worship service, which was followed by a "hymn sing" led by Jimmy Miller with Paul Rohart serving as accompanist on his accordion.

Miss Priscilla Chase of New York City will be the guest speaker for the homecoming service at Albemarle, North Carolina, July 26. Miss Chase, who is now connected with Friendship Press, publishers of our mission study books, served the church at Albemarle many years ago. She is a sister of Mrs. Carl R. Key. A fellowship dinner will follow the morning service.

Revival services at Bailey's Grove, Asheboro, North Carolina, will be held Sunday through Friday of next week at 7:30 p.m. with Rev. Clyde Fields as guest minister. Rev. Robert Bennett is pastor.

A picnic dinner for the Home for Children will be provided by the Asheboro church next Sunday. Plans call for morning worship at 9:00, followed by church school and the trip to Elon College, according to announcement by Rev. Clyde Fields.

An unusual consecration service was held at First, Henderson, North Carolina, July 5, when Rev. J. Frank Apple, former pastor, consecrated two of his grandchildren, James Russell Apple and Jan Michele Hayes, and his great-granddaughter, Stephanie Leigh Inscoe.

Home and Church Working Together is the theme of the keynote address being given today (July 21) by Rev. John G. Truitt, Jr., of South Norfolk at the 90th session of the Sunday School Convention being held at Christian Temple, Norfolk. Delegates from South Norfolk are: Mrs. Harvey Bunch, Ellsworth Morris, Mrs. J. G. Truitt, Jr., and Claude Wagner.

The Pilgrim Fellowship at Lakeview, near Burlington, North Carolina, will lead the morning service July 26, while the pastor, Rev. Guy H. Veazey, is attending the 55th annual reunion of his family at Alexander City, Alabama. Mr. Veazey, camp manager at Moonelon, reports that the **long-awaited filter system is now in operation** in the swimming pool, that the camps are being conducted very efficiently, and all the young people seem to be happy there.

Bible School at Mt. Zion, near Mebane, North Carolina, closed with a program Friday, June 26. Average attendance was 45 in the four classes held each morning. The Women's Fellowship served refreshments daily.

Rev. Jack Akin was the guest minister at Bay View, Norfolk, July 5, in the absence of the pastor, Dr. Charles F. Pegram, who was in Oberlin, Ohio, attending the meeting of Board of Home Missions and the General Synod.

A fair exchange: In June the members of the Women's Fellowship at Bay View were each to bring their husbands and a fried chicken to a supper meeting (program included slides of Turkey shown by Mrs. Loren Fields who has traveled there), and in July the Laymen's Fellowship invited their families to a picnic.

Paul Rohart was the guest speaker at **Winchester, Virginia,** July 12. A representative of the Gideons also spoke briefly. Mr. Rohart is the son of Rev. and Mrs. E. J. Rohart of Linville and has recently finished his service with the armed forces. Ralph Pugh, a member of the Winchester church, was the speaker July 19.

Churches in Eastern North Carolina were invited to share in the **service of installation for Rev. Joe A. French** at First Church, Henderson, Sunday evening, July 19. Presiding was the conference president, Rev. Earl Ferrell. The sermon was preached by Dr. David Shepherd. Others participating were Rev. J. Frank Apple, Mr. Martin T. Garren, Rev. Carl Wallace, Rev. William T. Scott, Sr., Rev. Emory M. Carter and Dr. J. Earl Danieley.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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CO-WORKER CHANGES JOBS

Polly Paulson Harrington may not be a name known to many Sun readers, and yet as manager of the Midwest Office of Communication in Chicago she has sent many news releases concerning denominational work which have been printed in this paper. With an M. A. from the Chicago Theological Seminary and graduate work at the Medill School of Journalism, Northwestern University, following an A. B. from Oberlin College, Mrs. Harrington has been ably prepared for this work.

The final report of her office from December 1, 1955 to June 30, 1959, shows the preparation and dispatching of over 1,000 press releases, in addition to directing publicity for 55 national and regional meetings.

The Chicago office is being closed and the Midwest Office of Communication will be located at 1720 Chouteau St., St. Louis, Missouri. Mrs. Harrington will do special-assignment writing while living in Franklin, Indiana, where her husband is assistant professor of history at Franklin College.

The Christian Sun congratulates her on a job well done, expresses hearty thanks for help, and wishes for her continued success and happiness.

E. VA. WOMEN'S OFFICERS MEET

Mrs. Ray F. Gordon, president of the Eastern Virginia Women's Fellowship, planned the special program for the meeting of officers and local fellowship presidents and departmental chairmen at Holy Neck church, near Holland, July 16.

The Conference officers met at ten o'clock for their board meeting. This was followed by a "Quiet Hour" led by Mrs. Tucker Humphries of Franklin. From 1:30-3:30 there were a president's meeting and departmental workshops. Mrs. Lowell Smoot introduced the latter with a skit entitled "The Stuffed Packet."

At the picnic lunch Mrs. Jack Akin, new Southern Convention Women's Fellowship president, was introduced, as were wives of new ministers in the Conference.

Sunday School picnic for Carolina church, near Burlington, North Carolina, was held at Moonelon July 4, with about 80 in attendance. The pastor and his wife, Rev. and Mrs. Grant Burns, were at Moonelon the week of July 5, serving as acting deans.

Polly Paulson Harrington

MONTICELLO WOMEN KEEP BUSY

P. J. Lambeth

The Women's Fellowship at Monticello church, Brown Summit, North Carolina, has completed most of its projects and attained many of the goals set up in this year's program. We observed World Day of Prayer and World Community Day with our neighboring churches and felt that both were a success.

We have been quite fortunate in having Mrs. Glen Walker and Miss Mary Nichols teach our Bible study for the year, as each is most capable. Both have conducted interesting programs and we feel that each of us has profited from their valuable messages. Also included in our program has been information about our Friendly Service projects.

Our missionary education chairman has obtained junior and primary books which are being used in their respective departments. This has promoted more interest in missions among our boys and girls and helped them to know more about overseas work.

We still speak of the Rally held this year at our church as one in which each of us felt proud to have a part. We hope that our guests enjoyed the day as much and will come again real soon.

ACTIVITIES AT UNION GROVE

Roy Coble, Jr.

Sunday, June 28, Union Grove church (near Asheboro, North Carolina) held a called church meeting. This meeting was very important. The necessity for it was brought about by a letter of resignation, effective in August, from our pastor, Rev. Avery Brown. The church elected a pulpit committee to see about securing another pastor. The church will sustain quite a loss in the resignation of Mr. Brown. He has been our pastor for approximately five years.

Saturday, July 4, our church held its regular quarterly conference. The church acted on a section of the deacon's report to set aside the building fund for either additional Sunday school classrooms or for a new parsonage.

The Laymen's Fellowship and the Missionary Society met Friday night, July 10, at the church for their respective monthly meetings.

Things were happening at the church Saturday night, July 11. The members of the Key Workers Sunday School Class were responsible for the "goings on." At the termination of the second quarter, the Key Workers ended an attendance contest. The class had been divided into two competing groups, the Reds and the Blues. As it turned out, the Blue group lost the contest. The members of the Red group and their families were treated to a barbecued chicken supper with all the trimmings. There was plenty of fun, food, and fellowship. Of course, the Blue team ate also, but they were footing the bill. It was quite a feast. This reporter knows — he was there!

LITTLE CREEK ACTIVITIES

Ada Clayton, Reporter

A Pilgrim Fellowship has been organized at Little Creek church, Norfolk, under the leadership of the following officers: Shelby Jean Motley, president; Dottie Meyers, vice president; Sharon Watson, secretary; Margaret Watson, treasurer.

The Men's Fellowship, with Marion Turner as president, has been doing work on the church building, parking lot and lawn, as well as redecorating the interior of the parsonage.

This sounds like a record: Great Bridge, Norfolk, had 90 enrolled in Bible school and only one child failed to have perfect attendance!

An Editorial

Second General Synod Of United Church Of Christ

Currents of world Christian thought swirled about the 700 delegates of the second General Synod of the United Church of Christ as they met in beautiful Oberlin College July 5-9, 1959. Those delegates had two very important matters for consideration, one of which had never been undertaken before.

Readers of this paper know that the United Church of Christ in the United States of America is a combination of four former denominational church groups. Congregationalists and Christian Church people united at Seattle, Washington, in 1931. Both groups were advocates of the freedom of individual beliefs and the autonomy of the local church. It was not difficult for them to unite. Congregationalists came from the freedom-loving people of England, and the Christians organized following the establishment of the free government of the United States. Evangelical and Reformed churches united in 1934. Their heritage roots in the Protestant Reformation in central Europe, and their denominational organization is such that it can be called a Church rather than churches. It has a strong central government. These two united bodies joined with each other in 1957 in Cleveland, Ohio, to form the United Church of Christ.

A Statement of Faith

Part of the business of the Synod was to make a Statement of Faith. Evangelical and Reformed people have used the ancient creeds, Congregationalists have shied from creeds but have entered into covenants in local churches and the National Council made a statement of belief in 1913, and the Christian Church would have no statement of faith other than the Holy Bible. Delegates from all four of these former divergent groups, working on a statement prepared by a commission for the purpose, hammered out the statement as found on the first page of this paper. No word or phrase presented by the commission was passed over without serious consideration by theologians, ministers, and laymen. A very few changes were made from the draft as presented. For months the churches had studied the statement, and had made their suggestions for improvement. When all who wished to speak had completed their talk (and days were spent in the process), the delegates of Evangelical, Reformed, Congregational, and Christian churches voted unanimously to approve the Statement of Faith which is to be a witness and not a requirement for membership. Then the thousand or so delegates and visitors stood and cheered for a minute or more, broke into the Doxology, and followed with reading the statement together as their witness to faith that may unite all Protestantism in loyalty to God who "has come to us" in Christ Jesus, "bestows upon us the Holy Spirit," and "calls" us to join him in working through the Church. For those present, this was a mountain-top experience of religious fervor and devotion, and for the Christian world it may be an important date in history.

Constitution and By-Laws

The second item of business, the part that is really new, was to plan organization that will unite very different strands of Protestantism. This was undertaken through the Constitution and By-Laws for the new United Church of Christ. Again a commission had worked for two years and brought recommendations. In the main the recommendations were received with delight. The part that has to do with former boards, now to be known as instrumentalities, had not been adequately studied by all concerned, and was therefore not acceptable.

Freedom is found on the local level where the churches make their own rules, own their property, and call their ministers. These autonomous churches cooperate through associations, conferences and other agencies and the General Synod which is the national body. On the top side (the General Synod) there is carefully coordinated organization which is intended for efficient accomplishment of the united tasks of the denomination. Those of us in the Southern Convention will be as free as we have been in our area. We may witness a tightening up of organization in the national bodies. There may be a few changes in the methods of distributing missionary and benevolence money, but all such changes will be intended to do a more effective work with the money which the people give freely.

The Constitution and By-Laws were not adopted. This document was received, debated, and returned to the commission for further study. Copies are to be sent immediately to the churches for their consideration and all the suggestions which they may wish to make by December 1 of this year. All these suggestions will be weighed by the commission, and a new document will be presented to an adjourned session of Synod next summer, at a time and place to be designated later. Then the delegates are expected to approve a Constitution and By-Laws to be sent to the churches for their vote. If two-thirds of the Congregational Christian churches voting and two-thirds of the Evangelical and Reformed Synods approve the document, the regular Synod which will meet in Philadelphia in July 1961 will declare the Constitution and By-Laws operative, and the United Church of Christ will be a fact, not a dream, a prayer, a hope.

A Witness

Your editor served as a member of the nominating committee in the uniting General Council of Congregational and Christian Churches in 1931, and he has attended most of the General Council meetings since. He sat through an all night session of reading of minutes of the Executive Committee in Omaha when objectors to the United Church of Christ questioned the integrity of the Executive Committee in making report of its actions. He has listened to days of debate about the possibility and advisability of Congregational Christians uniting with Evangelical and Reformed Church people. He saw the parade in Cleveland when a mile-long stream of the two church bodies marched from the hotel to the music hall where uniting ceremonies thrilled 3000 members of that assembly. He reads the literature of those opposed to the United Church of Christ who are setting up an organization to "maintain Congregationalism." It is out of this experience that he is now willing to say that what seemed to be impossible is being accomplished, that freedom and organization can go hand-in-hand, that there is a unity among Christians which far surpasses the differences, that the future of the united group appears to be sacred, secure and effective, that we can all share with joy in the united and difficult tasks that lie ahead, and that we should thank God that we have a share in fulfilling the prayer of Jesus that "they may all be one."

About * * *

A MASTER OF DESCRIPTIVE WORDS

The man who gave the world the first accurate account of the landscape of Colonial America was William Bartram, born February 9, 1739. So accurate were his descriptions of what he saw that his first book on natural beauties and wildlife of the new world is considered a classic, and is translated into several languages.

William Bartram was the son of John Bartram, first native-born naturalist of the new world, and both father and son were among the towering minds and achieving spirits of their time. Young Bartram was reared in the environment of his father's botanical gardens in Philadelphia.

At the age of 20, William Bartram was a recognized naturalist. In addition to his obsession for the great outdoors, and his ability to write true descriptions of early American scenes and of wildlife, he was a botanist, zoologist, ornithologist, and artist. He was the first to make a study of wildlife in sections of Florida and the Great Smoky Mountains of North Carolina and Tennessee.

To William Bartram the landscape was a syntheticized panorama, not merely a graceful elm, a glowing mass of wild azaleas, or a sea bird poised for flight. He interpreted and described the landscape from geological structure beneath the waving grasses which gave clue to the characteristic of the soil and the type of creatures that found sustenance there.

The mountains of Pennsylvania, the lowlands and hills of the Carolinas and Georgia, and the vast swamps of Florida, held for this master of descriptive words sights and sounds as strange as an Arabian Nights story. Birds, insects, fishes and other creatures also engaged the attention of Bartram and he wrote of them with almost photographic clarity.

After Bartram had become widely known for his writings and drawings of natural things, he was elected to membership in the Philadelphia Academy of Natural Sciences. The University of Pennsylvania offered him the chair of botany, and he was invited to accompany Lewis and Clark on their epoch-making expeditions into the Northwest, but declined both offers because of ill health. He continued his studies and writings, however, to the end of his well-filled and gentle life.

The final sunset of this unusual man's life came most fittingly. Having finished writing the description of a plant, he walked out into his father's now famous historical gardens in Fairmount Park Philadelphia, and there died suddenly, July 22, 1823.

C. B. Riddle

This Interested Me

Emily C. Lester

Some female members of the Congregational Christian Churches have looked a trifle askance at the merger with the Evangelical and Reformed Church because traditionally the latter has not had many women serving in official capacity — even to the extent of delegates to its Synod. The "rule" in Congregational Christian church officialdom is "one-third ministers, one-third laymen, one-third laywomen." (I will admit the Southern Convention does not follow this practice to the nth degree!)

Thus it interested me greatly when Miss Frances Kapitzky was elected to preside at the recent Synod of the Evangelical and Reformed Church and was thus the co-moderator of the Second General Synod of the United Church of Christ — and I think all who attended the latter will agree that she performed the task with dignity, dispatch, and firmness tempered with graciousness.

Frances Kapitzky is no ordinary woman. In the first place, she is the president of a bank — in her home town of Strasburg, Ohio. In the second place, she is president of The Women's Guild of the Evangelical and Reformed Church. In the third place she has naturally curly reddish hair, some charming freckles, a ready smile, a love for music and dramatics — and keeps house amicably with a working sister with whom she shares the household duties!

It has been my pleasure to know her personally for the last several years as a member of the committee on the work of the laity in the United Church of Christ. I eagerly await the day when she can visit our area.

Gardens

Mrs. Roscoe Graves, President

As I was walking home from town the other day I revelled in the many beautiful gardens along the way. Those gardens had been nurtured and cared for by loving hands using the proper tools. When I arrived home I took a look at my poor neglected garden. Weeds were much too plentiful and some of the perennials were so rank that they were crowding out other plants. As I looked it occurred to me that we might liken the Fellowship in the local church to a garden.

The Fellowship that has spirituality and love as its core is beautiful. The women in that Fellowship are using the proper tools with loving care. The tools are The Bible, the Manual of the National Fellowship, the Kansas Guide Book, Guide Posts, the United Church Herald, the Church Woman, the Social Action magazine, the Program Book, and many other tools that are available.

The women who nurture their Fellowship by using the proper tools become good stewards of their time, talents, and treasure. They are conscious of the needs and aspirations of other people. This includes not only their friends and people in the neighborhood but the people whom they shall never see. They have genuine concern for the well-being of other people the world over. They study and read in order to understand governmental and international issues.

This beautiful Fellowship is constantly doing something about the weeds that could choke spiritual growth and development.

Some of these weeds are indifference and lack of interest among the members; non-attendance at meetings; unwillingness to assume a share of the responsibilities of office or of taking part in the program or of assisting to carry out the projects assumed by the majority. There is constant care given to see that such projects as bazaars and money-making suppers are not allowed to grow so rank that the projects and work of the church are crowded out.

My garden had reached its state of neglect because I had been too busy doing other things. This happens so often in church work — people are so busy doing other things that seem important at the time. But are they so important? Is there anything more important than the redemption of souls and the care of those in need?

—Congregational Kansas

Happenings At Second General Synod

The Work Of Review Committees

One interesting aspect of the General Synod was the fact that some delegates were assigned as members of review committees, which met the afternoon and morning preceding the business sessions to carefully go over the reports of the various boards and agencies.

Thus important aspects of the long reports were "lifted out" and called to the attention of the General Synod for their special consideration. Some excerpts follow.

BOARD OF HOME MISSIONS

1. 75 new congregations organized in last two years, 5 of these being joint projects. (All of these in the south — three in the Southern Convention area and two in Florida!)

2. Accepted challenge of city work and refuses "to surrender the American city as a field for Protestant advance and service."

3. Biennial emphasis for United Church for 1961-63 be in the general area of Christian Education — looking forward to the publication of the United Church Curriculum, which is to be introduced to the churches through a Leadership Development Program.

4. Regrets that the fellowship of our churches is still so exclusive racially and urges local churches to make their practices conform more closely to idea of "unsegregated church in an unsegregated society."

AMERICAN BOARD

1. One agency is coordinating work of international mission activity and relief work of both denominations. This represents the work of more than 500 people in 22 countries in cooperation with many nationals, involving expenditure of about $5,000,000 annually.

2. Local churches are urgently requested for a 25 per cent increase in giving to American Board to fulfill programs overseas to which we are already committed; and a further increase of personnel and resources if we are to advance.

3. Call upon local churches to discover and challenge able persons for Christian service abroad.

4. Commend American Board for working through interdenominational agencies wherever possible.

COMMISSION ON CHURCH AND MINISTRY

1. Press for continued high standards in the Christian ministry.

2. Encourage uniform educational standards for ministers and for professional church workers.

3. Urge Conferences to adopt adequate standards of compensation (salary, housing, expense account, etc.) for pastors and call upon a local congregations to review annually their compensation in the light of years of service and professional growth and increasing costs of living.

4. Maintain continuing concern for the lay ministry and to provide counsel and guidance in this area.

NEW OFFICIALS OF GENERAL SYNOD

Re-elected as co-presidents of the General Synod are Rev. Fred Hoskins and Rev. James E. Wagner, while the co-secretaries re-elected are Rev. Nathanael Guptill and Rev. Sheldon Mackay, and the treasurer is Mr. Fred Keck.

Member of the nominating committee from the Southern Convention was Mrs. W. B. Williams.

People elected to the office from the Southern Convention include: Dr. Jesse H. Dollar, class of 1965 of the Executive Council; Dr. George D. Alley, class of 1965 of the Board of Home Missions and class of 1965 of the Council for Christian Social Action; and Dr. F. C. Lester, class of 1963 of the Commission on Church and Ministry.

A GREAT EVENING

Monday evening the American Board presented a program which was educational and inspiring. As narrators told in a few sentences about their work, veteran missionaries from many parts of the world stood as witnesses of our United Church. Then 14 young people stepped to the microphone, each in turn giving his or her name and the place of service to which each will go. It was thrilling!

A number of laymen presented "Christian Service Count-Down," giving a brief portrayal of the work of the Service Committee. This was climaxed with the presentation of a check for $1,000 to the brother of the Dalai Lama for Tibetan relief.

Dr. Alford Carleton spoke on "The Christian Mission at This Hour," and the program concluded with a film on Africa, "I'll Sing, Not Cry."

The Uniting Church is an article in the July 20 issue of **Time** telling the story of the recent General Synod.

Attending From Southern Convention

The official delegates from the Southern Convention were: Revs. George Alley, Jesse H. Dollar, Earl Farrell, Clyde Fields, Walter Hall, Frank Hamilton, S. E. Madren and W. T. Scott, Sr.; Dr. J. Earl Danieley and Mr. Rex Powell; Mrs. F. C. Lester and Mrs. W. B. Williams. Dr. F. C. Lester was a member of the "press" and so had a front-row seat.

Charles Garren, president of the Southern Convention Pilgrim Fellowship, was one of 19 youth representatives who served as pages, distributing the multitudinous piles of literature to the 700 delegates and many visitors.

Interested "spectators" from the Southern Convention included Mrs. Jack Akin and daughter, Joy, Dr. Charles F. Pegram, Mrs. J. Earl Danieley, Mrs. Rex Powell and daughters Melinda and Elizabeth, and Elizabeth, Dorothy, and Harry Lester. The young people included as part of their "itinerary" visits to nearby cities, including a tour of the Ford assembly plant in Lorain, and to the Oberlin College swimming pool.

Official delegates from the Convention of the South included: Revs. Percel Alston, Joseph Boone, F. A. Hargett, John C. Mickle, John D. Moore, J. Taylor Stanley, and W. H. Thomas.

Official delegates from the Southern Synod of the Evangelical and Reformed Church included: Revs. Lonnie Carpenter, Harvey Fesperman, Roy Leinbach, Jr., and Messrs. Donald Dearborn, Willie Everhart and V. Clifton Lanier.

Teaching English At Kobe College

By Anne Cobb

Kobe College is best known in Japan for its Oral English. The method of teaching English at Kobe is unique, having been worked out originally by the Stowe sisters, and carried on now by Miss Angie Crew. The purpose is to get the best pronunciation and grammar and at the same time to allow the greatest freedom of thinking for the students and the teachers. In most schools one text is followed closely. At Kobe College, we have no text book after the first year, and even this one is mimeographed afresh for every new group. In advanced courses the teachers choose materials they like and present them as they like, being careful only to use the principles of oral teaching which will keep the pronunciation and grammar of the students on the best level.

Upon entering the school, at the age of 11 or 12, a girl has two weeks of pronunciation and listening drill. Sounds that are in the Japanese language are presented first, and as they are learned phonetically, they are added to and used with the sounds of English that do not occur in the Japanese language. When the pronunciation of these sounds has been mastered, the girls go on to speaking the language. By this time they have learned to understand orders and to follow directions. Now they learn to give these orders themselves and enjoy telling each other what to do. As they advance, fundamental grammar is presented very simply. They learn to ask questions, make statements, write simple plays with conversation, and act in these, tell time, and finally hold free conversations.

It is only after three years of such learning that grammar is stressed, and translation is taught. Toward the end of the junior high school course, the students have work in poetry on a simple level, and a year or so later often compose poetry and write simple essays or book reports.

In my classes I used the Reader's Digest series of Retarded Readers. The stories are simple and fun, and instructive, while the grammar and idiom is truly American. I used Bible stories and had plays made of them. I used pictures and had compositions written about them.

All of us young teachers enjoy getting the students to write about themselves, their families, their friends, and their ideas about the world. Another joy is getting acquainted with students by visiting their homes and actually becoming their friends, learning about Japan's culture from the inside. Of course the students are learning a new culture too. We have to be careful what we say about America, and the comparisons we make between the two countries. As Americans, we know what is true about America. Our America quite often differs from the "Hollywood" type of America that the students know. It is difficult at times. Whom are they to believe? Class periods given over to questions and answers were always interesting, even though at times we were on delicate ground.

My greatest challenge was to present material so that the shyest of students could grasp and use it. Eventually I got so every one in a new class would be able and willing to speak after 6 class periods. Of course I never had the real beginners. They say they are easier to work with.

I will always remember what fun I have had these three and a half years!

BIBLE SCHOOL AT SALEM CHAPEL

Mrs. Betty O. Wilson

Daily Vacation Bible School was held at Salem Chapel (near Walnut Cove, North Carolina) June 22-26, with an average daily attendance of 55.

Morning worship, with scripture, stories and songs, was conducted each day by Rev. Fred Allred.

Teachers were as follows: Kindergarten — Misses Wanda Montgomery and Ida Mae Marshall; Primary — Mrs. Neva Bishop and Mrs. Betty Wilson; Junior — Mrs. Frankye Rayburn and Mrs. Elmer Middleton; Young Adults — Rev. Fred Allred. Special assistants were Miss Mary Marshall and Mrs. Trudie Montgomery.

On Friday a program was presented by the children, including songs, recitations, and displays of their week's work. Afterwards a weiner roast was enjoyed by pupils, teachers, parents and visitors.

Refreshments were furnished daily by the Women's Fellowships of Fulp Moravian Church and Salem Chapel.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July

THE NEAR EAST

Turkey

26—**Mrs. Gladys Jensen** was an active church worker in Colwell, Iowa, when her husband died in 1956. She has 3 grown sons. She went to business school and went in 1957 to serve as secretary in the mission business office, Istanbul.

27—**Mr. and Mrs. James Johnson** are at Talas, Turkey, for 5 years. He teaches English and health and does maintenance work; she teaches English and music.

28—**Miss Barbara Jonas** graduated from DePauw University in 1958 and went for 3 year term to teach English at American Academy for Girls, Uskudar. Her junior year in college she studied at Exeter University, England.

29—**Miss Lois Jones** graduated from U. of Vermont in 1957 and is teaching home economics for 3 years at American Academy for Girls, Uskudar.

30—**Robert L. Jones** graduated from Earlham College in 1956 and teaches mathematics and English at American School for Boys, Talas. He attended summer work camp in Puerto Rico in 1956.

31—**Miss Barbara Kasmire** spent four years in WACs in Panama Canal Zone; then graduated from Sacramento State College (1956). 1958 she went to American Academy for Girls, Uskudar, where she teaches physical education, hygiene, and sports.

August

1—**Miss Lenore Keene** graduated from Oberlin College in 1956, and went to teach science and art at American Collegiate Institute, Izmir, for 3 years. The summer of 1958 she shared in archeological expedition which discovered ancient city of Sardis.

Call To Christian Action In Society

Adopted by General Synod of the United Church of Christ

Half a century ago the four communions which now form the United Church of Christ joined with others in the Federal Council of Churches to proclaim the Social Creed of the Churches. They summoned the churches to stand for such ideals as the abolition of child labor, the release of workers from employment for one day in seven, the protection of workers from occupational hazards, and the right of employers and employees to organize. Many of these ideals of the churches are now embodied in the social legislation of our nation. This "Call to Christian Action in Society" is an attempt to discover what the Lord requires of us today. It is recommended to our churches for study and action.

The Gospel is the Good News of what God has done and is doing in the world. In Jesus Christ God entered the arena of human history, grappled with the principalities and powers of evil, won a victory over those powers, and made manifest his love and gracious purpose toward all men. In grateful response, the Christian Church seeks to tell the story of God's action in ways which are persuasive for the men and women of our day.

At the same time, the church responds to God's saving act by seeking His will in all human relationships. For God as revealed in Jesus Christ is the ruler of all human affairs — nations, social orders, institutions. To Him belong our souls and bodies, our possessions and cultures, our churches and communities.

God has made us to live together in community. Without love of neighbor there is no love of God. Without service to men there is no service to God. We live, we rise, we fall as members of one family under God.

We confess the pride and greed which separate us from God and from each other. Before God we repent of our smugness and sloth, our absorption with self and neglect of neighbor. The judgment of God lies upon us and all our affairs.

We rejoice in many signs of the power and grace of God in the events of our time. People are asking recognition of their God-given worth. Barriers between races, classes, and nations are being brought down. We are thankful that God is stirring his people against injustice and oppression.

I. The World of Nations

We live in a world of nation states, constantly growing in number. This world has become so interdependent and inter-related that nearly every action has an appalling number of relations and effects. The power struggle is therefore greatly intensified particularly between communist and non-communist states.

Deeper than the divisions, however, is mankind's essential unity under God. Deeper also are the common danger, the common need, the common hope. Nations must therefore develop a larger measure of mutual confidence through more creative use of peaceful methods for relieving international tensions.

In the contemporary situation each nation will inevitably seek to maintain military force at a level considered necessary to national security. We must, however, avoid the militarization of United States foreign policy. We should strive for the development of an effective and enforceable body of international law.

We therefore call upon our churches and their members to pray and work:

For peace, justice, and the welfare of all nations and peoples;

For the United Nations as a major resource for the settlement of disputes, for peaceful change, and for economic and social development.

For a full implementation of the Universal Declaration of Human Rights;

For creative sharing among nations of persons, ideas, and skills;

For deeper awareness of the problems, legitimate interests, and fears of other peoples, especially those in the newer nations and in nations under communist rule;

For effective international control and reduction of all national armaments, including the testing of nuclear weapons;

For the use of our wealth, personal resources, and trade policies in a world-wide attack upon human misery;

For a clearer demonstration through our own national life that both order and justice can be achieved under free institutions;

For the extension and strengthening of the worldwide Christian community, that it may help to provide spiritual foundations for a world community, combat ignorance, superstition, and traditional social evils, and serve as a reconciling fellowship among all peoples.

II. American Culture

Our cities rise higher. Our suburbs spread afar. Streams of people move from place to place across the land. Astounding inventions provide abundance of goods, swiftness of communication, miracles of healing, and relief from many burdensome tasks. Opportunities for educational and cultural enrichment are multiplied.

In the midst of this abundance, we are beset by much that is trivial, dehumanizing, and vulgar. Prodigious plenty tempts us to selfish indulgence while millions of people in our land and abroad live in want. Private consumption has reached unprecedented levels while public services on which all of us depend are starved. Concentrations of power, controlling the channels of information, beguile masses of people into unthinking conformity and slavish striving for goods that do not satisfy. Much of our leisure time is devoted to forms of entertainment and escape that dull us to the world's problems and our neighbor's need. We are tempted to love things and use people when we should love people and use things. And even in the midst of crowds our lives are often empty, anxious, and alone.

Now as always God calls us to a new life that offers genuine meaning, faith, and community. He sets before us goals that are higher than comfort and success. He summons us to develop our capacities for mental and spiritual growth. He frees us from our bondage to the networks of opinion and taste. He saves us from calling good evil or evil good. He searches the streets of our cities and the by-ways of the countryside — not for the church that takes pride in its popularity, its wealth, or the splendor of its buildings — but for the church that does justice and seeks truth, that cares for people and loves the Gospel, lifting up family, community, and world.

We therefore call upon our churches and their members to pray and work:

For a deeper understanding of the Christian meaning of daily work;

For the participation of Christians in organizations of farmers, labor, management, the professions, and other vocations, encouraging democratic procedures, wise practices, and concern for the public interest;

For fuller appreciation of the role, rights, and responsibilities of both organized labor and management in the democratic functioning of an industrial society;

For policies that safeguard the well-being of the farmer and the farm family as well as the interest of the general public in the efficient production of abundant food and fiber;

For the conservation and development of the earth's resources for the benefit of mankind now and in the future;

For economic institutions and practices which provide meaningful work, serve human needs, eliminate blighting poverty, prevent unemployment and harmful inflation, and bring about more equitable sharing in the goods and services which our productivity makes possible;

For action to strengthen the family and counteract the forces making for family disorganization;

For the support and expansion of necessary public services such as schools, transportation, and health programs;

For increased educational and cultural opportunities for all;

For more effective programs of education and action in church and community on the meaning and effect of alcoholic beverages, narcotics and gambling;

For the provision of adequate social services for special groups such as the young, the aging, the handicapped, the mentally ill, and the victims of alcohol and drugs;

For the protection of migrant workers and their families;

For the admission of more immigrant refugees and their integration into the American community;

For better methods in the treatment and rehabilitation of those convicted of offenses against the law;

For the use of leisure time in creative avocations, in wholesome recreation, and strengthening family life, in enrichment of human culture, and in service to church and community.

III. Race Relations

Jesus Christ as Lord and Shepherd of all men requires us as his followers to repent of those violations of brotherhood and justice which create separation, tension, and conflict between men of different races and to manifest — within the Church, the Body of Christ, and within the community and nation — acts worthy of such repentance.

We therefore call upon our churches and their members to pray and work:

For the elimination of pride and prejudice from our hearts;

For the end of racial segregation and discrimination in our communities — in church life, in housing, in employment, in education, in public accommodations and services, and in the exercise of political rights;

For the alleviation of poverty, ignorance, illness, and all other handicaps which are aggravated by unequal opportunity and by segregation imposed by law or custom;

For the furtherance of human rights throughout the world and respect for all men as persons created in the image of God.

IV. Political Life

God holds political life under his providence and judgment. It is the area in which men and nations make some of the most fateful decisions of our time. In this process controversy and compromise serve important and necessary functions.

We therefore call upon our churches and their members to pray and work:

For the support of effective, representative, and responsible government;

For active participation of Christians in political life as voters, workers in parties, candidates, office holders, and civil servants;

For the critical evaluation, within the fellowship of the church and in the perspective of the Christian faith, of the policies and practices of candidates, office holders, and political parties;

For a church with bonds of Christian fellowship so strong that it dares to discuss and act upon civic and political issues.

For maintaining the independence of the churches and the state, and for creative cooperation between them.

DEDICATION

To these tasks we dedicate ourselves in the name of God who calls us to seek justice for all his children and to love our neighbor not only in word but in deed. In him is our confidence and our trust.

A Page for Young People Edited by R. L. Milteer

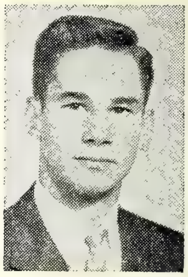
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Charles Garren

President Reports From Moonelon

Charles Garren

I hope that all the young people of the churches of the Southern Convention are having a fine summer and that they are enjoying the vacation from school. I know that they are thinking of returning to school and college this fall, and I hope that the summer activities will enable them to return to school with new outlook and with renewed determination to take advantage of their educational opportunities.

My attentions this summer are of course centered at Moonelon. It is a privilege for me to be a part of the Moonelon activity and to meet so many of the young people from across the Convention. I am looking forward to getting to know more of them as the summer passes and more of them come to Moonelon for the various camps and conferences.

The Pilgrim Fellowship Officers' Camp at Moonelon was most successful. We had a good group of campers in attendance and excellent faculty members to lead us in our study, discussions, and planning. I surely hope that all who attended the camp got from it what they expected to get and that they went back home able and inspired to be better leaders in their groups in the local churches. We are grateful to all who worked so hard and so well to make the week one of significance.

We have had one Junior High Camp. In this camp we learned that the plan of working together in family groups in all the camps at Moonelon this summer adds much to the effectiveness of the camping program.

As I write this, we are engaged in a Junior Camp. Even though the weather is unusually hot and dry, the young people in this camp have endless vitality and enthusiasm. Some of them are able to put us older counselors in the shade at times. We all enjoy working with the young people. It is good to see them enjoy the camp program and get so much from it.

My experience at Moonelon so far this summer has made me realize more fully than ever before how much we owe to the fine adults of the Convention who have made the Moonelon program possible. We know how hard the laymen of the churches have worked to pay for the buildings and equipment at the camp and we appreciate all that. Now that we have the filter system in the swimming pool we feel that the program has been greatly aided.

We are grateful to the fine adults who give of their time to direct the camping program and to furnish the leadership for our studies and discussions. Many of them come to Moonelon at personal sacrifice, and they all show great devotion in their work here.

I am looking forward to attending the meeting of the General Synod of the United Church at Oberlin College. I am grateful for the opportunity to attend this great meeting. I hope that I shall be able to tell much about the meeting when I return.

I know that all of our youth groups are finding that hard work is required to keep things moving in the summer. I hope that all of us will strive to hold regular meetings during the summer months even though many of our members will be away from home on vacation.

Lewis Wicker, ministerial student at Louisburg College, preached at his home church, Turner's Chapel Congregational Christian, near Sanford, North Carolina, June 15. His subject was "What Are the Years Bringing to You?"

A "DIFFERENT" CAMP

Last summer I had an experience which was, for me, quite an unusual one. I attended the **United Church Senior High Conference**, a week-long camp for young people of the Southern Convention, the Southern Synod, and the Convention of the South.

One of the things this camp made me realize was the smallness of my world. Most of the young people I met at the **United Church Conference** had lived near me all their lives and yet barriers set up by society and by me had kept me from knowing them. We lived in different worlds.

At the **United Church Senior High Conference** I often thought of "Thou shall love thy neighbor as thyself." Since childhood I had known that love for God and our fellowmen was basic to Christianity. Now I realized that my Christian love for others and my concern for the welfare of others had stopped with those who had lived in my own tiny world — my circle of friends, my parents and their friends. I had not really cared about others, because I had never had a chance to know others. It is almost impossible to have real Christian love for those you do not know.

This year the UCC is to be held at John's River Camp, near Collettsville, in the western part of North Carolina, August 8-14. The cost is $15.00. I intend to be at the UCC again, because I want to keep the boundaries of my world wide and also because of the fun and fellowship I found last year. This year's program includes worship, classes, recreation, and a work project. I hope many Southern Convention young people will be there. If you are interested, write to Miss Dorothy Hampton, 1503 Benehan Street, Raleigh, North Carolina, for further information.

Elizabeth Lester

P. F. News

DAVID ANDES ELECTED

At the recent meeting of the Executive Board of the Pilgrim Fellowship, held at Moonelon, June 18, David Andes was elected as the new vice president of the Pilgrim Fellowship of the Southern Convention.

David, the son of Rev. and Mrs. W. J. Andes of Elon College, N. C. is a rising Junior at Elon High School, and is very active in sports and other outside activities.

Congratulations David, we feel that we have a very capable young man to take the post.

FIRST CHURCH, BURLINGTON

Members of the Junior High Pilgrim Fellowship of First Church, Burlington, met the week of June 22 for an all day sewing project. The group was trying to finish up one of their missionary projects for Japan. By the end of the day, forty embroidered stuffed animals had been completed, and were ready for shipment to Japan to be distributed.

Mrs. John H. Williams

BETHLEHEM REPORTS

The Junior Youth Fellowship of Bethlehem Church have had a very enjoyable year. Mr. and Mrs. Jesse Weaver and Miss Mary Cross Brittle have been our leaders. Mary Cross helped us plan some very interesting worship programs for our meetings which were held on the first and third Sunday evening of each month.

Our activities have been numerous. We visited the shut-ins and took them gifts, took part in the Youth Week services at the church, and took part in the annual Christmas program.

We are grateful to the ladies of our Woman's Fellowship for serving very delicious meals at some of our meetings, as well as giving us a banquet in February. We have been well represented at the district meetings, and at the Rally in Richmond in April.

For enjoyment during the winter months, our group went ice skating, and served a dinner to raise the money for our apportionment.

Thirteen of our members are attending camp at Moonelon June 21-27.

We have had an average attendance of about 25 members, and we feel that we have grown in faith through action and fellowship together.

Betty Lou Mizzelle
President

Home Coming Day And Revival Meeting At Hebron

Mrs. Ida Arrington

Homecoming Day at Hebron Congregational Christian Church, Route 1, Nelson, Virginia, was held Sunday, June 28, with the pastor, Rev. W. Walter Hall, in charge of the program.

The Reverend Mr. Hall brought an inspiring message to a large congregation, using for his theme the joy of returning to the home church to worship and renew the faith, the privileges and blessings the Lord bestows upon his faithful few.

The morning service was followed by dinner on the church lawn at one o'clock. Although the day was extremely hot, the fellowship of the people as they greeted old friends and met new ones was wonderful to behold. Tables erected in the grove days before in preparation for this happy occasion were covered with white cloths and laden with delicious food. Seldom if ever before had the huge old oaks in the grove spread their arms above a more bountifully laden table, or sheltered a happier group of people from the sun.

At two o'clock in the afternoon the congregation again assembled in the church for an afternoon service that was the beginning of a successful week of revival meeting. A former pastor, Rev. Mark W. Andes of Center church, South Boston, brought an inspiring message to his listeners, thus setting a pattern that was followed throughout the week. The revival closed with the Friday evening service with four candidates for baptism.

The pastor was in charge of the choir for the week with Mrs. Carl Gregory of Clarksville at the piano. Special music for the revival included a solo, "How Great Thou Art" rendered by Donald Wilson a ministerial student at the University of Richmond, Tuesday evening, and a beautiful rendition of the beloved old hymn, "Let Others See Jesus in You" sung by the quartet composed of Horace Wilson, Mrs. Kent Rice and Mr. and Mrs. Wayne Overbey Friday evening.

Homecoming day and revival service closed when the last Amen was said Friday evening, leaving in the hearts of the people that had so faithfully attended each service the joy of renewed hope, faith, trust and obedience to the Lord and the warm memory of fellowship with each other that will be treasured throughout the years to come.

BIBLE SCHOOL AT TURNER'S CHAPEL

Mrs. John A. Redding

Vacation Bible School was held at Turner's Chapel, near Sanford, North Carolina, June 9-12. Enrollment was 102 with average attendance of 92.

Sunday morning, June 14 commencement exercises were held at the opening of Sunday school under the direction of Mrs. Joyce Askew. The very impressive worship center consisted of an open Bible flanked on one side by the Christian flag and on the other side by the American flag. Following pledges to the flags and appropriate songs, Mrs. Askew told of the accomplishments of the week and commended the children upon the work done. Each department, from nursery through teen-age group, had a share in the program. Certificates were presented to the pupils by their teachers. Attractive handwork was on display following the program.

BIBLE SCHOOL AT SOUTH NORFOLK

The two-week Vacation Bible School held at South Norfolk Congregational Christian Church was concluded on Friday, June 26, with a maximum enrollment of 107 pupils, 21 teachers and workers, and 14 teen-age assistants, with an average daily attendance of 126.

Parents of the children attending Bible School were entertained at Open House on Friday night at which time they had an opportunity to see the work accomplished during the two weeks school.

The pupils and teachers in the Bible School contributed one day's offering to a local Junior High School student for medical expenses. The student, Sue Lovelace, is leaving at an early date for Mayo Clinic for a heart operation. The children of this Bible School contributed, together with their teachers, generously to this cause.

ELON COLLEGE APPORTIONMENT GIVING

April 2 through June 25, 1959

EASTERN NORTH CAROLINA CONFERENCE

Amelia	$ 37.00
Antioch	18.50
Auburn	110.00
Christian Light	26.00
Fuller's Chapel	103.00
Hayes Chapel	61.00
Hope Mills	10.00
Liberty (Vance)	69.00
Morrisville	20.00
Mt. Auburn	57.65
Mt. Carmel	20.00
Mt. Herman	77.00
New Elam	22.00
New Hope	38.00
Raleigh	77.75
Sanford	176.50
Southern Pines	60.00
Wake Chapel	269.61
	$1,253.01

EASTERN VIRGINIA CONFERENCE

Berea (Nans)	$ 128.00
Great Bridge	84.00
Bethlehem (Nans)	115.08
Burton's Grove	17.00
Centerville	14.75
Cypress Chapel	213.00
Damascus	44.25
Dendron	3.55
Holland	96.40
Liberty Spring	120.00
Mt. Carmel	38.00
Newport News	326.70
Norfolk:	
Bay View	53.00
First	20.00
Little Creek	25.50
Rosemont	240.00
Oak Grove	10.00
Oakland	79.00
Portsmouth:	
United	46.00
First	62.00
Shelton Memorial	52.00
Richmond, First	97.00
South Norfolk	156.00
Spring Hill	6.90
Suffolk	275.00
Waverly	179.57
Windsor	64.53
Richmond St. Andrews	3.00
Warwick	116.00
	$2,686.23

NORTH CAROLINA AND VIRGINIA CONFERENCE

Apple's Chapel	$ 96.00
Asheville	84.00
Bethel	16.48
Burlington, First	231.95
Burlington, Bev. Hills	24.00
Concord	19.00
Danville	84.00
Greensboro, First	358.62
Greensboro, Palm St.	76.50
Happy Home	70.60
Hines Chapel	37.00
Lebanon	64.00
Liberty	39.50
Long's Chapel	50.00
Monticello	30.00
Mt. Bethel	21.00
Mt. Zion	38.00
New Lebanon	28.00
Pleasant Grove	30.00
Pleasant Ridge	87.00
Reidsville	186.00
Rocky Ford	2.50
Salem Chapel	21.58
Shallow Ford	50.00
Tryon	117.00
Union (N. C.)	416.00
Union (Va.)	69.50
Greens. St. Peters	9.57
Hendersonville	19.00
South Boston	19.00
Burlington, Edgewood UCC	4.00
	$2,399.80

WESTERN NORTH CAROLINA CONFERENCE

Albemarle	$ 69.00
Asheboro	50.00
Big Oak	4.00
Grace's Chapel	33.00
Hank's Chapel	271.00
High Point, First	10.00
Liberty	32.00
Needham's Grove	17.00
Pleasant Cross	15.00
Pleasant Union	16.00
Ramseur	25.71
Randleman	37.00
Seagrove	32.00
Smithwood	10.00
Sophia	16.50
	$ 636.21

VIRGINIA VALLEY CONFERENCE

Antioch	$ 35.75
Bethel	50.00
Bethlehem	46.75
Beulah	20.00
Dry Run	22.00
Joppa	30.00
Leaksville	100.00
Mt. Lebanon	30.00
Mt. Olivet (G)	2.00
Mt. Olivet (R)	19.00
New Hope	31.00
Newport	32.50
Palmyra	6.00
Timber Ridge	45.00
Winchester	95.00
	$ 565.00

January	$1,795.50
February & March	4,214.85
April, May & June	7,540.25
GRAND TOTAL	$13,550.60

Elon College Receives Friendly Service Gifts

During the current year Elon College has been on the list of the Women's Fellowship to receive friendly service gifts from our women's organizations.

Since the first of November 1958, we have received books for the library from the Congregational Church of Christ of Tryon, N. C. the Northfield Congregational Church of Northfield, Conn., the Smithfield Avenue Church of Pawtucket, R. I., and the Congregational Christian Church of East Orange, N. J.

Hymnals have been received from the Plymouth Congregational Church, Plymouth, Conn., First Congregational Church in Newport News, Va., United Church in Chapel Hill, N. C., Community Church in Ventnor City, N. J., Pilgrim Congregational Church in Canaan, Conn., People's Congregational Church in Dover, Delaware, Bethlehem Congregational Church in Suffolk, Va. and Zion Christian Church in Burlington, N. C.

Churches which have sent contributions for other purposes include First Church of Christ in Litchfield, Conn., Monticello Congregational Church in Brown Summit, N. C., Boscobel Congregational Church, Boscobel, Wisc., East Congregational Church, Milton, Mass., Congregational Church in Chester, N. J., Warren Congregational Church, Litchfield, Conn., Smithfield Avenue Church, Pawtucket, R. I., Congregational Christian Church in East Orange, N. J.

We are grateful for the interest and assistance of these Women's Fellowships. Your concern for the work which we are doing at Elon College and this expression of that concern is a source of encouragement to us.

Courage In Crisis (Esther)

Background Scripture: Esther.

Devotional Reading: Ephesians 6:10-17.

Memory Selection: **Who knows whether you have not come to the Kingdom for such a time as this?** Esther 4:14.

This is the story of two courageous women. Both of them were very beautiful and both of them were very brave. Both of them were queens, and queens they were in name and in spirit. They were women of different breed, but they were women of the same spirit of bravery. The name of one was Vashti, and the name of the other was Esther.

VASHTI'S COURAGE

Vashti was the wife of Xerxes, king of Persia, one of the most powerful rulers of all time. She was a beautiful woman. And she had a sense of moral dignity, and the moral courage to go with it. Her husband had thrown a "big party" for the nobles and princes of his realm, and after the wine had flowed freely, the king got a "bright idea." He would have his wife come into the banquet hall and parade up and down between the tables, so that the folks could see just what a beautiful wife he had. But this woman had some self respect and innate dignity. She sent word to the king that she was not coming into the banquet hall, to be made "Exhibit A" before that half drunken gang. "Therefore was the king very wroth, and his anger burned within him." He forthwith divorced her and sent her away. He wasn't going to have any woman around him that would not cater to his every whim.

It took courage for Vashti to say "No" to the king. She knew the penalty for disobedience. But she had some self respect, and she was not going to sell it for a mess of pottage. How much some modern women need to say "No" to some of the things that devaluate womanhood at its best. How much more dignity they would have if they would say "No" to the invitation to social drinking, to the actions and attitudes that compromise their moral dignity, to the things that dull their moral sensibilities. How much more self respect they would have for themselves, and respect they would have from others, if they stood up for their ideal of womanhood at its best.

ESTHER'S COURAGE

It was not the thing for a king to be without a wife, so the king proceeded forthwith to get another wife to take Vashti's place. He had his officers to look out for a good looking woman who might fill the bill. They had a kind of "Miss Persia" contest, and the winner was a young woman named Esther. She was bright and beautiful, and although they did not know it at the time, she was a Jewess. She was brought into the king's court and in due time became his wife.

Esther was an orphan, and the ward of her cousin, a man named Mordecai. He was a devout Jew, one of the men carried into captivity by the Persians, and a man, who by dint of natural ability and hard work, had risen in the ranks and stood high in the king's favor. He incurred the enmity of a man named Haaman, a stuffed shirt, and pouter pigeon type of fellow, because he (Mordecai) would not bow and scrape and kow tow to Haaman. Haaman hatched up a scheme whereby all the Jews in the kingdom would be "liquidated" to use a more modern term. How this people have been hounded and harried thru the centuries even down to modern times! When Mordecai heard about the dastardly and dreadful plan, he rushed to Esther and asked her to use her good graces with the king in an effort to stop the wholesale slaughter of the Jews. That looks simple enough to us, unless we understand the customs of that day.

It meant sure death if anybody approached the king unless he had been summoned by the king. And this applied even to the queen. But with rare moral and physical courage, Esther declared her intention of going in unto the king and pleading for her people. "So I will go in unto the king, which is not according to the law; and if I perish, I perish!" The venture turned out happily. When the king heard about the dastardly plan, and when he learned that Mordecai had previously thwarted a plot against his life, he immediately issued orders that no man was to lay a hand on the Jews, and if an attempt was made, the Jews were to defend themselves with arms. And thus there was a great deliverance of the Jews. Indeed to this day the event is celebrated by the Jews with the Feast of Purim which corresponds somewhat to our Fourth of July.

Here was courage of a high physical and moral order. Here was courage under fire and in crisis. Here is patriotism at its highest peak, patriotism that goes beyond mere flag-waving, and is willing to give one's life if need be for the defense of one's fellowmen. To every man and woman — such an hour may come. Who knows but what we have come into the kingdom for such an hour as this? And such courage is not confined to the battle field. Men and women offering themselves as "guinea pigs" in order that medical science can learn how to cure some disease, men and women enduring ridicule and persecution and even death because of their personal convictions, men and women forsaking their all and following Christ to the ends of the earth. Indeed, although all of us need courage for the crisis of life, we need courage more for the commonplaces of life. It is easy enough to mount up with wings like eagles, and to run and not be weary, but it is hard to walk and faint not.

THINGS HAVE A WAY OF BOOMERANGING

Although the lesson is about Esther, the courage of Vashti can well be included in it. And there is another emphasis that can be made. Haaman was so sure of his place and of himself that he had a gallows built on which he would have Mordecai hanged. But when Xerxes heard about his dastardly plan, he ordered Haaman to be hanged on the gallows he had erected for Mordecai. Thus do jealousy and pride and revenge often become boomerangs, working their deadly results, not on those against whom we plot, but against those of us who do the plotting. Hate sometimes does great harm to those we hate, but it always does more harm to those who do the hating. Revenge is sweet, but it is superficial, and it is suicidal. Vengeance belongs to God. The only way we can overcome evil is to overcome it with good.

SUNDAY SCHOOL LESSON

JULY 26, 1959

By Rev. H. S. Hardcastle, D. D.

**Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.**

AT OUR CHURCH HOME FOR CHILDREN

Many Gifts Appreciated

John G. Truitt, Superintendent

Dear Friends:

A report like the one we are making to you today is a joy, and more especially because it is at a time when our expenses are just about the same and our income is low. The large check from the Christian Temple helped to run the total up considerably. There were other big checks which looked mighty good. We are very grateful as it is so difficult to get through the summer months without running up big bills.

It is interesting to notice that the smaller checks amounted to more than the big ones. Sometimes one hesitates to send in a gift because it looks small, but without the faithful friends who share their small contributions we would be unable to do the job we are doing. We thank you everyone.

Our fiscal year ends September 30. By that time, if we are to close our year without a deficit, we shall need to reach a goal of $80,000.00. That means that in the remaining eleven weeks we must raise $17,996.20. We cannot wait for Thanksgiving because Thanksgiving will not come until our next fiscal year. How good it would be if each one who reads these lines would make a little silent prayer that we might reach that goal, and send also a voluntary, out-of-pocket gift to help make the prayer come true. Wouldn't it be wonderful to be able to call up some reserved funds for finishing up the year in the black?

This past Sunday I worshiped in our Elon Church. It was a real joy. We have a devoted, well-trained minister, an excellent organist, and a fine choir. The congregation is enthusiastic. Something is being done. An excellent program is being carried on, and a new church building is in its last stages of completion. The members of the church have reached down deep in their pockets. They are therefore proud of the new church building which we hope to enter in late summer.

But I was going to tell you about seeing five of our teen-agers in the choir sing a special number. Yes, five young people from the Home for Children. And they did well, too, or so it sounded to me. I hope to see the day when some boy reared at the Home for Children will be a minister of the Gospel, or a director of a choir, or a director of a local church's religious education program; or a missionary. Right now I know personally several who were reared here who are leaders in their churches and in their communities. God can take our efforts, and our gifts of boys and girls, and do great things with them. I am so thankful for the chance our boys and girls are given, for the good place they have right here in our local church and school, and for the many kindnesses you show them out there everywhere.

REPORT FOR JULY 13, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$21,892.64
Eastern North Carolina Conference			
Amelia — Special	$ 19.00		
Amelia	16.00		
Hope Mills	2.00		
Mt. Auburn, S.S.	6.75		
Wake Chapel	21.67		
Youngsville	38.00	$103.42	
Eastern Virginia Conference			
Great Bridge	18.00		
Bethlehem (Nans.), S.S.	47.80		
Burton's Grove	4.50		
Dendron, S.S.	25.00		
Newport News — Building Fund	20.00		
Newport News, S.S.	10.40		
Christian Temple	500.00		
Norfolk, First	18.00		
Windsor, S.S.	20.96	664.66	
North Carolina and Virginia Conference			
Bethel, S.S.	23.05		
Burlington, First	146.00		
Carolina	8.00		
Concord	10.00		
Greensboro, First	42.23		
Hines Chapel	20.00		
Kallam Grove	22.00		
Mt. Zion	22.00		
Tryon	22.00		
Hendersonville	3.00	318.28	
Western North Carolina Conference			
Smithwood	10.00		
Sophia	3.00	13.00	
Virginia Valley Conference			
Dry Run, S.S.	10.00		
Mt. Lebanon	40.48		
Newport, S.S.	24.00		
Winchester, S.S.	10.00	84.48	
Total			$ 1,183.84
Grand Total			$23,076.48

SPECIAL OFFERINGS

Amount brought forward		$38,642.79
Philathea Class, Cong. Christian Church, Reidsville, N. C.	$30.00	
The O'Kelly Bible Class, First Cong. Christian Church, Greensboro, N. C.	50.00	
Mt. Pleasant Christian Miss. Society, Frazeysburg, Ohio	4.00	
Circle No. 10, Woman's Fellowship, Suffolk Church	50.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
The Ida P. Woodworth Women's Fellowship, Plymouth Cong. Christian Church, Robinson, Ill.	5.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	65.00	

In Memoriam

"Blessed are the dead who die in the Lord."

REV. WILLIAM T. WALTERS

Rev. William T. Walters, formerly a minister in the Southern Convention, died in St. Petersburg, Florida, June 21, at the age of 84. He is survived by his wife, the former Sadie Richards; three sons, Alfred, James, and W. T., Jr. all of St. Petersburg; four daughters, Mrs. Herbert Johnson, Sarasota, Mrs. George Kahle, Mrs. Frank Wood, and Miss Helen Walters, all of Jacksonville; and four grandchildren.

Rev. Mr. Walters was a native of Burlington, North Carolina, from whence he went to St. Petersburg in 1935. He had previously served our churches in Winchester and Richmond, Virginia. While in this area he served as chaplain of the Virginia State Senate, as a trustee of Elon College, and president of the Richmond Ministerial Association. He had studied at Elon College, Union Christian College, and Union Theological Seminaries in Richmond and New York.

After moving to Florida he served Methodist churches at Belleview, Hawthorne, Eau Gallie, Epperson, Jacksonville, Hermando, Lawtey, Welaka, and Montverde.

The following poem written by Mr. Walters was set to music and used at the funeral.

GIVE ME THE BEST

Give me a song that stirs my soul,
To ever strive for the higher goal;
Give me a word that cheers my life,
Makes me forget the storm and strife.

Give me a book that fires my mind
To nobler thoughts and deeds more kind;
Give me a friend that helps me see
The best that life has in store for me.

Give me a thought so wide and deep
It rouses me from idle sleep;
Give me a picture whose beauty rare
Will lift my load of toil and care.

Give me the best, your best to give,
To help me serve and help me live;
And I in turn my best will do
To God and man to live more true.

DUKE

We, the members of the Progressive Bible Class of the First Congregational Christian Church, Newport News, Virginia, wish to pay tribute to the memory of Mr. Richard Thomas Duke, Sr., who passed from this life February 2, 1959.

In the community there is a deep sense of the loss of a neighbor and friend who was ever ready to help in all undertakings.

He was a loyal and devoted member of his church, and in his Sunday school class there is one vacant chair.

Therefore be it resolved:

That we are thankful for his life among us, and extend to his family a helping hand and sincere sympathy.

That a copy of these resolutions be sent to the family, and a copy be sent to *The Christian Sun* for publication.

Mrs. H. D. Edwards
Mrs. Ada Williams
Mr. G. G. Givens
Committee

Congratulations to three members of Rosemont, South Norfolk, who were selected to attend Girl's State and Boy's State: Joan Pannell, Douglas Weaver and Billy Morrison.

Bible school at Bay View, Norfolk, was reported in an excellent news sheet, which listed day by day activities of each age group. Only two of the regular Sunday school teachers taught in the Bible school, which had an average daily attendance of over 100, a church family picnic one evening, and closing program at the church on the last evening.

In Memory of E. L. White, Sr.	3.00
In Memory of Mrs. Maude Chase Hedley	5.00
In Memory of Mrs. Maude Chase Hedley	5.00
In Memory of Mrs. Maude Chase Hedley	5.00
In Memory of Mrs. Maude Chase Hedley	5.00
In Memory of Mrs. Maude Chase Hedley	3.00
In Memory of Mrs. Maude Chase Hedley	10.00
In Memory of Mrs. Maude Chase Hedley	8.50
In Memory of Mrs. Maude Chase Hedley	5.00
In Memory of Mrs. Maude Chase Hedley	8.00
Special Gifts	18.03
Total	$ 284.53
Grand Total	$38,927.32
Total for the Week	$ 1,468.37
Total for the Year	$62,003.80

MUSIC AND ARTS CONFERENCE CANCELLED

The Music and Arts Conference, scheduled for August 2-8, has been cancelled due to insufficient registrations. We are very sorry because we feel that this could have been a very worthwhile camp for our churches.

The Moonelon Conference Center grounds will be available during the week of August 2-8 for swimming and picnics and anyone interested, should get in touch with Rev. Guy H. Veazey, Elon College, North Carolina. His telephone number is Gibsonville 2051. **All reservations must be cleared through Mr. Veazey.**

Robert A. Knowles
by Ruth H. Dunn

TRUSTEES OF CHURCH COLLEGES MEET

The National Conference of Trustees for Church Colleges was held at Lake Junaluska June 26 through June 28. Elon College was represented by the following trustees: George Colclough, Elon College; S. H. Basnight, Carrboro; and Royall Spence, Jr. of Greensboro. Dr. J. E. Danieley attended also as a trustee of Southern Union College of Wadley, Alabama. They participated in the following workshops:

"Working Towards an Effective Board of Trustees"

"The Relation Between the Church College and the Church"

"Some Guiding Principles for Fund-Raising"

"Public Relations for a Church College"

Among the couples at the special "Marriage Rededication Service" at Great Bridge, Norfolk, June 21, were Mr. and Mrs. Tom Parker, who were celebrating their 50th anniversary and Mr. and Mrs. Bill Lane, celebrating their first. The pastor, Rev. Bill Simmons, "remarried" 47 couples who came to the altar to renew their vows.

No Frowning Christian was the sermon topic of Rev. O. D. Poythress at Central church, Norfolk, Sunday evening, July 12. It was based on the first miracle of Jesus as recorded in John 2. An attendant writes, "The message unfolded a great challenge to a joyous life in Jesus Christ to the goodly number present on that rainy Sunday evening."

Evening Prayers at General Synod

PRAYER FOR PEACE

DR. ROBERT FAUTH, *Pastor*
Peace Memorial Evangelical and Reformed Church
Chicago, Illinois

Hymn: O God of Love, O King of Peace.

Those who have lived amidst the tensions and terror of war are undoubtedly best qualified to speak to us of peace. Those who have remained faithful to the Christian gospel amidst clashing authorities are undoubtedly best qualified to speak to us of the Christian message directed to a world tottering on the brink of total annihilation.

Hear the words of Bishop Otto Dibelius, who has lived with war and its aftermath, but who has lived still closer to the Christian gospel.

Otto Dibelius **Day Is Dawning**

Nothing is more characteristic of the present age than the fact that the peoples of the earth have begun to concern themselves with mankind's final issues. They ask mankind's age-old question, "What are we here for anyway?"

We have passed the state when each nation could think of itself as the focal point of the whole world, when nations could consider themselves justified in waging war every ten or twenty years in order to increase their power at the expense of weaker neighbors, each time leaving 20,000 or 20,000,000 men dead on the battlefield. Men are beginning to realize that it is the most vulgar and shoddy of all ambitions to desire power gained by force over others, whether individuals or nations.

But if that is no longer an aim in life, what is there left? Have we come to the point where the nations have no meaning but are simply subdivisions in a great, undifferentiated sprawl of humanity? It might seem so. With the buildings of today — waterworks, atomic piles, technical colleges, and so on — one can never tell whether the buildings belong to Russia, or to America, to Rio de Janerio or to Calcutta.

Our ways of speech are becoming ever more technical and standardized. Our modes of dress are becoming uniform. Our very thoughts are becoming standardized. Does it not seem that the time is near when the five continents will be peopled by a single, leveled-off mass of humanity? Such is the question of the nations today. They ask the Church of Christ.

The church can answer only with the gospel. For the gospel is the only thing that she has. And the gospel says that God placed the nations in the world "that they might feel for him and grasp him and in that way find him."

In keeping with the gospel the church goes on to answer: Build your atomic piles and your space-ships. Turn the deserts of the earth into blossoming gardens. Conduct microbiological research into the origins of disease — each nation in its own way, according to its talents and resources. But remember that it is God who permits you gradually to enter into the innermost secrets of his creation. Sing then his praises in humility and gratitude.

God made us, not we ourselves. In him we live and move and have our being. No nation will ever forget this without evoking harm and hardship on its own.

Let us, in earnest, beseech God that he may reinspire our machine-ridden minds, our selfishly sophisticated beings with a new faith resulting in springs of action like the blessed streams of living water.

2 Kings 9: 17ff

Now the watchman was standing on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman and send to meet them, and let him say, 'Is it peace?'" So a man on horseback went to meet them, and said, "Thus says the king, 'Is it peace?'" And Jehu said, "What have you to do with peace. . . What peace can there be, so long as the harlotries and the sorceries of your mother Jezebel are so many?"

Psalm 85 (excerpts)

Let me hear what God the Lord will speak,
  for he will speak peace to his people,
  to his saints, to those who turn to him in their hearts.
Surely his salvation is at hand for those who fear him,
  that glory may dwell in our land.
Steadfast love and faithfulness will meet;
  righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
  and righteousness will look down from the sky.
Yea, the Lord will give what is good,
  and our land will yield its increase.
Righteousness will go before him,
  And make his footsteps a way.

Let us pray for peace

O God of peace, turn thy compassion, we pray, toward our strife-ridden world. Thou alone hast the answer for our confusion and waywardness. Thou alone art the source of peace that is just and true.

Shatter, if need be, our illusions that peace can be gained without effort, that it is possible without justice, that it is desirable without righteousness.

When in our anxious moments, our lips form the question, "Will it be peace?" remind us anew that it cannot be peace while men pursue the harlotries of nationalism or the sorceries of armament . . . that it can only be peace when faithfulness will spring up from the ground and righteousness look down from the sky.

Restore, O Lord, the sanity that has fled, the sense of justice that has been numbed, the harmony that has been lost. Grant that the yearnings for peace in the hearts of men may issue in attitudes that are fair and honest, in actions that serve for the betterment of life and not its destruction, in relationships that recognize the brotherhood of all men.

We pray for those in positions of leadership in all nations. Implant within them a spirit of conciliation, an honesty of purpose that sincerely seeks the welfare of all mankind, the patience and perseverance that does not grow weary in the pursuit of difficult solutions, and an ever-present consciousness of thy divine guidance in their tasks.

We bring to thee our concerns for our own beloved land. Even as we seek peace in our world, we desire it within our own borders, that this great land with its noble heritage may be a land in which its people have the courage to build their relationships upon the sure principles of justice and righteousness. Help us to overcome our prejudices and to lay aside our strife. Help us to build gloriously upon those enduring foundations laid by our founding fathers, that under thy guiding hand we may live in prosperity and peace.

Bless, we pray thee, the president of the United States. Uphold him in body, mind, and spirit, that, whether in the councils of the nations or in the councils of our nation, he may ever seek that which is good and pleasing in thy sight.

Lord, when we are given to moments of doubt and despair, remind us anew that we are not left to our own devices, but that thou art near at hand. Help us to cast from our lives, individually and collectively, those things that are displeasing to thee and cause us to work patiently and unendingly that thy peace may be our peace, in the Spirit of Christ. Amen.

Now may the Lord of peace himself give you peace at all times and in all ways. The Lord be with you all.

HISTORICAL SOCIETY, [illegible]
Southern Convention of Congregational Christian Churches

The Christian Sun

Elon College Library X

VOLUME 111 **28, 1959** **NUMBER 29**

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

SUPERINTENDENT'S HOME DEDICATED

A little more than ten years ago, October, 1948, Superintendent and Mrs. W. T. Scott and their family moved into the new home built for their use at Elon College, North Carolina.

June 2, 1959, at the semi-annual meeting of the Executive Board of the Southern Convention, it was reported that the superintendent's parsonage is now completely paid for and a service of mortgage-burning and dedication was held. (See article in this issue.)

The people of the Southern Convention are pleased to be able to furnish a comfortable home for their superintendent and his family.

Here And There Among The Churches

A good idea: At Bay View, Norfolk, each family was asked to furnish one tall can of juice and a box of cookies for Bible school refreshments.

Women's Fellowship conducted worship service at **Eutaw Community church**, Fayetteville, North Carolina, July 5. Those participating were Mesdames Hazel McLean, Elizabeth Stout, Mary Ellen Cox and Esther Dept.

Upon recommendation of Dr. John R. Scotford, Bay View, Norfolk, has voted to have two Sunday morning services (8:30 and 11:00) beginning September 13. The Sunday evening activity program will be resumed then after seven "vacation" weeks.

Four ministerial families who will "join forces" for a vacation at Windy Hill, South Carolina, the first week in August are: the Winfred Brays of Union Ridge, the Clyde Fields of Asheboro, the L. M. Presnells of Seagrove, and the Max Vestals of Shallow Well, Sanford.

The new library for our church in Liberty, N. C., is located in a corner of the church office and contains denominational annuals, biographies of religious leaders, religious novels, works on church history, sermons, missionary and other inspirational books. The librarian is Miss Susan Butler.

We should be thankful to be a part of a denomination that is leading the way to a more united and revitalized Protestantism. — Eutaw Community, Fayetteville, bulletin.

First, Henderson's Sunday school picnic was held Sunday, July 12, at the Island Shelter, Pullen Park, Raleigh, with D. R. Goss as chairman. A vesper service followed the picnic supper.

If you know of anyone from Congregational Christian or Evangelical and Reformed background **living in the vicinity of Orlando, Florida,** please send their names to the pastor of the new United Church there, Rev. Horace Sills, 1211 Vantage Drive.

American Ideal was the subject for the morning worship service at Eutaw Community, Fayetteville, July 12 by a layman member, J. A. McLean, in the absence of the minister Rev. Truett High. Another layman, Carl Beck, spoke the following Sunday when Mr. High was preaching in the Hope Mills Baptist church as a part of a town-wide pulpit exchange.

Two stove stories interest us: A new gas range in the parsonage at Apple's Chapel is appreciated by Rev. and Mrs. Bland Leebrick and on a recent bulletin they thank all who helped make it possible; an anonymous friend has given Rev. and Mrs. R. A. Whitten of Winchester an electric range to use in the new house they are building.

First missionaries to Indonesia from Evangelical and Reformed Church are Rev. and Mrs. Myles Walburn, who with their two small daughters will soon go to Makassar Theological Seminary in the Celebes Islands. Mr. Walburn lived in China as a boy, where his father was a Y.M.C.A. executive. He has recently graduated from Chicago Theological Seminary.

Dr. Earl Ballou goes to Hong Kong in August to head the Church World Service relief program for some three million Chinese refugees. Long-time missionary of the American Board in China, Dr. Ballou has been executive secretary of our Service Committee for the past nine years.

Dr. John R. Scotford visited Holland, Virginia, June 20-21 to consult with our church people about building plans. The pastor, Rev. C. Carl Dollar, reports that one of his suggestions has already been acted upon — purchasing the lot next to the church for possible expansion. The erection of an educational plant is being planned "in the not-too-distant future."

A well-attended revival meeting at Union, Virgilina, is reported on the church bulletin for July 19 with thanks to Rev. John Permar expressed by a gift of $125. It is interesting to note that the pastor, Rev. W. Walter Hall, and the organist were also remembered with gifts of money — and that $37.56 left over went into the general fund. Eight young people responded to the invitation to dedicate their lives to Christ.

"It is cowardly to speak, if all one accomplishes is to disturb or wound another. It is cowardly to keep silent, if thereby one gives assent to what he does not believe or witholds information that should be given. One has to use his judgment and convictions which become refined into precision tools through practice, practice in the art of tempering truth with kindness and necessity."

Quoted in "The Challenge"
Liberty, N. C.

Volume 111 Number 29

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Ministers' Wives Meet

Only twenty of the 125 ministers' wives in the Southern Convention availed themselves of the opportunity of a two-day "retreat" at Moonelon June 21-23. This number was augmented by Mrs. Huitt Carpenter and Mrs. Carl Daye of the Evangelical and Reformed Church (the latter's husband is pastor of the new united church in Greensboro), Mrs. Henry C. McDowell, missionary to Africa who is now a minister's wife in Miami, and Miss Pattie Lee Coghill who is a friend and co-worker with ministers and their wives.

The picture of Africa presented through slides, a film and her words personalized the mission study for next year in a never-to-be-forgotten way. The African meal planned and served by Miss Edith Brannock added much to the occasion.

"What qualities do you think a minister's wife should have?" queried Miss Coghill as she began her discussion. Answers came thick and fast — among them sincerity, consecration, friendliness, sense of humor, interest in her husband's work, and ability to live on a limited income. From that point the field ranged wide — when and how do you correct your husband's grammar and mannerisms; what do you do when a parishioner offers you a drink; can a minister's wife have close friends; should a minister's wife be president of church organizations; should she wear shorts; should a minister or his wife smoke in the home of a parishioner who does not; are ministers' wives notoriously poor housekeepers; and on and on.

Highlights of the sessions included the vespers led by Mrs. Daye, the morning devotional moment led by Mrs. Robert Kimball, the discussion concerning legal matters led by Mr. Marsh McLelland, and the evening devoted to "Entertaining on a Budget" presented by Miss Brannock and Mrs. Brinson Rouse.

Handcrafts this year were varied — from "popsicle stick" baskets to hooked rugs, from tinting photographs to making ceramic earrings. Recreation and fellowship were enjoyed by all.

Those participating full-time included: Mrs. Robert Knowles, chairman; Mrs. Jack Akin, Mrs. Melvin Dollar, Mrs. H. S. Hardcastle, and Mrs. Julius Rice from Eastern Virginia; Mrs. Max Vestal and Mrs. E. M. Powell from Eastern North Carolina; Mrs. Clyde Fields, Mrs. L. M. Presnell and Mrs. F. C. Lester from Western North Carolina; Mrs. Winfred Bray, Mrs. W. T. Scott, Sr., Mrs. John G. Truitt, Sr., Mrs. Kenneth Register and Mrs. Robert Kimball from the North Carolina and Virginia Conference, with Mrs. Grant Burns, Mrs. W. J. Andes, Mrs. Fred Allred, Mrs. G. H. Veazey and Mrs. Richard Petersen from the same conference there for part-time.

NORTHVIEW EXPRESSES THANKS

Mrs. Bert Spitler, Secretary

The members of Northview Community Church, Sanford, N. C., want to express sincere thanks to all those who have had a part in helping to build our new church.

Especially we want to extend our thanks to the more than 400 members of the Church Builders Club for their help.

We are looking forward to our opening service the second Sunday in August.

All work is just about completed except the Modern Fold doors for the Sunday school rooms, and the installation of the pews. Pews were expected to be installed before July 26. Work on the grounds has been delayed by the rains, but this will be done as soon as possible.

We want to extend a most cordial invitation to all who have had any part in our building program and to our other friends to attend the opening service and any other services of the church. We hope to make our church so delightful in beauty of surroundings and in Christian fellowship that all who attend once will want to come again. Yes, there will be music, for we already have a spinet electric organ.

What does it mean to be Christian to a three-year-old? This was discussed at a week-long session at Elmhurst College, Illinois, by leaders of the United Church. This is to provide information to be used in connection with introduction of a new-type nursery course for our church schools ready January, 1960. Attending the meeting from Virginia were: Mrs. Ruth Bishop, Woodstock and Mrs. Catherine Forbes, Portsmouth; from North Carolina, Mrs. Melvin Moose, Mt. Pleasant; Miss Dorothy Ballinger, Miss Maggie Sellars, Burlington.

SALEM CHAPEL PICNICS IN THE RAIN

Otis Montgomery, Supt.

Sunday July 19 approximately sixty members of the Salem Chapel Sunday school went to Chrystal Lake in Winston-Salem for their annual picnic. Swimming, bathing, and other forms of recreation were enjoyed by all.

The downpour of rain didn't dampen the spirits of the group that had gathered on the "island pavilion" to spread a bountiful picnic supper, which everyone seemed to enjoy.

Mid-July

By mid-July the season has begun to assert itself. The earliest of the wild asters come to bloom while the black-eyed Susans still possess the neglected meadow. Tiny blackcaps ripen on the wild raspberry's thorny stems. Rank-grown sweet clover is in blossom and chickory begins to show blue flowers on gray-green stems at the roadside. Elderberry bushes nod with a swelling freight of berries, still green as leaves but with promise to the purple fruit that will bow the bushes in a few more weeks. Wild parship goes to seed and wild carrot comes to bloom, the ruby-studded head of Queen Anne's lace.

Cornfields begin to tassle out, not yet hazed with pollen and still reaching for the sun. Hayfields, cut and mowed away only a few weeks ago, are green again with the urgency of gress and clover. Apple trees which only yesterday, it seems, were giant bouquets now begin to make obeisance to the earth that nourishes their weighting fruit. The garden bean is full of pods weighting fruit. The garden bean is full of pods and the summer squash is ready for the pot. The garden weed grows overnight, knowing no truce with the man who wields the hoe. July is the month of decision, with D-day in the garden marked by every sunrise.

July is April's hope, May's promise and June's growth pushing toward completion. July is mid-summer, a season in itself. The bee and the ant now put man to shame as a sluggard. The quiet chlorophyll in the leaf makes man's fissioned atom a puny force. The silent urgency of root and flower and leaf is manifest now, in mid-July, the power and the glory of the green earth itself.

An Editorial, July 12
In The New York Times

EDITORIALS

Vacations And Church

During the last half century most business concerns have learned to give vacations to their workers, and have found that it pays. A rest from the regular routine, a change of scene, and a bit of time in which to do things that are not possible when tied to the daily tasks renew the workers so they do more work in the shorter time.

This vacation period offered workers has a direct bearing on church life and activity, for most of American workers are attendants and supporters of the church. When they leave home they also leave the church, and church attendance decreases.

Vacations need not hurt the church. While some are gone from a given community, it is likely that others will be visiting in that same community. They can attend church. All church people who are away from their own church have a wonderful opportunity to visit in another. In this way the life of two churches may be enriched. Vacationers should always plan to bring home news of what is being done in another community. The vacation can become a school in which to learn about church work.

It is a delight to know that very many people keep up their church gifts during vacation time either by contributing before leaving or immediately on return. They do not expect the church to go out of business just because they are away — and the pledge is paid in full.

Some churches take vacation. This is done by having fewer services, or by having none at all for a few Sundays. Early morning services are popular in some places. And why not? Why wait until the hot part of the day to worship in God's house? Birds sing more, flowers are brighter, and all nature appears fresher early in the day. Perhaps it is then that God walks in the garden with those he loves. No one need fear that a little time out from the regular schedule will kill a church. It may even resurrect it.

Vacations for ministers call for a longer article. But don't forget that your minister is just as human as the other members of the church, and that he needs rest, also.

Summer Revivals

The custom of having summer revivals seems to have come from the time when churches were unheated, winter travel was exceedingly difficult, and brush arbors were used for meeting places for the revivals. However the origin may have been, the fact is that in North Carolina and Virginia many of our churches still have what they hope will be a revival during the summer.

What are the benefits to be expected from such meetings? They are several, among which are these:

1. **The people get to hear a different preacher.** This visitor may give a new interpretation to the Gospel, may appeal to some who are not especially fond of the pastor, and will let those who seldom visit elsewhere know something of what is being done in at least one other church. It is a broadening experience.

2. **Friendships are renewed.** Home visiting is difficult for many, and far too little is being done. Revival meetings are the occasion for neighbors to meet, to think and pray together. And into the local group often come many who live away and are back home at the time they can quickly see their old friends, and renew acquaintances. It is a social affair, but it is more than just a social gathering. It is a social with a purpose.

3. **There is time for serious consideration of religion.** In the daily schedule of most people it is quite difficult to get more than moments to think about Christ, the Church, what we are expected to be and to do. It is even more difficult for a group to get together for such serious thought. The preacher may lead the thinking in the revival, but he has no monopoly on it. The people are stimulated to think about themselves, the church program, the people who are not Christian, the help that God can be to individuals and churches.

4. **Revival comes when the Holy Spirit moves through a group of people who yield their will to the purpose of God.** The Church is composed of people — people who sincerely pray to the Father, "Not my will, but thy will be done." It is the Holy Spirit that brings new life into the group, a group that is committed to God. A revival is neither "worked up" nor "prayed down." It is the moving of the divine spirit over the heart-cords of those who yield themselves in brotherly affection to the people about them and in willing service under the impulses of the spirit. Such a revival will spread from those who are already Christian to those who have not submitted their wills to Christ. May God give us more and better revivals, revivals that last through summer's heat and winter's cold.

Young People Get Subscriptions

One of the joys of the editor these days is to see the subscription list increasing from week to week. This week we are mailing 3,581 papers to subscribers.

A pastor writes that his church had only about fifteen subscriptions until the Youth Fellowship got busy. The young people went to the members, made clear the values and cost of The Christian Sun, stated that if half the church families subscribed the cost would be only $2.00 per year but otherwise it would be $3.00, and frankly asked the members to pay the full pric ewith the understanding that the extra dollar would help the Pilgrim Fellowship with one of its projects. That church now has 40 subscribers, the Fellowship has money with which to work, The Christian Sun is delighted, and other Pilgrim Fellowships are given a tip on how to render service and help themselves at the same time.

Welcome to the new subscribers. We sincerely hope that you will take time each week to look through the paper, read many of the articles that catch your eye, and, with the rest of us, try to learn as much as possible about our Church and churches. It is our hope that at least occasionally there will be something that especially pleases each of you. It is the steady reading that makes it possible to get the most from a paper.

About * * *

FLOODS

Man has made advances in controlling many phases of nature, but in the field of flood control not much, comparatively, has been done. Construction of dams and basins has given some relief from floods in many areas, but devastating waters still take their annual toll of life and property.

Floods are as old as known history. Countless floods have rolled down the rivers of the world since a flood in Mesopotamia, a land now known as Iraq, about 4000 B. C. gave rise to the story of Noah and the Ark.

From the frigid waters of the faraway Lena in Siberia, where natives build houses on stilts to escape the spring rise of the stream, to the lush jungles of the Amazon, floods are an ever-recurring visitation.

Not all floods are destructive. Floods of the Nile, famous almost from the beginning of written history, are a blessing to the Egyptian farmer, fertilizing his fields free of charge. But the blessing is not entirely unmixed, for on occasion the Nile rises high enough to flood the streets of Cairo.

Like the Nile, the Indus, draining a large part of India, each spring deposits silt to enrich millions of acres of farm land; but when a sudden warm spell melts snow in the Himalayas too quickly, the Indus becomes a destroyer. Its floods have often swept whole villages away, stripped the soil from thousands of acres and changed the course of the stream.

In the jungles of the Amazon watershed, draining two-fifths of South America, some of the world's greatest floods roll down to the sea, little noticed because, unlike the situation along the Mississippi, there is not yet a vast population living close to the river.

China has attempted to control its floods, but the yearly loss of lives from floods in the Land of Rising Sun is the highest in the world. China's greatest loss of lives from a flood came in 1887 when the waters of the Hwang-Ho destroyed 900,000 persons. In 1911 China's Yangtze swept away 100,000 inhabitants living near its banks.

In 1824, a flood in Northern Russia took the lives of 10,000 people in St. Petersburg and Kronstadt. In 1910 a flood on the Seine in France caused damage to $200,000,000 in Paris alone, with the number of dead never determined.

In the United States, flood control is a major project of the National Government, but still numerous floods each year take a vast toll of life and property. Oldtimers will best recall the Johnstown, Pennsylvania, flood of 1889, which swept to death 2,200 persons, and the Galveston, Texas, flood of 1900 which left 5,000 of its inhabitants dead.

Man has done much, and has often worked wonders to save lives and property from the unpredictable rampages of nature, but complete success may be centuries distant.

C. B. Riddle

COMPANY

It is, presumably, an accepted principle with church members to be at church on Sunday. But let a friend "drop in," and most church members will quietly pocket their convictions and remain uncomplainingly at home. I have often wondered how unchurched friends can have any respect for those churchmen who, at the first shot, haul down the flag of loyalty.

—George Clarke Peck in Shelton Memorial Bulletin

Little Rock's Schools And Weeds

An Editorial in Norfolk Ledger-Dispatch, June 27

Business charts are taking a place beside legal briefs and political texts in the South's anguished concern over desegregation.

It was not a crude joke but a grim fact that a moving firm was one of the very few Little Rock concerns reporting increased business since the school closings there. Most reported losses. Besides damaging Little Rock's established firms, the school crisis has tarnished the lures Little Rock had cast out toward new industry. The evidence on this score is substantial, although Governor Faubus continues to warn of, not against, mob violence, and to pooh-pooh fears of the business community of violence to the cash register.

"None of the industrialists who have talked with me has expressed any concern about the school situation," says Governor Faubus. "They discussed it with us," says Chamber of Commerce Manager Boyd Ridgeway. "We've had only one real good prospect since the racial crisis erupted and he turned us down when the schools were closed." The sum of it seems to be that the weeds are growing rank on a thousand acres of choice land Little Rock had set aside for industry. Ten industries, five of them considered major, had been located in the Little Rock industrial district in the two years prior to the violent third day of September, 1957.

The business factor, at any rate, undoubtedly plays a part in the Little Rock school board's decision to open the city's high schools this fall. That factor operated to open Norfolk's closed schools, and it figures largely in Atlanta's stiffening resistance to Georgia state laws that could shut down its tremendous school plant to prevent any desegregation.

Atlanta businessmen cannot fail to examine the lessons of Little Rock. No southern urban community should do so.

Is the concern of businessmen with survival and growth a selfish concern? It may seem so in the heat and anguish of justifiable resistance to unwanted and unwarranted social experimentation. But in fact it is a matter of self preservation, not only for businesses but for communities. The health and the ailments of commerce and industry are everybody's business, affect everybody's pocketbook and the quality and strength of all community institutions.

The costs must be considered in all struggles. Little Rock is re-opening its schools and Atlanta is trying to keep its open because the injury involved in closing schools is self injury and the cost adds up to a general calamity.

There are many routes to loss of local control over local affairs. One of the quickest of those routes is stagnation of business.

An Experience At Fisk University

By Carey Andes

It was my privilege to have the interesting experience of attending the sixteenth annual Institute of Race Relations at Fisk University, Nashville, Tennessee, June 29-July 11, 1959 sponsored by the American Missionary Association, Division of the Board of Home Missions. For me, this was made possible through a scholarship grant from the Council for Social Action, for which I am grateful. Some were sent as delegates from church groups, community councils, Friends Service Committee, Councils on Human Relations, and other groups. It was not a majority church group. On the contrary, church groups were in the minority and the majority represented groups other than the church. There were about 85 of us attending the Institute from about 27 different states and Canada. We had whites, Negroes, Japanese, Haitian, Nigerian, Jews, American Indian, Indian, Spanish, and perhaps other groups represented. The age average was rather young, and I felt a little old compared to most of them. We had a number of young people, including several Fisk students.

We were housed in a beautiful new, modern dormitory just finished this year — in fact, we used it first. It was air conditioned, as were all the other buildings we were allowed to use, except for the Chapel and one student center. Fisk has four new modern air conditioned buildings, and we were privileged to use them all.

The keynote of the Institute was given by Dr. Herman Long, Director of the Race Relations Department, Board of Home Missions, when he gave the opening address of the Institute. He said that the function of the Institute is "To know the events taking place in the area of race relations and to know their value along with others; to see in perspective; to set in motion actions which are aimed toward realization of equality, freedom, and justice, especially in politics, education, and housing."

The opening day of the Institute was climaxed with a reception in the student center, when the members were greeted by President and Mrs. Wright of Fisk and other members of the Fisk family.

A number of outstanding speakers were brought from various parts of the country to present different aspects of the problems arising from racial tension. These included: Dr. Kyle Haselden, minister from West Virginia, who presented the problem from a Christian perspective; Dr. Horace Mann Bond of Atlanta University, who talked on "Discovering and Developing Talent of Minority Group Youth"; Dr. Patrick Malin, who spoke on "Civil Liberties Implications of the Civil Rights Struggle"; Dr. Ina C. Brown of Scarritt College, who spoke on the Anthropological aspect of Race; Dr. Joseph Monserrat, who spoke on The Puerto Rican problems; Mrs. Helen Peterson, who spoke on problems of American Indians; Mr. Jesse Johnson, who represented the President's Committee on Government Contracts; Attorney Thurgood Marshall, who spoke twice to a large audience, emphasizing the legal struggle for full citizenship rights and the work of the N.A.A.C.P. in the South; and Mr. Paul Rilling, who spoke on "The Virginia Story". A panel discussion, folowed by group discussion was usually scheduled for each morning after the first address. In between the two periods each morning, the gracious ladies of Fisk served coffee to the group, providing a refreshing break.

In the afternoons 1:00-3:00, Clinics were held on four subjects as related to Race Relations: Housing, Leadership, Church, and Organization of Groups. Each person was allowed to choose a clinic and attend that same one each day. Many worthwhile discussions were carried on at this time and some interesting conclussions reached. Each clinic made a report to the entire group.

On Saturday morning, a film clinic was held, when a number of pertinent films were shown and discussed for their value and practicality for use with local groups.

A couple of "Extras" made the program even more enjoyable. Mr. Guy Carawon, from Highland Folk School, Monteagle, Tenn., gave a very charming and delightful program of folk songs, accompanying himself on five or six different instruments on Sunday evening. On Thursday evening, July 9, the group had the privilege of seeing the Bishop's Players present "Cry the Beloved Country". These players are a group of young people who travel all over the country presenting religious and other plays, with as little scenery and costuming as possible. They present their production for a small fee and are rendering this service for the purpose of better understanding. It was a very moving performance and done in an excellent manner.

Though the delegates were ready to depart for home at the end of the two weeks, they had made so many wonderful friends, it was a parting of "such sweet sorrow", as one expressed it. There were impressions gained which would have great effect on the lives of those present and friends were made who would be friends for a long time to come. This was an experience to make a person feel that he would never be the same again.

I would not close without a word of appreciation to the staff members who made this Institute possible, among whom are Dr. Herman Long, Dr. Galen R. Weaver, and the Rev. Chester Marcus of the Council for Christian Social Action (representing E & R Church). We were certainly most graciously received and entertained by the Fisk people, and we will long remember our two weeks there.

DR. CARLETON GONE TO EUROPE

Rev. Dr. Alford Carlton, top administrative officer of the American Board for Foreign Missions, left by air July 14 for Paris, France, where he was to attend the first of several international church conferences.

The missions leader will take part in meetings of International Missionary Council committees in Paris and Oise, France, and the Rapid Social Change Conference of the World Council of Churches at Anatolia, Greece.

Early in August he will go to Spittal, Austria, to preside at a meeting of the World Council's Commission on Religious Liberty, of which he is chairman.

Dr. Carleton will be joined in Austria by Mrs. Carleton and her sister, Mrs. T. B. Williams of Jericho, Vermont, for a vacation in northern Italy, Switzerland, Germany and France. They will return to the States about August 20.

Last year a major revision of the Arabic Bible was undertaken by the Bible Societies in order to put the Word of God into current Arabic idiom. Already the revised translation of the Sermon on the Mount is being circulated, although the entire project will take several years.

DEDICATION SERVICE JUNE 2

Superintendent's Home Free Of Indebtedness

William T. Scott

In 1947 plans were begun for the purchase or erection of a parsonage for the Convention Superintendent at Elon College, N. C. In 1948 the home was erected on Williamson Avenue at a cost of about $15,000. Funds were obtained from individual gifts, churches, the Women's Fellowship Thank Offering, and a loan of $9,000 from the Congregational Church Building Society. The Superintendent and his family occupied the home in October of 1948, with an appropriate service of consecration being conducted on October 12.

On June 2, 1959, the Executive Board of the Convention, as a part of its semi-annual meeting, held a "mortgage burning" and service of dedication of the Superintendent's Home. Dr. Jesse H. Dollar, Chairman of the Superintendent's Home Building Committee presided over the mortgage burning with the following litany:

"In a spirit of gratitude to our heavenly Father, that we have been permitted to complete this home for our convention superintendent, and now to present the home free of debt:

We would burn the mortgage.

"As an act of appreciation to the churches and individuals who have contributed financially to complete the payments on the home; and to the Congregational Church Building Society whose loan made the home possible, which loan is now paid in full;

We burn the mortgage.

"In grateful appreciation for the spirit of unity that has made this achievement possible,

We burn the mortgage.

"Now as this piece of paper burns, the symbol of the mortgage, we shall treasure the cancelled mortgage in the archives of the Convention as evidence of a job well done, and let us here re-dedicate ourselves anew to the work of our beloved Church, that the Kingdom of our Lord may be extended into all the world, and that his children everywhere may be well-housed. Amen."

The dedication litany was presided over by President Martin T. Garren. Rev. Clyde L. Fields, president of the Western N. C. Conference, gave the invocation; Mr. Robert W. Morton, Jr., lay member of the Executive Board representing the North Carolina & Virginia Conference, led the responsive scripture lesson; Mrs. Jack T. Akin, president of the convention Women's Fellowship gave the dedication prayer, and Rev. Earl T. Farrell, president of the Eastern North Carolina Conference, gave the benediction, following the singing of the hymn "Blest Be the Tie that Binds our Hearts in Christian Love."

The Superintendent's Home is now valued at more than $20,000 and it is debt free. The Superintendent and his family are grateful to the churches, Women's Fellowship, and many individuals of the convention for making this comfortable home available to them. We are all gratified at the accumulation of this asset to the convention.

Rev. Herbert Gessert of Iowa University is new chairman of the **Fellowship of Campus Ministry** of Congregational Christian and Evangelical and Reformed Churches. The fellowship is composed of campus ministers, college and university chaplains and college-town pastors. Sixty-seven were present at the recent session at Elmhurst College, Illinois, among them several from the Southern Convention.

Activities Of Pleasant Ridge Women

Mrs. J. C. Newell, President

Many activities have occupied the attention of the two circles at Pleasant Ridge, Randolph County, North Carolina, since February 1. Tray favors for the hospital have been given; coupons collected for the Children's Home at Elon College; and Cradle Roll has been revised with the help of the Sunday school teachers; a gift of love was given to the Fellowship Tour Fund for Mrs. Emily Lester.

World Day of Prayer was observed February 13 at Spoon's Chapel with Mrs. S. H. Pell, Mrs. Quinton Hicks, and Mrs. J. C. Newell participating.

Twelve of our women attended the Asheboro District Rally March 21 at Ramseur. We presented a skit, "There Is A Way" at the afternoon session. Participating were Mrs. Norman Smith, Mrs. Hicks, Miss Sandra Hubbard, Mrs. Harry Stewart and Mrs. Newell. Mrs. Pell was organist, Miss Velma Jean Allen pianist, and Miss Emma Allen soloist.

The May Fellowship program was held at the church with Mrs. Ernestine Lowdermilk as leader. She presented a family life skit. Mrs. Hicks and Mrs. Lynwood Hubbard reported on the Women's Convention in Greensboro. A memorial was presented in honor of Mrs. Bertha Cox.

Two suppers were given in May, one for the Grange and one for those interested in our Home for Children. Proceeds go to the Fellowship Hall building fund.

Regular monthly meetings have been well attended and good programs presented. The April meeting was especially interesting since Miss Emma Allen spoke to both circles concerning her experiences at Elon College. This followed a devotion on "You Shall Seek Me and Find Me if You Search for Me," the distribution of pamphlets on the campus ministry to each member, and a lively discussion about the ministry as a vocation for our young people to consider.

Mrs. Hilda Allen reviewed the home mission study book in June to both circles in the Fellowship Hall. Spoon's Chapel Women's Fellowship members were guests.

Mrs. Jimmie Scott, Mrs. Lynwood Hubbard, Mrs. Colbert Allen and Mrs. S. H. Pell attended the School of Missions.

New officers are: President, Mrs. Jimmie Scott; vice president, Mrs. Quinton Hicks; secretary-treasurer, Miss Velma Jean Allen; assistant, Miss Evon Cox; Christian Education, Mrs. Colbert Allen; Friendly Service, Miss Sonia Forkner; Missionary Education, Mrs. Howard Brown; Social Action, Mrs. Earl Lowdermilk; Spiritual Life, Mrs. S. H. Pell; Stewardship, Mrs. Harry Stewart.

69 Year Old Woman

Becomes Missionary To Africa

A week after her 69th birthday Miss Elizabeth Boehr of Bluffton, Ohio, sailed (June 17) for Africa to begin a new job. Miss Boehr, who has taught in Ohio for 30 years, will teach at Inanda Seminary in the Union of South Africa.

After sampling retirement for a few months, Miss Boehr decided that unemployment was not her cup of tea and signed up for a three-year teaching post under the American Board of Commissioners for Foreign Missions.

Overseas service is not new to Miss Boehr. From 1949 to 1952 she worked in India as managing dietitian at the Kodaikanal School for missionary children and later as director of the home economics department of the Agricultural Institute in Allahabad. She also worked for two years in Vienna, Austria, with the Voluntary Relief Service.

From 1952 to 1958 she was a therapeutic dietitian at the E & R Deaconess Hospital in Milwaukee, Wisconsin. Miss Boehr taught home economics at Bluffton College from 1918 to 1936. For the next nine years she was professor of home economics at Heidelberg College, Tiffin, Ohio.

Inanda Seminary, where Miss Boehr will teach home economics, is the oldest and largest school for African girls in South Africa and has an enrollment of about 300 students of high school age. It is located twenty miles from the seacoast city of Durhan. About 20 teachers — American, European and African — serve on the faculty.

REPORT FROM TARSUS COLLEGE

A report from Tarsus College, a secondary school for boys in Turkey where "our" Louis Wilkins is teaching, contains several items of interest. Excerpts from the report by Richard E. Maynard, principal, follow.

"When the commencement crowd gathers on the evening of May 23, we will look back over nine eventful months. Our senior class of 45 will be the largest single group ever to complete our course.

"Surely, a high point of the past school year was the weekend work camp that Jim Morehead's Social Service Committee organized at Kurt Musa village near Tarsus. A group of fourteen boys and teachers worked a day and a half at the village school, repairing and painting. Tackling the construction of a stone wall, they found it looks easier than it is.

"Over the past five years the school has helped many students attend overseas work camps. Now, the first international work camp in Turkey is being organized in the vicinity of Aydin. A lot of the initiative and leadership for this comes from fellows who have shared in work camping through our school.

"The series of muddled romances in Booth Tarkington's 'The Trysting Place' succeeded in 'bringing down the house' in the teacher's assembly program this year. (Louis Wilkins played the part of Lancelot.)

"So the 1958-59 school year moves on. In these glimpses of current Tarsus College life, we hope we have conveyed some part of the zest of teaching 270 lively young Turks, and the rewards of this opportunity."

DOLLS FOR MIGRANTS

Church women of Asheboro, North Carolina, are making rag dolls and stuffed animals to be sent to migrant camps. Mrs. Clyde Fields and Mrs. Street Morgan of our church are members of the committee of the Council of Church Women sponsoring this project. A display in a downtown store window of the toys already donated has attracted much attention — not only to these gifts, but to the plight of the migrants.

1960 will mark the 40th year of work among migrants by the churches. The N. C. Council of Churches maintains work in Hendersonville, Cartaret County, and Elizabeth City. Here child care centers and a religious ministry functions during the summer months. A lack of toys for the children is being met through this special project in Asheboro.

SIX CHINESE ORPHANS HAVE NEW HOMES IN U. S.

Tired and bewildered, six Chinese orphaned children, whose only home had been the streets of Hong Kong, arrived the first of June at the Seattle-Tacoma, Washington airport. Patting their new shoes, bought for the occasion, they waited patiently for other planes to take them to their adoptive families in Texas, Indiana, California and Michigan where they can forget the misery of their first years.

The arrival of the group marked the beginning of a stepped up program by Church World Service to get as many orphaned children as possible to this country from Hong Kong under the current act providing for their admission.

Waiting to meet the children was the president of the National Council of Churches, Dr. Edwin T. Dahlberg, who was in Seattle to preside at the General Board meeting there, and Mrs. Dahlberg; and the World Service dirctor of the Evangelical and Reformed Church, the Rev. Reginald H. Helfferich. To meet So Fook Sing, 8, were his new "father" and "grandfather" who manage a well-known Chinese restaurant in California. A case of mumps delayed one other small traveler.

Hundreds of orphaned and abandoned Chinese children in Hong Kong need adoptive homes, CWS reports. There is no accurate count of the number of children available for adoption but, following tradition, most of those abandoned are girls. Since 1946, Church World Service has brought over 103,000 persons to the U.S. under the Displaced Persons Act, the Refugee Relief Act of 1953 and current legislation. The adoption and transportation of this first group was arranged by CWS in cooperation with the International Social Service and its WAIF program to which CWS has given $30,000 to help speed the adoption of orphaned Hong Kong Youngsters.

We get no good
By being ungenerous, even to a book,
And calculating profits — so much help
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book.

—Elizabeth Barrett Browning:
"Aurora Leigh," Book I

Report of the Review Committee Report of

American Board Of Commissioners For Foreign Missions

The Review Committee of the American Board of Commissioners for Foreign Missions of the United Church of Christ, having read the reports of the American Board of Commissioners for Foreign Missions of the United Church of Christ and the four agencies which it represents, commends the reading of these reports to the members of the General Synod and to the members of the local churches. The American Board of Commissioners for Foreign Missions of the United Church of Christ, in planning and conducting its program of missions and service aboard and of emergency relief anywhere, continues the work of the American Board of Commissioners for Foreign Missions of the Congregational Christian Church, the Board of International Missions of the Evangelical and Reformed Church, the Commission on World Service of the Evangelical and Reformed Church, and the Congregational Christian Service Committee.

The total work of these four agencies is impressive in that it represents the work of more than five hundred persons in twenty-two countries in collaboration with national Christian leaders. This involves the annual expenditure of approximately $5,000,000.

This witness is being made in a world where tremendous pressures are bringing about vast changes in thought patterns and are affecting the world's social, political, economic, and religious life. In this exploding world the urgency is such that loss of time may well mean loss of opportunity. There may never be another chance for successful witness. These reports recognize this changing concept of our world mission both in the type of missionary personnel and in the need to make an impact as the whole Christian Church rather than as a denomination.

In the light of the review of the work of these four agencies, General Synod:

1. Commends the American Board of Commissioners for Foreign Missions of the United Church of Christ and the staff personnel of the four agencies for progress in integration of the work within the bounds of the structure Resolution, specifically:

(a) the election of Dr. Alford Carleton and Dr. Dobbs Ehlman to the staff of both boards,

(b) the election of joint secretaryships of Dr. Margaret Blemker for the Near East and Rev. Paul Gregory in the Far East,

(c) the use of missionary personnel for the distribution of emergency relief abroad,

(d) the joint publication of promotional materials,

(e) the exchange of missionaries in attendance at Camp and Conferences of our two communions,

(f) the joint recruitment of missionary personnel; and recommends that further steps be taken in the integration of the work of these agencies.

2. Commends our four agencies for their ecumenical approach to the advancement of their work, evidenced by

(a) their emphasis on the Christian Church rather than denominational, and

(b) working through interdenominational agencies wherever possible, such as, the World Council of Churches, the International Missionary Council, Church World Service and National United Churches and Christian Councils.

3. Calls to the attention of the local churches the need for:

(a) a 25% increase in income to fulfill those programs overseas to which we already are committed;

(b) a further increase of personnel and resources if we are to advance.

4. Calls to the attention of the local churches (ministers and lay people) that theirs is the primary responsibility to discover and challenge able persons for Christian service abroad.

5. Encourages the American Board of Commissioners for Foreign Missions of the United Church of Christ to conceive of its work in the world mission in a more creative and imaginative manner in the development of its promotion of its work among the churches with the earnest expectation that the work of the combined agencies will exceed that which has been done separately.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August

THE NEAR EAST

Turkey

2—**Mr. and Mrs. Robert Keller** are now in U. S. for study, but expect to return there in 1960. He graduated from Haverford in 1953 and went to teach at Talas. Dorothy Birge, daughter of American Board missionaries in Turkey, went to Oberlin and married in 1955, after which she also served as head of preparatory English at boys' school, Talas.

3—**Miss Joan Kellogg** graduated from Wellesley College in 1955 and went to Turkey for 3 years, but is now in her fourth year teaching English and music at American Collegiate Institute, Izmir.

4—**John Kemp** graduated from Oberlin (1956), went to Chicago Theological Seminary for one year, interrupting that course for 3 years in Turkey, where he teaches English at American College, Tarsus.

5—**Rev. and Mrs. John Kingsbury** have North Carolina connections — he taught at State College, Raleigh, and she went to Meredith College there, at which time they were associated with our United Church. In Turkey since 1954, he is teaching philosophy and English Literature at Tarsus College and studying Islamics. She has taught art in Turkey, but this year is teaching their three children.

6—**Miss Alice Lindsley** is head of Home Ec. Dept. at American Academy for Girls, Uskudar. She went in 1928 as short term teacher, but stayed on to become a career missionary.

7—**Miss Ethel Lovatt** is supervisor of nurses at Azariah Smith Memorial Hospital, Gaziantep. In 1940 she went to China, but had to leave 1943; back 1946-51; transferred to Turkey.

8—**William Ludwig** graduated from Northland College (1957) and went for 3 year term as teacher of English at American School for Boys, Talas; he also teaches English to adults in Kayseri; advises 6 school clubs; acts as school treasurer.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Elizabeth Lester

Decisions For Peace

Elizabeth Lester

"We live in an age of crisis. One crisis follows another; and even when there is some kind of peace, it is a troubled peace, with fear of war and preparation for war."

Jawaharlal Nehru

When were you born? 1941? 1943? 1945? Almost all of today's teenagers were born during the second World War. We were very young on August 5, 1945, when the first atomic bomb was dropped. During our entire lives we have not known a time of real peace. There was the beginning of the cold war and then war in Korea. More recently there has been trouble in Iraq, Lebanon, Jordan, Quemoy, and now Berlin. We hear how terrible another war would be and at the same time we hear that we must beat Russia in the "arms race." This is our world. What can we do about it?

In our Pilgrim Fellowship groups we can:

1. Learn about the areas of the world which are rapidly becoming important. In Africa the struggle between the West and Communism is now taking place. Use the mission study materials for 1959-60 which deal with this area. (**Jungles Ahead,** $1.50; **Youth Guide on Africa,** 65c; **This Is Africa South of the Sahara,** 60c; **Fun and Festival from Africa,** 50c — Order from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.)

2. Study and discuss nuclear testing. How dangerous is it? Can the U. S. dare to suspend its bomb tests? Can the U. S. dare **not** to?

3. Study alternate service. Not enough young people know what the alternatives to military service are. See the film **Alternatives,** which may be rented for $1.00 from American Friends Service Committee, 1818 South Main Street, High Point, North Carolina. This is an excellent film, narrated by Don Murray, who was a C. O. It will provide good background material for discussions.

(Note: This is the last of a series of articles on the work of the Action Commission written by Elizabeth Lester. Because she is going to college outside the Southern Convention, she has resigned as Action Chairman. The new chairman is Ray Hall, Greensboro, North Carolina.)

A Devotional Moment

ARE YOU ONLY LUKEWARM?

Novella Rountree

Revelation 3:16: **So then because thou art lukewarm, and neither cold nor hot: I will spew thee out of my mouth.**

Here we see the great warning of lukewarmness. The writer of Revelation says: "Would that you were cold or hot!" In other words, this passage seems to say that it is better to be completely enthused or to not care at all rather than to be lukewarm. Lukewarmness seems to be a predominant characteristic of many Americans today. We just do not care, or we just do not care enough to do anything. What is the difference? "Sure," we say, "it's bad he can't go to college next fall." "Isn't it just horrible how many accidents take place on the highway!" Why do not we care enough to always drive safely ourselves and warn other careless drivers? Adults complain of the rapid increase of crime, expecially of juvenile delinquincy. Why is it so difficult to find youth advisers, Bible School workers, Sunday School teachers, Scout leaders, or camp directors? All of us need to ponder these questions and then "wake up" and start acting. Don't be a lukewarm Christian; be a "boiling" Christian!

ZION YOUTH FELLOWSHIP MEETS

Martha Causey, Reporter

The youth fellowship of Zion Christian Church, Sanford N. C., met at the church Sunday evening July 19, at 7:00.

The program was presented by Rev. Ruben Askew, Judy Coe, and Sylvia Brown. The dedication of money, which we had made, and some of which the church gave, was a special part of the program.

New officers were elected as follows: President, John Williams; Vice President, Sylvia Brown; Secretary, Paulette Mitchell; Treasurer, Judy Riddle; Reporters, Marlyn Thomas and Martha Causey.

The meeting was closed with everyone forming a friendship circle.

ARTICLES NEEDED

The steady flow of articles which came as a result of my last article has ceased. I have received only one article in the past two weeks. PLEASE help by letting others know of the activities of your group through the Youth Page in **The Christian Sun.** Please send all articles to: Richard L. Milteer Box 78, Elon College, N. C. Remember it is YOUR page, not mine, and it is up to you to keep it going. Won't you please help?

Youth Editor

DON'T FORGET

The second united Senior High Conference of the United Church of Christ to be held at John's River Camp August 8-14. "Blazing Trails Together" will be the theme, and the camp will be under the leadership of Rev. Gaylord B. Noyce, minister of our United Church in Raleigh. Registrations have come in from as far away as Florida. Send $4.00 for registration to Miss Dorothy Hampton, 1503 Benehan Street, Raleigh, and pay the other $12.00 on arrival at camp. Enjoy knowing people from churches all over the Southeast.

Christianity Makes A Real Difference

Miss Grace M. Robertson
10 Kami Kakinoki Batake
Kanazawa, Japan
May 1, 1959

I expect most of you have been aware of the activities in connection with the Crown Prince's wedding. I hope that many of you have seen something of it in news-reels for it was thrilling to all of us here. Tonight we read that the bride and groom visited the Shoda family which is normal enough in America but unheard of in connection with the Imperial family here. We did not see the television recordings of the big event but went to a movie to see a colored film about it. The young people seem to be really proud of the prince in this step. Of course the most popular game in Japan today is tennis!

Two days ago the students, our helper and the two of us had a real excursion. We went to Toyama Ken which is a neighboring prefecture noted for raising tulip bulbs. The tulips are blooming just now and so the field could remind one of Holland in the spring. It was a perfectly wonderful spring day, warm and sunny so the rows and rows of lovely colors were a joy to behold. There is a fair held there for about a week beginning tomorrow, but I am sure we enjoyed it more in the quietness. The Japanese love flowers of course, and there will be thousands of visitors during the next few days.

The school year's end brought the usual bustle of activities and the mixed feelings of seeing the students we have come to love leaving the school for jobs. All but one student was placed this year and she was not really ready for a job. We had more requests than we could possibly fill. Many of the positions which one might think would be good — in Tokyo, for instance — are filled with problems. Can you think of having 28 children at one end of a long room while another teacher tried to carry on activities for another 28 children at the other end of the room? (Without even a dividing curtain between!) Another student has gone to a little church near the tulip fields and she and an inexperienced person — not even a trained teacher — are carrying on a kindergarten for 30 children ranging in age from two years two months to five years ten months! She is fortunate that the number is not large! Another graduate has thirty children just three years old; and so it goes. Each girl has her own experiences and we will be looking forward to hearing about them all as the year goes on. I must say I admire the courage and efforts made to adapt their modern training to the conditions one might think belonged to the last century.

As one works with college level girls, it is not long before weddings are the thing. My housemate is a great lover of such and has become somewhat of a photographer of weddings. The latest excitement is that she has been asked to be the organist for a wedding. So each evening we listen to her rendition of the wedding march. Three of the kindergarten teachers whom I have come to know well, are being married this year — and the year is yet young. It is disappointing to us to realize that very few of the girls are marrying Christians, which means that they will have to guard their own faith zealously even as they try to share it with the man they love. Although the young people are having more to say about marriages, the greater percentage are still arranged for them.

A survey uncovered some very interesting statistics not long ago. Our college, which is just ten years old, has only 183 graduates at the present time; of the 183, 140 have become church members; of the 140 Christians, 120 have kept active in their church relations. When you realize that many of those girls are married to non-Christians, the figures are even more amazing. Frequently friends here ask why it is our college has so many converts, and I think the answer is two-fold, a dedicated Christian faculty, and a small enrollment in which even the small leaven of four Christian freshmen each year can act with strength.

Last year I mentioned Miyajima san, the Buddhist priest's daughter as one of our entering students. She is one of several girls who have come to know Christ during her first year at Hokuriku. Before coming here, she was so despondent that she considered suicide more than once. Never will I forget her searching question, "Why do you give them to me?" when I offered her some dresses I felt she could use. She seemed literally stunned that anyone should think of giving her such a gift. Now she has heard Christ's call and is ready to answer it. Her father is apparently not concerned at all about his daughter becoming a Christian, but his small village does not approve it, and so her baptism did not take place at Easter as she hoped. She will probably be baptized in a Kanazawa church at Pentecost.

We are constantly amazed and thrilled with the difference in the girls as they come to their decisions. Many go through weeks of indecision and revolt, when studies slump, their faces are moody and dismal, and then joy and love shines in their faces. Those of you who read these words without having had the experience perhaps feel I have gone batty. How I wish you could be with us and share the joy which your support makes it possible for us to share.

We are grateful for your prayers and your letters of encouragement.

FREE LITERATURE ON RELIGION AND SCIENCE

The Committee on Religion and Science, 11 West 42nd Street, New York 36, New York, a non-denominational group of ministers, scientists, educators and writers dedicated to furthering religious progress in the present scientific era is giving free literature, including their bulletin **The Satellite**, to ministers, scientists and others in fields of leadership who might wish to use scientific and religious materials in combating materialism among those whom they serve.

The Satellite contains digests of magazine articles, news items, book reviews, poetry, hymns, sermons and quotes. Ministers and others are invited to send in their own sermons and articles for possible inclusion in future issues.

The spring issue features the possibility of a Geo-Spiritual Year which the Committee on Religion and Science is advocating. The Summer issue is being planned with "evolution" as its theme to provide materials for sermons to be prepared this fall during the 100th anniversary of the "Origin of Species" by Darwin. A questionnaire will be sent to the membership to get their reaction to the evolution theory by Darwin.

There is no charge for literature or membership in the Committee on Religion and Science as it is being financed at present by a grant from the Swedenborg Foundation in honor of the Swedish scientist and theologian, Emanuel Swedenborg.

An Elon College Professor Inquires

Are Church Records Important?

By H. H. Cunningham

Just how important to you is the history of your local church, the history of the United Church of Christ, and the overall history of religion—past, present, and future?

Few of us today, it may be presumed, fail to realize the importance of history in general. An understanding of the age in which we live is slight indeed without history to provide perspective. As Winston Churchill has said: "Without a sense of history, no man can understand the problems of our time." And, closer home, Americans have come to greater appreciation of our national ideas and traditions — commonly referred to as the American Way of Life — as a result of their reading and study of American history. This new interest in our heritage comes none too soon.

It goes without saying that our generation and those of the future cannot hope to understand the America of past and present times and explain it to others without an awareness of the history of American religion. No one, in attempting an estimation of the American character, would fail to make the pursuit of religious history one of his chief tasks. I realize, of course, that some of us may have been led to believe early in life that history is nothing more than past politics and accounts of wars. In that event, it is still not too late to realize that history today is seen in less narrow perspective; the broad story of American culture must be included. It is the social historian, many feel, who serves as the real guardian of the values of the past and as the guide to future social progress.

The importance of the study of our religious history was most ably expressed by Dr. J. Franklin Jameson in his presidential address before the American Historical Association fifty-one years ago. The following extracts are worth quoting:

"He who would understand the American of past and present times, and to that end would provide himself with data representing all classes, all periods, and all regions, may find in the history of American religion the closest approach to the continuous record he desires. . . Millions have felt an interest in religion where thousands have felt an interest in literature or philosophy, in music or art. . . No view is truthful that leaves out of account the ideals which animated these toiling millions, the thoughts concerning the universe and man which informed their minds. . . .

"Moreover, the history of religion in America holds a peculiarly close relation to the general history of the American spirit from the fact that here, more than elsewhere, the concerns of the churches have been managed by the laity or in accordance with their will. If ever anywhere ecclesiastical history can be rightly treated as consisting solely of the history of ecclesiastics, certainly it has not been so in the United States. It has reflected the thoughts and sentiments, not of a priestly caste, but of the mass of laymen. . . ."

Much light, then may be cast upon the American character and spirit through the study of our religious history. But American Christianity is the sum of all its parts, and comprising the parts are the very many denominations and sects that have emerged during the relatively brief period of our national development. While it is true that these groups have been subjected to common influences and frequently exhibit a rather surprising unity of sentiment, it is nonetheless true that each has its own separate identity and characteristics. In other words, the history of denominations — written in accordance with the highest standards of historical scholarship — is fundamental to an understanding of American religious development.

Again, however, the total is the sum of all the various parts. In the case of our own denomination, it is made up of churches, conferences, and auxiliary organizations. The completeness and value of the denomination's history, therefore, is entirely dependent upon the extent to which the records of bodies comprising the denominations are being carefully kept and preserved. A heavy responsibility and challenge rests upon us all in this respect because it concerns us all. Our denominational history, as with our culture as a whole, needs to be explained from the bottom up rather than from the top down. It was Woodrow Wilson who wrote: "The utility, fruitage of life does not come from the top to the bottom, but like a great tree, from the soil up." Even in the realm of government, history made in Washington often follows history already made back home.

Many of our most important records are local imprints; if not saved when used they may be lost forever. To those who fail to realize the value of record materials, a photograph, the program of a church service, or the minutes of a meeting of a board of deacons may seem of little consequence. But such items are important not merely as proofs of achievement but as stores of experience. It is precisely this kind of record that will enable future generations to understand their own times better and make more intelligent decisions for the future. They will need to have some detailed, specific, information about our local affairs. We are too prone to think in terms of size, number, and spectacle. Consequently, too often we allow the wonder and truth in the ordinary and immediate to elude us. We should not allow the forest to keep us from seeing the trees. The danger lies in considering much of our work as too commonplace to record for posterity.

Let us remember that history is made by people. People make it happen and are thoroughly capable of changing the course of events if they choose. Such realization may help to remind us once more of the central position of the individual in our Christian civilization.

If, then, your local church and your denomination mean much to you, you will undoubtedly want the part which the United Church of Christ is playing, and will play, in the total religious life of the nation faithfully recorded. Future historians must rely to a considerable extent in explaining this part, however, on the records which have been kept in the past and are being kept today. As a matter of fact, a good records program could bring forth immediate fruit. Some churches publish historical magazines which not only constitute treasured memories of their past but provide considerable incentive to greater achievements in their future. Such publications are no small contributions to our country because heritage, tradition, and memory go far to paint a picture of a people.

Let us then accord this matter the attention it deserves and handle our records with the care, wisdom, and respect necessary to insure that the values possible from such attention may be realized to the fullest possible extent.

The Testing Of Faith (Job)

Background Scripture: Job 1; 19; 28; 38; 42.

Devotional Reading: James 2:2-12.

Memory Selection: **I have heard of thee by the hearing of the ear, but now my eye sees thee.** Job 42:5.

The book of Job is put in dramatic form. It deals with a great question — Why do good men suffer? It is not easy reading. Nor does it have any cut-and-dried answer to that question. But it has helpful clues, and it has been a source of comfort to troubled souls through the ages. These NOTES will be only a summary of the message and meaning of the book.

THE PERSON

The central character in the book of Job is Job. He was a good man, upright in all his ways, and a worshipper of God. He was wealthy. He had a fine family, seven sons and three daughters, in addition to his wife. It was a family bound closely together, and sharing intimately one another's experiences. They had a lot of family reunions. The man was highly favored of God and by his fellowmen.

THE INSINUATION

In a conversation between God and Satan, dramatically put in dialogue form, Satan insinuates that Job is good, because he is sitting on top of the world. He is good because he thinks it pays. But let his wealth and his family be taken away, and then see what happens. It would be a different story. "O. K.", said God. "You put him to the test, and we will see what happens." And in a series of climactic disasters, Job lost his property and his sons and daughters. But he worshipped God, and said "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Surprised that financial and family disaster did not seem to affect Job's faith, Satan suggested that if Job was subjected to personal suffering, it would be a different story. So again, God told him to put him to the test. And Job was stricken from head to foot with boils or carbuncles. That was about as bad as anything could be, unless it would be for a man with inflammatory rheumatism to have Saint Vitus Dance! ! ! This was too much for Job's wife, and she suggested that "Job curse God and die." But with philosophic spirit Job replied, "What? shall we receive good at the hand of the Lord, and shall we not receive evil?" In all this did not Job sin with his lips.

THE QUESTION

All this poses the question, age-old, and oft-repeated "Why do good men suffer?" Why are good men afflicted with deadly disease, why do they suffer financial loss, why do they suffer from incurable disease, why do they often have to face pain and loneliness and even death in the dark? Why especially do the good and the innocent suffer, and often the evil folks seem to prosper and be granted immunity from all these and other evils? These are not simply questions that were asked in the long ago; they are being asked in this age as in every age of the world's history. Why? Why? Why? Oh, Why are these things so? And especially if God is good?

THE ANSWERS

Many answers have been given to these questions. **First** of all, it should be said that some suffering is the direct penalty of sin. Sin always ultimately brings suffering. And many who think they suffer unjustly could discover why they suffer if they saw their sins in true perspective. **Then**, too, people suffer indirectly because of the sins of others. We are all bound up in the bundle of life, and a man cannot build a wall so high or so thick, that he can keep the consequences of his sin to himself. It is a tragic fact that the innocent suffer with the guilty, to some degree at least, in the kind of world in which we live. A father's sin can be visited upon his child. War wreaks its havoc on civilians. In a hundred ways, the good and the innocent suffer because of the sins of others. We live in that kind of world. But **finally**, there is vicarious suffering, suffering which is redemptive in its effect on others. The supreme instance of this is, of course, the suffering of the Lord Jesus Christ. Here was a Man who did no sin, and yet He suffered beyond words, on behalf of others. And His suffering had a redemptive effect or result on the life of humanity. This is the highest form of suffering, to take upon one's self, or to accept for one's self, the suffering of others.

Now the first of these answers was given by Job's friends who came to sit with him and talk with him. The burden of their counsel was that Job's suffering came from his personal sin. This book was written before the other philosophies of suffering had been developed. And it was the answer that was given in Jesus' day. Indeed it is the answer that is all too often given today. A man suffers; therefore, he must be a sinner. Sometimes, yes, often, yes, but not always. It should be said, too, that God permits suffering, but He does not send it. By it He tests us, and by it He refines our character. Furthermore He suffers with us and for us. This is the message of the Cross.

JOB'S ANSWER

Job did not get a clear-cut answer to his question. The book of Job does not give all the answers to this age-old problem. But Job did get a fresh vision of God in his wisdom and power. And his faith enabled him to trust where he could not understand. His faith enabled him to say, "though He slay me, yet will I trust him." Furthermore Job had a fresh experience of God. Whereas God had been a kind of theory — he had heard of him by the hearing of the ear — now he saw him face to face. And because he had faith in God and an experience of God, he could bear his suffering without complaint. Indeed when he saw God more clearly, he realized his sin in doubting God and in rebelling against God. "I abhor myself, and repent in dust and ashes." Those who suffer, apparently unjustly, can take comfort in the fact that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Romans 8:18.

SUNDAY SCHOOL LESSON

AUGUST 2, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

Sharpe Memorial Is Being Established

John G. Truitt, Superintendent

Dear Friends:

The W. Summey Sharpe memorial fund of $1,113.00 included in this report cannot be used except as a special memorial which the committee from his class in the First Presbyterian Church, Burlington, N. C., which is raising the fund, decides. They will designate some special manner in which, when the fund is completed, it is to be used.

We are very pleased to have this significant memorial. The late Summey Sharpe for many years played Santa Claus to hundreds of children without them ever knowing who the generous, jolly St. Nick was. He was not only a fine business man, churchman, family man and neighbor, but he was also especially fond of children and thrilled them year after year at Christmas for the privilege of seeing their little faces light up with joy.

He knew and loved the Children's Home here in his neighborhood, and was a frequent visitor, where the company with which he was associated, Sharpe and Jones, Inc., was a regular contributor. The memorial fund being raised will help to perpetuate his noble spirit in a significant way. Our thanks to Mayor C. A. McIver and his committee, the Sunday school class which they represent, and each of the contributors listed in this report.

The rains have made our gardens, our crops, our campus and our pastures very green and pretty.

Thanks to so many churches and people for this good report.

Mrs. F. C. Lester has been informed by Mrs. Robert G. (Mary Ann) Williams, director, that she has been **accepted as a member of the Fellowship Tour to Europe.** A total of $1350 has been given by our church people for the trip. The basic cost of the main trip from New York to England, Scotland, Wales, Switzerland and France is $1170. An "Italian Extension" which includes a visit to Casa Mia, where many of our Friendly Service gifts go, will cost $325 additional. As yet Mrs. Lester's plans concerning the latter are uncertain.

REPORT FOR JULY 20, 1959

MONTHLY OFFERINGS

Amount brought forward			$23,076.48
Eastern North Carolina Conference			
Christian Chapel	$ 27.50		
Henderson	6.50		
Lee's Chapel, S.S.	5.00		
New Elam	6.00		
Southern Pines	39.00	$ 84.00	
Eastern Virginia Conference			
Franklin	202.00		
New Lebanon, S.S.	18.00		
Norfolk, Little Creek	4.55		
Oakland	150.00		
Suffolk, S.S.	150.00	524.55	
North Carolina and Virginia Conference			
Greensboro, Palm St.	15.50		
Monticello	38.45		
Union (Va.), S.S.	5.00	58.95	
Western North Carolina Conference			
Asheboro	13.00		
Needham's Grove, S.S.	20.00		
Ramseur	5.00		
Zion	50.00	88.00	
Virginia Valley Conference			
Bethlehem, S.S.	26.75	26.75	
Total			$ 782.25
Grand Total			$23,858.73

SPECIAL OFFERINGS

Amount brought forward		$38,927.32
J. E. Barlow, Burlington, N. C.	$ 75.00	
The Ladies' Aid, Union Cong. Church, Hallandale, Fla. — Friendly Service Gift	15.00	
Miss Lura Kennedy, Worthville, N. C.	15.00	
Vacation Bible School, St. Peter's United Church of Christ, Greensboro, N. C. (for camp trip)	17.50	
Vacation Bible School, Bethel Cong. Christian Church, Burlington, N. C.	5.50	
Vacation Bible School, Eutaw Comm. Church, Fayetteville, N. C.	6.00	
Ed M. Hicklin, Burlington, N. C.	5.00	
Circle III, Brookside Comm. Church, Brookside, N. J.	16.00	
W. Summey Sharpe Memorial Fund:		
Dr. L. E. Spikes, Burlington, N. C.	5.00	
R. Homer Andrews, Burlington, N. C.	5.00	
W. S. Hogan, Burlington, N. C.	10.00	
L. D. Tucker, Burlington, N. C.	100.00	
Dr. Donald M. Ross, Burlington, N. C.	10.00	
W. C. Elder, Burlington, N. C.	50.00	
Mrs. Grover D. Moore, Burlington, N. C.	10.00	
S. P. Gordon, Burlington, N. C.	25.00	
G. Monroe Ward, Burlington, N. C.	10.00	
John Paul Lentz, Burlington, N. C.	5.00	
Mrs. Margaret L. Beatty, Burlington, N. C.	5.00	
C. M. Ray, Burlington, N. C.	5.00	
J. Houston Barnes, Burlington, N. C.	25.00	
Willard S. Earle, Burlington, N. C.	5.00	
Eugene A. Gordon, Burlington, N. C.	10.00	
R. Allen Bain, Burlington, N. C.	10.00	
Mrs. J. H. McEwen, Burlington, N. C.	100.00	
Melvin H. Lynn, Burlington, N. C.	15.00	
Stephen I. Moore, Jr., Burlington, N. C.	10.00	

The Fifteenth Annual Minister's Conference

AUGUST 25 AND 26, 1959
The Blowing Rock Assembly Grounds, Blowing Rock, N. C.

Tuesday, August 25

Theme: "The Minister Looks at Himself"

10:00 Registration at the Assembly Grounds Dining Hall. Registrar: The Rev. Mr. Hiram E. Davis.

11:00 Worship — Mt. Bethel Evangelical and Reformed Church. Liturgist — The Reverend Mr. Alan Rohrbaugh. Sermon — The Reverend Mr. Porter W. Seiwell.

12:30 Lunch

1:30 Discussion — "The Minister Looks at His Distinctive Spiritual Resources", The Reverend Dr. Carl J. Scherzer.

3:00 Discussion — "The Minister — Evaluates Theology in His Preaching", The Reverend Mr. Merle Sollinger.

4:00 Discussion — "The Minister Looks at the Second General Synod of The United Church of Christ", The Reverend Dr. Harvey Fesperman and The Reverend Dr. William T. Scott.

6:00 Dinner

7:15 Vespers — Outdoor Worship Center. The Reverend Mr. Roy E. Leinbach, Leader.

7:45 Discussion — "The Minister Looks at His Devotional Life", The Reverend Dr. Henry Robinson.

Wednesday, August 26

7:30 Morning Watch

7:45 Breakfast

8:45 Discussion — "The Minister Faces His Inner Tensions", The Reverend Dr. Carl Scherzer.

10:00 Discussion — "The Minister and His Ethics", The Reverend Dr. William T. Scott.

11:15 Discussion — "The Minister's Demeanor", The Reverend Dr. Carl Scherzer.

12:30 Lunch

1:30 Discussion — "The Minister Looks at His Study and Study Habits", The Reverend Dr. Harry D. Althouse.

2:30 Closing Worship Service in The Assembly Hall. The Reverend Mr. Winfred Bray.

CHURCH SERVICES ON BLUE RIDGE PARKWAY

An evangelistic ministry new to North Carolina is being carried on this summer high on the scenic Blue Ridge Parkway. Called "A Ministry in the National Parks", it is designed to bring worship services to the thousands of overnight campers and summer guests in both the lodge and the camping areas of Doughton Park, near Laurel Springs, North Carolina.

Sponsoring the program is the Evangelism Committee of the North Carolina Council of Churches, in cooperation with churches in the area, and the National Parks Ministry of the National Council of Churches. Floyd Wilder, a theological student at Eastern Baptist Seminary, Philadelphia, Pa., is the camp minister. Under the program, Mr. Wilder works as an employee at the park lodge during the week, and conducts his worship services on Sunday evenings. Such ministries have been established for several years in the great western national parks like Yosemite and Yellowstone, but this is the first such program in North Carolina, and one of the few east of the Mississippi. Working closely with the church groups is the District Park Ranger, Ross Reeves.

The Rev. Frank K. Efird, St. John's Lutheran Church, Salisbury, is chairman of the State Church Council's Evangelism Committee. The Rev. Warren W. Ost, New York City, is National Director of the parks ministry.

Guests at Doughton Park this summer are invited to attend these worship services under the stars each Sunday evening.

Thomas O. Jones, Burlington, N. C.	25.00	
W. C. Mull, Burlington, N. C.	25.00	
W. L. Shoffner, Burlington, N. C.	10.00	
Miss Lyda Long, Burlington, N. C.	10.00	
Reginald Wilson, Burlington, N. C.	5.00	
Mrs. Walter Bain, Burlington, N. C.	25.00	
M. J. Samuels, Burlington, N. C.	10.00	
Kenneth W. Young, Burlington, N. C.	5.00	
T. S. Neal, Burlington, N. C.	10.00	
Mrs. Minwal C. Butler, Burlington, N. C.	5.00	
O. P. Thompson, Burlington, N. C.	10.00	
C. W. Gordon, Burlington, N. C.	25.00	
Guy B. Ephland, Burlington, N. C.	10.00	
Mrs. E. T. Sanders, Burlington, N. C.	25.00	
Willie Long, Burlington, N. C.	15.00	
Dewell M. Simpson, Burlington, N. C.	10.00	
Julian Coleman, Burlington, N. C.	10.00	
Mrs. R. E. Brooks, Burlington, N. C.	5.00	
Aubrey S. Blanchard, Burlington, N. C.	10.00	
G. E. Barker, Burlington, N. C.	100.00	
R. D. White, Burlington, N. C.	10.00	
C. A. McIver, Burlington, N. C.	50.00	
W. N. Mansfield, Burlington, N. C.	10.00	
W. B. Croxton, Burlington, N. C.	100.00	
G. David Curtis, Burlington, N. C.	10.00	
J. Ernest Roberts, Burlington, N. C.	10.00	
J. L. Fonville, Burlington, N. C.	3.00	
Joseph J. Bird, Burlington, N. C.	100.00	
D. J. Walker, Burlington, N. C.	10.00	
Earl B. Caruthers, Burlington, N. C.	15.00	
J. P. Turner, Burlington, N. C.	5.00	
Hubert B. Green, Burlington, N. C.	10.00	
C. V. Long, Burlington, N. C.	5.00	
Mrs. William M. Watts, Burlington, N. C.	10.00	
In Memory of Mrs. Grace Stewart	5.00	
In Memory of Mrs. Lottie Cocks	5.00	
Special Gifts	157.63	
Total		$ 1,435.63
Grand Total		$40,362.95
Total for the Week		$ 2,217.88
Total for the Year		$64,221.68

Midsummer Days' Opportunities

Richard K. Morton
Chaplain of Jacksonville University

Midsummer days (and nights) offer the sincere church worker, layman or clergyman, many special opportunities for Christian service.

In spite of the heat, vacation schedules, and family demands much can be done to strengthen the work on many fronts.

Planned visits to familiar conference and institute programs are high on the list. It often pays churches or subsidiary organizations to pay most of the expenses of sending delegates to such places of study and fellowship and refreshment.

More and more, churches also are helping to place young people in opportunities for service, such as on the staffs of such summer conferences and resorts. In other cases they take charge of neighborhood recreational and study groups. Several groups, to my knowledge, have also secured the cooperation of people of various ages — both men and women, as well as boys and girls — in arranging schedules for providing special help to aged, hospitalized, crippled and handicapped and those in convalescent homes. They arrange hours for reading to them, taking them for auto rides, providing TV sets on loan, keeping them supplied with books and magazines, etc.

There are many localities where it is possible to arrange some outdoor meetings or set up simple roadside shrines for meditation and study, with some picnicking on the side.

Some other groups have made arrangements to get details of the most helpful materials from summer conferences, mimeograph them, and send them to a large mailing list. In other cases a schedule of house or church-grounds informal meetings are being planned, with people meeting in backyards, on boats, at beach houses, and many other places, where possible.

Usually the minister will use part of his vacation to plan the work for the coming church year. Those in charge of various church activities should do the same — and this can be made a pleasant and invigorating experience, by using a little ingenuity.

In larger centers excursions can be arranged to points of historic, religious or educational interest and a series of informal picnic suppers can be set up.

Much can be accomplished through careful planning of a series of discussion groups which will take special pains to deal with topics which many people greatly want to have discussed. So often study groups are arranged arbitrarily and deal with a good deal of perhaps good material, but what is not at the moment of most interest to the group.

Midsummer days also provide many opportunities for informal visitation, dropping in on people at their work or in their backyards or at their resort cottages. There is need at this time to do a great deal for which there is no time at other seasons of the year.

Summer time does not necessarily mean a time of mere self-indulgence and inertia. It is properly a time when we get a chance to supplement the activities of the remainder of the year and to indulge many desires and plans which we could not do otherwise. If you use it properly, you can have a very good time and yet also get affairs in shape so that when church and school and community activities resume full swing in the fall, you will really be prepared for them.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The Christian Sun

Elon College Library X

VOLUME 111 AUGUST 4, 1959 NUMBER 30

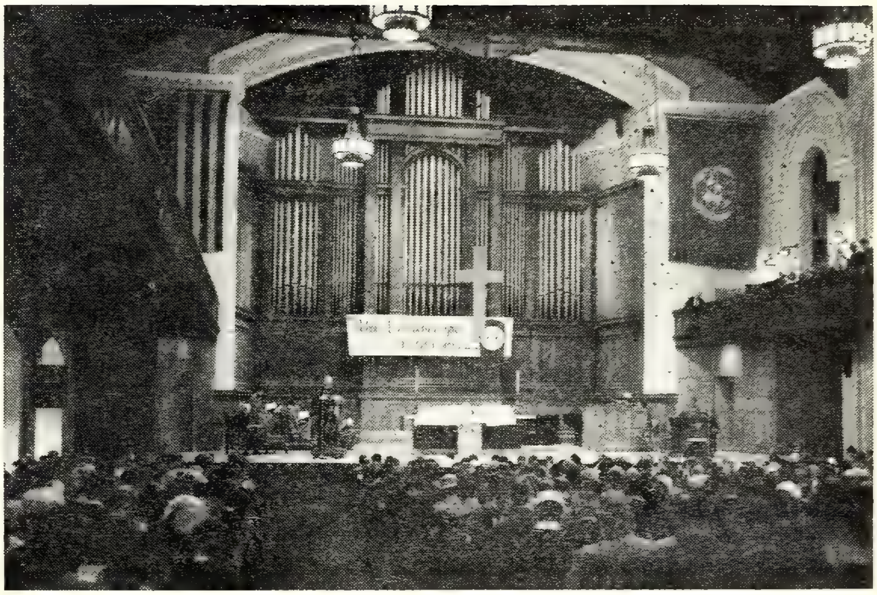
MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.



HOLY COMMUNION AT GENERAL SYNOD

Pictured above is the interior of beautiful Finney Memorial Chapel in Oberlin College when 1,300 delegates and friends shared in Holy Communion at the opening of the Second General Synod of the United Church of Christ Sunday morning, July 5, 1959. Shown at the pulpit is Dr. Gaines Cook of the Disciples of Christ as he presented the Communion Meditation.

Three dozen lay men and women served as deacons for the occasion. Co-presidents Fred Hoskins and James Wagner shared leadership of the service. Many delegates to the Synod of the Evangelical and Reformed Church were still in Oberlin following their week's session, and were participants in the Communion.

Finney Chapel was built on the location of the home of the noted evangelist and educator, Charles G. Finney.

Holy Communion both unites and divides Christian people. In the case of the United Church it is a bond that holds Christians in a divine fellowship, and it is inclusive of all who willingly accept the Lordship of Jesus, the Christ.

Here And There Among The Churches

Filling the pulpit at Rosemont, South Norfolk, while the pastor, Rev. W. W. Synder, is on vacation during August will be: John Halstead, Mrs. J. F. Morgan, Raymond Niles.

Guest Speaker at Asheboro August 9 and 16, will be **Ted Fields,** Elon College student son of the pastor, Rev. Clyde Fields. Two young people, Jimmy Brown and Jimmy Martin, will lead the worship.

Northview Community Church, Sanford, North Carolina, held its first service Sunday morning, July 26, when 68 were present for Sunday school led by Superintendent L. C. Wicker. The first worship service was held that evening with Rev. Lacy Presnell and Rev. Bill Simmons conducting the service.

Dr. John G. Truitt will be the speaker for the 53rd anniversary of Nazareth Children's Home, institution of the Southern Synod of the Evangelical and Reformed Church, Route 2, Rockwell, North Carolina. The "big day" (August 8) will include a picnic and band concert, and sale of food, drinks, and handmade articles donated by Women's Guilds. All proceeds go to the operation of the Children's Home.

The Church of the Covenant, Lynchburg, Virginia, is having special summer Wednesday evening programs centering around the theme "Toward a Christian Community in the Church and in the World." A family supper at 6:30 is followed by evening devotions and prayers, a presentation of the theme by a guest speaker, and coffee and punch served at 9:00. Rev. Beverly Cosby is the minister of this church.

Rev. Robert Knowles was the guest speaker at First, Burlington last Sunday. The annual picnic of the **Women's Fellowship** is being held August 3 at the home of Mrs. J. D. Strader, Sr.

New members at Union, Virgilina, July 19 were Brenda Kay Hill, Mary Nelson, Judy Glascock, Jean Glascock, Marion Honeycutt and Winston Elliott. Mr. and Mrs. Herbert H. Tuck joined by letter of transfer July 26.

Rev. and Mrs. Kenneth Register and family are visiting Rev. and Mrs. Fred Register in Lincoln, Nebraska. Rev. Fred Register is now the superintendent of our Nebraska Conference.

Professor J. D. Clark, chairman of the board of deacons at United Church, Raleigh, and a member of the English faculty at State College, will bring the morning message at his church August 9, while the pastor, Rev. G. B. Noyce, is at John's River Camp.

"Different" vacation Bible school is being held at High Point, with sessions being held in the form of a "day camp" on the new church property. "Work projects" consist of raking leaves, clearing out brush, and getting the land ready for outdoor vesper services which are planned for August.

Big business finds it good business to have glass fronts. Perhaps our churches should follow this idea. If the people could see the inside of the churches, they might begin to become more familiar with them and start attending. This idea comes from William R. Sullivan of Los Angeles, California.

Congratulations to Rev. and Mrs. Mark Andes on the birth of Kristin Joan July 23. The Andes family will soon be moving from South Boston to Winchester, Virginia.

Dr. and Mrs. W. E. Wisseman of First, Greensboro, are spending a week at Kirdridge Center, Pennsylvania. Dr. J. E. Danieley was the guest speaker in Greensboro last Sunday.

Fifth annual joint vacation school and day camp is being planned by First and United churches in Raleigh beginning August 17. Theme will be "Near East Neighbors." Pre-schoolers will have their sessions 9-12:15 at B. S. U. Lodge, while grades 1-8 will meet at Doak Day Camp 9:00-2:15.

Young people of Holland church have secured subscriptions to **The Christian Sun** from more than half the families in the church — with the understanding that $2.00 was to be sent in for the subscriptions and the Pilgrim Fellowship could keep $1.00 for their project. Mrs. L. P. Waldo, Jr., is their adviser.

Mrs. Albert LeRoy, 85, a graduate of Oberlin College and a missionary of the American Board to Africa for 25 years, died recently in Florida. After returning from Africa in 1926, Rev. and Mrs. LeRoy served for 10 years as superintendents of the Walker Missionary Home, Auburndale, Massachusetts, which is "home" to missionaries on furlough. Mrs. LeRoy had four children, three of whom were born in Africa. One, Ethel, died in 1932 in India where she was an American Board missionary.

Volume 111 Number 30

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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DELEGATES AT FISK MEETING

The Congregational Christian delegates at Race Relations Institute, Fisk University, Nashville, Tennessee, June 19 - July 11, are shown above. First row: left to right — Rev. William T. Joyner, pastor of Liberty Church, Mrs. William T. Joyner, Miss Dorothy Hampton, Consultant on Racial Relations, Rev. B. Elton Cox, pastor, Pilgrim Church in High Point, Mrs. Helena S. Jenkins, minister's wife from a Congregational Christian Church in Norfolk, Mrs. Miriam W. Fountain, High Point, Miss Norma Stauffer, Associate Executive Director Y.W.C.A. in Houston, Texas, Dr. Galen R. Weaver, Director of Race Relations Department, Board of Home Missions. Second Row: Rev. James W. Morrison, Congregational Christian minister of Graham, Mrs. John C. Ballmer, teacher from Toledo, Ohio, Mrs. William J. Andes, minister's wife from Elon College, and Mr. Donald L. West of Douglasville, Georgia, farmer.

Consecration Service At Northview

Mrs. H. S. Clark

The Northview Community Church, Sanford, North Carolina, is now complete with organ and pews installed. The Consecration Service will be held Sunday, August 9, 1959, at three o'clock in the afternoon. The public is cordially invited to attend this special service.

Program

Organ Prelude — Mrs. W. D. Norwood
Call to Worship — Rev. L. M. Presnell
Invocation and Lord's Prayer — Rev. R. S. Askew
Hymn — I Love Thy Kingdom, Lord
Prayer of Consecration — Rev. Clyde Fields
Special Music — Northview Choir
Greetings:
  To the Guests — C. M. Wicker
  Southern Convention — Dr. W. T. Scott
  Mission Board — Rev. Carl Wallace
  N. C. Church Builders Club — Rev. K. D. Register
  Lee County Ministerial Association —Rev. Clarence Low
  Neighboring Churches — Rev. Lawrence Childs
Hymn — The Church's One Foundation
Sermon — "Open Doors" — Rev. Max Vestal
Litany of Consecration — Rev. Bill Simmons
Offering
Hymn — Take the Name of Jesus With You
Benediction — Dr. F. C. Lester

PASTOR ENTERTAINS MEMBERS

On Saturday night, July 18, some ninety members of Plymouth Church, Route 3, Raleigh, N. C., enjoyed a delicious fried chicken supper, with all the trimmings, served them by their pastor and his wife. The tables were lovely, the food delicious and the fellowship was enjoyed by all. It is in appreciation to our pastor and his wife, Rev. and Mrs. Thomas Madren, we write this for publication in **The Christian Sun.** This supper is just one of the many nice things done for us in the past six years by the Madrens. They have served our church faithfully and well. We would like to say to them a very sincere "thank you."

Mr. Madren has now been called to serve another church and has accepted. They will be leaving us in August. It is with great reluctance we tell them "good-by," but our love and prayers will go with them.

—Plymouth Congregational
Christian Church

NEW WOMEN'S OFFICERS AT EURE

The new officers installed for a period of two years at the meeting of the Women's Fellowship, Eure's Christian Church, July 31, were: President, Mrs. Cleetise Briscoe; vice president, Mrs. Luther Eure; secretary, Mrs. Mills Felton; treasurer, Mrs. Ernest Smith; spiritual life, Mrs. Cleeman Eure; friendly service, Mrs. Gurnie Eure; family life, Mrs. Jasper Turner; cradle roll, Mrs. Sam Felton; Christian education, Mrs. Lyman Cowper; missionary education, Mrs. Lloyd Eure; stewardship, Mrs. Delton Felton; social life and action, Mrs. Harvey Felton; reporter, Mrs. Troy Greene; historians, Mrs. Woodie Eure, Mrs. Darden Askew and Mrs. Lamb Howell; program committee, Mrs. Allen Askew, Mrs. Truman Greene, and Mrs. Gertrude Toombs. The nominating committee was composed of Mrs. John Artz, Mrs. W. J. Turner, and Mrs. Walter Howell.

Packets and study books should be ordered soon. They are available from Mrs. Ray F. Gordon, 218 Grace Street, Suffolk, Virginia, or Miss Ruth Dunn, Southern Convention Office, Elon College, North Carolina. The packets cost $3.00, but 35c should be added for postage. Children's and young people's study books are available, as well as those for adults.

New International Relations

The primary responsibility of religious journals is not international relations. Yet we are all keenly aware these days that what happens between the nations of the earth may mean life or death to the Church, as it may for humanity. It is tragic that so many young people think that there is no future for the modern generation; that destruction of the world is almost inevitable. And indeed it could happen that because nations fail to learn the fine art of living together civilization will be destroyed by human blundering and wickedness.

However, there is hope in the new type of international relations that is being practiced. The governors of nine states have just taken a "look-see" behind the iron curtain in Russia, and have come home with new ideas relative to that self-conscious youngster among modernizing nations. Vice President Nixon has exchanged frank banter with Premier Khruschev in the market-place and in the Kremlin. He has traveled where other visitors have not been permitted, and has spoken frankly with all and sundry about the things that divide us, and about American as well as Russian desires for peace. Russian leaders have wandered about America, and have discussed with statesmen, business leaders, laborers, and the American public their desire for progress and peace. Students go on exchange from one nation to another. Tourists are no longer vacationists and sightseers; they are representatives of their nation and its culture — they are missionaries.

This is a new type of international relations. The diplomat still has his place, but officials and common people are finding that they, too, can help to "make friends and influence people" across national lines. Sometimes these world-travelers are hard put to it to explain the conduct of some of their natives, and they cannot defend some of our customs. But it is good for all concerned to face the human problems that all people share. By reaching hands of friendship across national borders it is entirely possible that we will get to know and like each other so well that atomic bombs will soon go to the limbo of forgotten things. So mote it be! Amen!

Summertime Planning

Church activities in many places move in a "slow hurry" during the summer, but it is while the minister is on vacation that much of the planning is done for the next year's work. Also, there are committees of the church at work in "the cool of the day" and on weekend retreats. Summer planning is a very important phase of the church work. Plans may not be presented to the church until September or October, but the major part of the thinking is done when the weather is hot and the church taking it a little easy.

Two phases of church work are very important. We call them evangelism and stewardship.

Plans need to be made to increase the membership of the local church. Members need to do the work. Education enters the picture, for Sunday school teachers and leaders of youth, women, and men's groups ought to be laying the foundation for decisions for Christ. Visitation evangelism is needed for the spiritual growth of the members as well as to increase the membership. Plans for evangelism should be so well prepared that all the members will be included in the effort to reach all the people of the community with the Good News that God loves people enough to give His Son on a continuing Calvary in order that all people may be redeemed.

Stewardship means more than money, but it means money. Those who plan the budget of the church need to think of the spiritual growth of the members of the church. The person who is earning more annually should give more, or else he will grow cold in heart and loyalty is likely to diminish. Money is very closely related to all kinds of evil, but it can be of very great value to givers, and to causes. The church needs to grow in its usefulness. With our world teetering on the brink of destruction while we hold in our hands the keys of the Kingdom, those who plan the budget have grave responsibility to challenge every Christian to go the second mile, to give according to Christian principles of stewardship, to give because he loves God and man, to share with the Almighty in his desperate attempt to win the world before it destroys itself.

The summertime planning sessions should be long enough to give real consideration to what needs to be done in the local church, the community, the denomination, and the world. Such planning will prepare the way for a successful year of church work, and will be a blessing to the planners and the entire membership of the church. Use the summertime for planning.

Remember The Orphanage

We do not call it an orphanage any more, and that is well for we want it to be a Church Home for Children. But the beautiful new name cannot take the place of financial support. The "poor little orphan" may have had an appeal that a Home for Children does not have, but we are all aware that children need a home, and that sometimes the only chance is for the Church to furnish the home. That we are trying to do at Elon College.

The fiscal year for our institution is rapidly coming to a close. Many of our churches have not given the amount they planned to give. Better look up that matter very soon — and do something about it.

Then remember, also, that this fall is the time designated for the campaign to get funds for improvement of the buildings. Superintendent Truitt and the Board of Trustees are depending on the churches to give $75,000 for this purpose. The money is needed. Our church people can give it. Let's not forget.

About * * *

WALKING

Two long illnesses had kept the man's feet from touching the floor for weeks, and another illness had already affected his ability to walk without discomfort.

So the time came for him to learn to walk again. He imagined the bumps and bruises encountered while "graduating" from the crawling stage to that of walking. And too, he had faint recollection that he was sure he could at that time win in a walkathon.

But learning to walk many, many years later was quite different. There were no undeveloped bones on which to bounce in case of a misstep. So it was a few steps at a time with assistance.

When a few hundred yards could be traveled, the man went to his favorite nearby park where he rested, observed and reflected. On a bench sat a man who had suffered the cruelties of war and was minus a foot. He could never walk again in a normal way. And a little curly-haired victim of polio with leg irons to help her walk came toddling by.

Roses in the park were in bloom. A mother robin, which never takes time to walk but runs, was searching the newly cultivated ground for lunch for her babies. A humming bird, which never walks except around the perimeter of its low-hanging secluded nest, was displaying its rapidly beating wings over rosebuds, extracting nectar for its little hummers.

While thinking of the former soldier minus a foot, the little curly top who will never know the pleasure of real walking again, and the two thrifty birds and their non-walking habits, the man recalled a July day in 1932 when a future President of the United States came on the rostrum of Chicago's largest auditorium, leaning on the arm of his son. The father, a victim of polio, could not walk without assistance. Handkerchiefs appeared spontaneously like flakes of snow falling in reverse position from the pockets of 5,000 delegates and visitors. Men and women, some with stone-like faces, wept unashamed at the sight of a man who could not walk without assistance offering himself for the most responsible task in the world.

The man who was learning to walk again recalled also the time when he referred to the "some 400,000 youngsters in the United States looking out windows of their homes while other children trekked to school" in making an appeal in a newspaper story for more education for children shut-ins. That broke the dyke and brought a flood of letters and cards from children who could not walk, and from parents who were troubled by the physical and educational plight of their little ones.

What the man saw in the park, and his reflections upon things that happened years ago, caused him to be most thankful that he could learn to walk again . . . and he did.

C. B. Riddle

A WHY OF INNOCENT SUFFERING

Note that my heading says "a why" and not "the why". I doubt whether one can name the why of such suffering. There are many purposes served by it, and I shall try to point out one of these. In a congregation where I ministered many years ago was a lovely Methodist family who became warm friends of mine and for whom I had a tender and growing affection. There were three daughters in the home: the oldest one was held in bed by arthritis; the second one was totally blind; the third was a deaf mute. When the oldest sister died, a friend drove me down to the funeral service. The good pastor, of course, was in charge of the service. When he saw me, he came to me and said that I had known the family a long time and had been their good friend, and he requested that I make the remarks in the service. What I said that day was based on our Lord's answer to the question put to Him by his disciples as recorded in John 9:23 as to the why of the natal blindness of the man before them. Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God be made manifest in him." I pointed out that many people think of "the works of God" as being confined to the supernatural, but that this is a misleading mistake. "The works of God" are to be seen in our daily routine as truly as in any place, and I pointed out that if I had ever seen and witsnessed "the works of God" at any place in all my past experiences, it had been right there in that home in the tender, patient, beautiful ministry of the family, the neighbors, and the friends. These remarks brought great comfort and help to those present at that funeral service. It is in the hope and with the prayer that they may do the same for others that I am reproducing them and sending them on their way. And let me close this word with the reminder that each follower of Jesus should be a medium of making manifest the works of God to those about us who need our love, our care, our help, our fellowship, our blessing.

W. R. Cullom

This Interested Me

Emily C. Lester

As a minister's wife for 20 years it interested me greatly to hear the comments of Miss Pattie Lee Coghill at the Ministers' Wives' Retreat concerning "Seeing Ourselves As Others See Us." As many of you know, Miss Coghill of Fuller's Chapel, Henderson, North Carolina, was for many years a full-time church worker, going in and out of minister's homes from Florida to California, so she knows whereof she speaks.

Here are a few of her comments which interested me: A minister's wife can make or break her husband's career. The minister's wife should be "helpfully critical" — timing for this is important — for instance, criticisms of grammatical errors, or mannerisms, or sermon content should not take place at the Sunday dinner table! The most important job a minister's wife has is to be the finest possible wife to her husband.

Helpful suggestions included: Select one job and do it well in the church, and one job to do well in the community. Try to draw a fine balance between being natural and not offending people in your constituency. A minister's wife and children should not be restricted any more than any other Christians in their habits.

Miss Coghill referred often to someone as "one of the ten best minister's wives I have known." After saying that more than ten times, she admitted there were many in that category on her list. She insisted that they were the ones who developed their own potentials to the fullest possible extent, at the same time helping their husbands in their careers.

New United Church In Orlando, Florida

Horace Sills, Pastor

The first worship service of the new Congregational Christian and Evangelical and Reformed Church of Orlando, Florida, was conducted July 12 at 9:30 a.m. Sixty-eight persons attended this first service, and each one left the service with these words: "I will tell my friends about this"! God never ceases to work through His people to perform His wonders.

The services for this Church are being conducted in the William R. Boone High School Auditorium on South Mills Street in Orlando. Classrooms of the school will be used as church school classrooms for all ages. The facilities offered by the school are very adequate for our present needs, and the auditorium is very comfortable, even in this hot weather.

The First Congregational Church of Winter Park, Florida, has given much in the way of material helps to the establishment of this congregation. They have also provided a world of spiritual guidance for this work. The members of the Sponsoring Committee for the Orlando Church have been members of the Winter Park congregation. These men have worked untiringly and with hearts swelled with zeal in this effort.

Ten acres of groveland have been purchased as a church building site. This land is located in the Dover Shores Community of Orlando. There is no other church of any denomination right in the community.

It is hoped that a building can be erected on the church property in the very near future. We feel that our growth will be more rapid when services are conducted in the immediate area. There is an old house on the property purchased which may be converted later into a place of worship. These steps will take time, but with the prayers of our friends, the work of all who are on the field, and the Power of God behind us, we will succeed.

The membership charter will be opened on August 2. At this time those who expect to become members of the new congregation will be asked to sign the charter. The charter will remain open until Thanksgiving Sunday, November 22. However, it may be possible that the closing date on the charter will be extended.

If you, our friends at home, know of anyone living in the Orlando area who might be interested in this new congregation, will you please write a note telling us about them. Several persons with E. & R. and Congregational backgrounds have read of the establishment of this church in our newspaper article, and have called the parsonage to say that they were interested. There must be many others here who have not yet heard about our work. If you know someone, living here, won't you let us know: our address is 1211 Vantage Drive. If you are planning a trip to Florida, please put us on your list of people and places to see.

Y. P.'S CLASS HAS PICNIC

Mrs. L. E. Freeze

The young people's class of Newport church, near Shenandoah, Virginia, had a picnic and watermelon party at the River Park Sunday evening, July 26, and enjoyed good fellowship together. We also visited a shut-in family and took them a good bit of food.

The Sunday school picnic was held Sunday, August 2, at South River Picnic Grounds on the Skyline Drive.

Our pastor, Rev. Rosser Lee Clapp, is away on three weeks' vacation. Everyone wishes him a lovely vacation.

A Minister Reports To His People

Max Vestal, Pastor
Shallow Well Church

During the last quarter (April, May, June) we have had two new members come into our church, making a total of 15 for this year. This is an area of our church life that deserves more prayer, thought, and effort on the part of all of us. Our growth rate would double if all of us would take a prayerful, working interest in winning new persons for Christ.

Our treasurer's report will show that we are just about out of debt locally. This is some improvement over our last quarter's report. Our giving, however, was about $200 less this quarter than last. As you know, this may mean only $1 less per person, but in our church budget it can make a sizable difference.

Being out of debt locally, however, does not mean that we are doing so well. Our church is a part of a fellowship of churches, called the Southern Convention. Our Southern Convention supports an orphanage, a college, and shares in mission work both here and overseas. So far this year, we have contributed nothing on our $1246 share in the expenses involved in this work. I'm sure that all of us who know of the great needs and opportunities facing the church will want to share in meeting them. Christ said, "Go into all the world and preach the Gospel." Our task is not finished when the Gospel is preached at home. All of those who attended the Family Night program will realize the great work being done in India by Dr. and Mrs. Ed Riggs. They are sponsored by the Southern Convention. If this fine doctor and his wife can give their lives in service in a far-away land, it seems to me the very least that we can do to support them with our prayers and gifts. And this is but one example of the work the church is doing.

My concern as pastor, however, is not solely with the needs that exist, as important as they are. My concern is also with the spiritual fact that Christians **must** give cheerfully and joyously and generously for their own spiritual welfare. Poor giving indicates a lack of sensitivity to the needs of others and a lack of thankfulness to God for His gifts to us. If I fail as your pastor to lead each of you to consecrated giving of your time, your talent, and your treasure, then I have failed not so much to serve the church organization as I have failed to lead you to one of the greatest joys of Christian living. About 90 per cent of you are giving less than you should for your own spiritual welfare. My prayer, as your pastor, is that God will lead each of you to serve Him as you should.

Another concern that I have is our attendance record, especially for our church services. The Sunday School is designed for learning. This is fine. We need to learn facts about the Bible, about Christ, about how to live Christian lives. But knowledge is never enough. The knowledge that we gain in Sunday School should lead us to worship. When we learn how much we need God and all that He has done for us, then we should want to worship Him.

AT FIRST, RICHMOND

Presbyterian Elected Pastor Emeritus

Mrs. C. W. Sprenkle

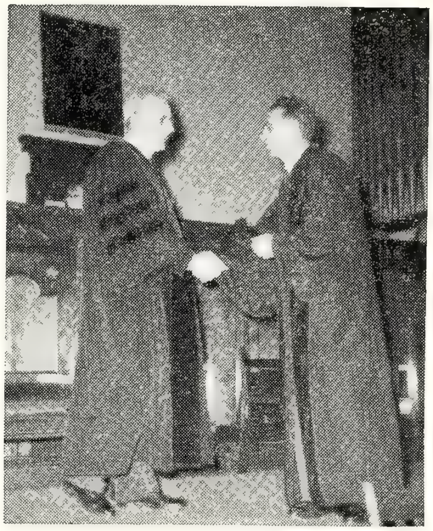
The First Congregational Christian Church, Richmond, Virginia, held a **Service of Recognition** on Sunday, June 7, for Dr. Dwight M. Chalmers who had been elected Pastor Emeritus of the church. Dr. Chalmers, a Presbyterian Minister and editor of John Knox Press, served First Church for a little over a year as interim pastor.

At the Service of Recognition the minister, Rev. J. Everette Neese, said to Dr. Chalmers: "Across the years of our life, occasionally, there is someone with whom we come into contact that leaves an indelible impression upon us for good and for God. You have been such a one in the life of this membership to give encouragement, hope, vision, and strength in their hours of need.

"That which this church has done is a high honor, to which no previous servant of the church or the Kingdom has been so elected. Through this action, the church is giving the greatest gift it can offer, something that money cannot buy nor secular service achieve. This expression has come forth from this congregation because you endeared yourself to their hearts; and this was the finest way by which they could express their love for you."

Mr. Dennis Cofer, chairman of the official board, speaking on behalf of the church said, "This decision has come as an expression of our love for you; and, an appreciation for the services you have rendered our church. This may be the first time when a minister of another denomination has been elected Pastor Emeritus of a Congregational Christian church; but, be that as it may, you came to us when we were in need; and your sermons, your consecration, your understanding, your guidance, your abilities, and your prayers in our behalf have engendered this desire to elect you as Pastor Emeritus of our church."

Dr. Chalmers in reply said, "My denomination has made very little progress in the step toward church union. Therefore, I am happy to be associated, even in a small way, with a denomination that has made such significant strides in this direction.



My association with First Church, although a rather short period of time, has been a rewarding experience which shall be long remembered. Having been out of the pulpit and parish association for four years, I have missed the joy of feeling a part of the church. It is with pleasure and real sense of humility that I share in this experience with First Church. To you and your minister, with whom I have had delightful association, I pledge my devotion and prayers and my willingness to serve in the name of the Universal Christ."

At the close of the service, Dr. and Mrs. Chalmers were given a warm greeting by the membership.

"CHRISTMAS IN JULY"

"Christmas in July" was observed by the junior high and senior high youth fellowship groups of the First Congregational Christian Church in Greensboro on the last Sunday evening in July. The group gathered at the church for supper, had a worship service, decorated Christmas trees with flowers and visited in the homes of several of their church's shut-in members. Gifts, which were brought by the young people, were given to these shut-ins. Carols were sung at each home. The evening was ended with an "open house" at the parsonage where a Christmas tree was decorated with summer flowers. Sharing is an all-year-around event, not something to be observed only in December.

Litany

FOR THE BEGINNING OF THE PASTORAL RELATIONSHIP

Minister: Lord, make me a channel of thy peace: That where there is hatred, ill-will, bitterness;

People: I may bring Christian love, create Christian fellowship, and be an example in work, in charity, and in purity. (I Tim. 4:12)

M: That where there is wrong, transgression, disobedience;

People: I may bring forgiveness, and being healed of sins unto righteousness, I may have courage to cleave to the right. (I Peter 2:24)

M: That where there is discord, confusion, strife;

People: I may bring harmony, let the peace of Christ dwell richly in my heart, and endeavor to keep the unity of the Spirit in the bond of peace. (Ephesians 4:3)

M: That where there is error, misrepresentation, blunder;

People: I may bring certainty of truth, nobility of character, and guidance of the Holy Spirit. (John 14-26)

M: That where there is doubt, fear, coldness of heart;

People: I may bring restored faith, an outreached hand to touch the hem of His garment, and courageous adventure with Christ. (Matthew 9:20)

M: That where there is despair, defeat, hopelessness;

People: I may bring renewed hope, and establish hearts in every good work and word, that Christ may purify unto Himself a peculiar people, zealous of good works. (Titus 2:15)

M: That where there is sadness, sorrow, loneliness;

People: I may bring joy, the comfort of Christ, and the sustaining power of His presence. (John 16:22)

M: That where there are shadows, darkness, gloom;

People: I may bring the light of the world into the hearts of men, that we may walk as children of light. (Ephesians 5:18)

M: Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth;

People: We would, as little children, enter into the Kingdom, that this earthly body of the church, may in truth be the body of Christ extended in time, through which Christ may accomplish His purpose in our lives. (Luke 18:17)

—Bulletin, First, Henderson

From Grocery Store In Michigan To Missionary In Micronesia

Boston, Mass., July 19 — Dr. Chester Terpstra, who switched from super market manager in Michigan to missionary in Micronesia, is returning to his isolated Pacific island post.

Momentarily stopping over in Hawaii with his wife and their three sons after a year's furlough in this country, Dr. "Chet" is doubtless wondering about the welcome that awaits him on Ponape in the Caroline group. If it's anything like the reception given the Terpstras when they first set foot on the island almost 10 years ago, he'll soon be letting his belt out a notch or two. In fact, he may need a new belt.

Chet will always remember that day when they were rushed from the ship to the Ponape church for a three-hour reception, then eagerly led to the schoolhouse for the inevitable feast.

Separated from his wife, he found himself at the head table, alone. Practically surrounded by Micronesian maids gently teasing the air with palm leaf fans, he saw spread out on the table before him yams, taro, fried bananas, two crabs, a platter of roast pork and two whole chickens — not to mention a wholesale quantity of cocoanut milk. The catch was, of course, that in Micronesia a grateful guest shows his gratitude by eating what is set before him.

In the decade since that memorable occasion, the Terpstras have become an institution on Ponape. Chet is principal of the Oa Christian Training School and the Pastors - Teachers Training School which is training indigenous leaders to carry on the mission work among their own people. He visits remote atolls and islands, working with native pastors and teaching and serving in many other ways the people of the scattered islands. His is one of the largest parishes in the world.

Mrs. Terpstra, the former Margery Williams of Portland, Oregon, has been active in both schools as well as in the Ponape church school and the community as a whole.

Born on a farm outside Allegan, Michigan, in 1917, Chet was manager of a super market in Muskegon, Michigan, when he decided he was needed in the Christian ministry. He was 20 years old, young for a store manager but a bit mature to be going back to school. But off he went to Wheaton College, Wheaton, Illinois, and there acquired two degrees, a certificate of ordination — and a wife.

Since first going to the Caroline Islands, he has earned his Ph.D. at the University of Edinburgh in Scotland. He did his research on mission work in the islands.

A month after they were married in 1945 Rev. and Mrs. Chester Terpstra sailed for Hawaii to do pioneer work under the Hawaiian Board of Missions. Five years later, they went to Ponape as career missionaries of the American Board.

Mrs. Terpstra, who was educated at Wheaton College and the University of Hawaii, goes with Chester when she can. But sometimes she speaks of herself as a "missionary widow" because of her husband's many overnight trips away from home. "He is constantly on the go from one district to another," she explains, meaning from one island to another and usually by outrigger canoe.

She wouldn't have it any other way, naturally, and with her own full program and the demands of the three boys — Michael, 12; Merrill, 10; and Marshall, 4 — there is little opportunity for loneliness.

In any case, this is the life of a missionary. You take the bitter with the sweet. Even when an island's population turns out to greet you and thrusts enough food at you to feed a whole family, you do your best to show your gratitude.

The Newman Family Reunion

H. S. Hardcastle, Pastor

Oakland Christian Church in Chuckatuck, Virginia, was the scene on Sunday July 19 of an enjoyable, interesting, significant, and inspiring event — A Newman Family Reunion. They came from far and wide — two of them from far off California — nearly a hundred and fifty of them for this happy occasion. Grandfathers and grandmothers, fathers and mothers, young men and maidens, children and babies — practically every family relationship was represented in the group. Many of the Newman family attended the morning worship at Oakland. Appropriately enough, the guest minister was Dr. Howard F. Newman who was reared in the Hopewell community, who served as minister in North Carolina, and who is now Associate Pastor of the large and influential Calvary Presbyterian Church of San Francisco, Cal. He used as his theme "A Goodly Heritage" and as his text, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage (Psalm 16:6) and although he did not specifically refer to the Newman family, he might well have done so. For members of the Newman family have a goodly heritage in the good name which has been bequeathed to them. And in turn they have given their day and generation a goodly heritage — the life of the local communities and churches, and the Kingdom of God have been enriched by their lives and their labors. It was fitting that the reunion should be held at Oakland, for from that Church went three ministers who served long and faithfully and fruitfully in the Christian Church, Drs. John U. Newman, N. G. Newman, and Charles Newman.

The reunion itself, after the morning service of worship, was a happy and heartwarming occasion. There were some who had not seen each other for years, and some who perhaps had never seen each other and did not know each other. There were warm greetings, happy reunions, heart-warming reminiscences. There was picture-taking and some speech making. There was, of course, the big family dinner, abundant and delicious, with more than enough, and to spare. The program was informal. Hon. Mills E. Godwin Jr., himself a member of the Newman Family welcomed the folks and expressed appreciation of the contribution the family had made to the common life of the community and the country. Dr. Howard F. Newman had compiled facts and information, and had incorporated them in a book, THE NEWMAN STORY 1618-1958, and he told of the writing of the book, and interpreted it to the group. Others spoke briefly, and presented the members of their family circles. On every count the occasion could be called a success. The hearts of those who were present will be warmed upon every remembrance of it.

Women's Fellowship Report Blanks

Mrs. Jack Akin, President

Mrs. Robert A. Whitten, second vice president of the Convention Women's Fellowship and chairman of report blanks, has recently mailed them to Conference Presidents, District Superintendents and Conference Department Chairmen. If you are one of those officers and did not receive yours, please contact Mrs. Whitten at Box 355, Winchester, Virginia.

The fellowing is a suggested schedule for them:

1. **The Local Fellowship's annual report to the District Superintendent** should be sent as soon as completed, preferably by August 10 but the absolute deadline is August 31, the close of our year. One copy of this is in the president's envelope of the 1959-60 packet. This may be used for reporting or kept on file. District Superintendents will have extra copies available.
2. **District Superintendent's report to the Conference Chairmen** of the six areas of work should reach them by September 10.
3. **District Superintendent's report to the Conference President** should reach them by September 15.
4. **Conference Chairman's report to the Convention Chairmen** of the six areas of work should be sent in by September 15 and not August 15 as stated on blank number 2. This is used in compiling the convention biennial report.

A LETTER FROM PAKISTAN

Mrs. Doris Albert, writing from West Pakistan recently to Mrs. F. C. Lester, tells of interesting developments in the work there. Some excerpts follow.

"Today is our last day of the spring vacation so our principal called a staff meeting. The happiest news was that this year our annual school sale will not be for us, but for the village education project. Never before in the history of the school has this money been used for any other purpose, but for our own buildings or other things for the school because this was the labour of the school children and the staff. I am extremely delighted over this proposal and I am sure all this is due to your prayers for our work.

"On the fourth of April we had the Women's Auxiliary sale of work done by the women. The proceeds were about $55, which was divided up and $15.00 were set aside for the village education, the rest of the money was to go towards the Diocese, which is our share of contribution from the church.

"From April 8-10 we had the Women's Association. Delegates of the Mother's Union and the W. A. were sent to Lahore from all the different churches. Several things were discussed. Great stress was laid on the importance of village work — education and health and family planning. The two girls that are being educated by our small W. A. group are doing well.

"People here are being touched with the efforts of the small group of our Women's Association and are wanting to help us as well as help other village children. Thanks be to God for His love and care for His children in distress in this earth."

Mrs. S. S. S. Albert's address is 40 Warris Road, Lahore, West Pakistan, if any person or women's group would care to write her.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August

THE NEAR EAST

Turkey

9—**Miss Barbara McElroy** graduated from Carleton College in 1958 and went for three year term as English teacher at American Academy for Girls, Uskudar.

10—**Mrs. Helen MacEachron** has volunteered for a year of teaching at the American Academy for Girls after retirement following 22 years of teaching in Des Moines, Iowa. She served in North China 1916-22. She is a graduate of Grinnell and Oberlin.

11—**Mr. and Mrs. Richard Maynard** are at Tarsus where he directs American College and she teaches English and is the librarian. He was born in Turkey where his parents were American Board missionaries. He is graduate of Oberlin and Wisconsin; she Wisconsin and University of Chicago.

12—**Miss Anna Messer** volunteered to serve one year at American Academy for Girls where she is in charge of home-making department while regular missionary is on furlough. She is a graduate of Berea and Univ. of Tennessee.

13—**Mr. and Mrs. Johannes Meyer** are here on furlough studying at Yale. He is a native of Germany and she is the daughter of American Board missionaries to Turkey. She had served in Turkey, then was dean at Syracuse before her marriage. They first went out for five-year term, but received career appointments in 1958.

14—**Mr. and Mrs. Donald Meyering** teach at American School for Boys in Talas. Both taught public school in Minnesota before going to Turkey.

15—**Miss Beth Miller** went last year as a career missionary nurse to Azariah Smith Memorial Hospital, Gaziantep. She took special course in Nursing Education at Boston University and studied Turkish at Harvard before sailing for Turkey.

FIVE TESTS OF A SUCCESSFUL WOMEN'S GUILD MEETING

Winning for the church the first loyalty of women members is not easy when many other organizations clamor for their time and interest. We must not only plan meetings carefully, but we must also learn to evaluate them so that we can see where we have succeeded or failed.

Five tests of a successful Women's Guild meeting:

(1) Was there genuine spiritual uplift?

(2) Did the program result in broader understanding of some phase of Christian living?

(3) Were women challenged to definite Christian service?

(4) Was the business conducted in an orderly and agreeable manner?

(5) Was there opportunity for genuine Christian fellowship?

A good Women's Guild meeting includes all of these emphases. If you can answer "yes" to these five questions at the close of your meeting, you will know that it has been successful. If you must answer "no" to some of them, you will need to plan more carefully next time.

Mrs. Clair Rhodes
in E. & R. Standard

A Page for Young People Edited by R. L. Milteer

Rosemary Hoffman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Martha R. Whitten

Plan Ahead

Rosemary Hoffman
Fellowship Commission Chairman

Plan Ahead signs are plastered from one end of the nation to another, and this is the time of the year when they are most important. The success of your P. F. during the coming year depends on how well you plan for your programs and projects. One of the best ways to begin planning is to go over the concerns of each commission, decide which areas of concern you want to cover during the year, and then find the most effective way to present each topic.

The Fellowship Commission is mainly concerned with the fellowship within the P. F. group and its relationships with other groups. These other groups would include other denominations as well as other races. You might invite the E & R youth fellowship to come to one of your meetings, or help with a project such as "Work-Day for Christ," "Trick-or-Treat for UNICEF" or some community service project. Interdenominational work may also be done through the United Christian Youth Movement.

The individual's relationships with himself and others must also be stressed. Harner's book **About Myself** would be very good.

W. N. C. PILGRIM FELLOWSHIP POSTPONED

The usual Fifth Sunday Rally of the Western North Carolina Pilgrim Fellowship has been postponed from August 30 to September 20. It will be held at 2:30 at Pleasant Ridge church, Route 1, Ramseur, with Rev. Ed Powers of the National Pilgrim Fellowship as speaker.

Jane Rush, Secretary

My Father's World

Martha Rose Whitten
Faith Commission Chairman

"Day Is Dying in the West" (played softly by a trumpeter)

CALL TO WORSHIP

The heavens declare the Glory of God;
And the firmament showeth His handicraft,
Day unto day uttereth speech,
And night unto night showeth knowledge.

RESPONSE (By Group)

Day is dying in the west,
Heaven is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Through all the sky.
While the deepening shadows fall,
Heart of Love, enfolding all,
Through the glory and the grace
Of the stars that veil Thy face,
Our hearts ascend.
Chorus:
Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of Thee!
Heaven and earth are praising Thee
O Lord most high! Amen

PRAYER POEM

God of the glorious sunshine,
God of refreshing rain,
Whose voice bids earth awaken
And clothe itself again
With life of richest beauty
In plant, in flower and tree;
Thou God of light and splendor,
We rise and worship Thee.
God of hill and mountain,
Of valley and of dale,
Whose finger paints the rainbows;
Thy beauties never fail
To raise our souls in wonder,
And turn our thoughts to Thee;
Thou God of living nature,
We stand and worship Thee.
—Thomas Paxton

Hymn: **This Is My Father's World**
Scripture: Psalm 24:1-6; 29:1, 2

A LITANY OF THANKS

Leader—For the glory of the stars, the majesty of the mountains, the fertile fields, and the vast oceans,

Group—We thank thee, O Lord.

Leader—For the changing seasons, the bountiful harvest, the blooming flowers, and the song of the birds,

Group—We are grateful, O Lord.

Leader—For the open fields, the fresh sod at our feet, and the peace which comes at close of the day,

Group—We offer our thanks, O Lord.

Leader—Open our eyes that we may see beauty in everything that Thou hast created,

Group—We pray thee, O Lord.

Leader—As we remember thy gifts of beauty, show us ways in which we can help make the world more beautiful,

Group—We pray thee, O Lord.

Leader—As we think of beauty, show us ways in which we can build beauty into our lives,

Group—We pray thee, O Lord.
Amen

Hymn: **For the Beauty of the Earth**

MEDITATION
POEM

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.
Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.
And even as I marveled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.
At last with evening as I turned

Enlisting Adolescents In Church Work

By Richard K. Morton

The age group most readily and largely lost to the church is usually the adolescent group. At that time of life awakened consciousness of new biological urges and powers, the posssession of new freedom and opportunities, along with accumulated knowledge from school, combine to bring a large measure of rebellion against the conventional patterns of life, which include support of the church.

While it will always be difficult, under even ideal conditions to secure and maintain the loyalty of adolescents, it is not as nearly impossible as many think. Some churches have given up on adolescents as prematurely as most churches gave up, long ago, on labor and the economically lower classes, much to their loss and regret.

I have no cure-all for this loss of adolescents to the church, but venture to offer a suggestion or two.

Both community and church should adopt an attitude of interest and concern, without preachiness, "throwing weight around," or stubborn adherence to old ways and patterns. In many cases churches or communities can form joint youth-adult committees charged with various responsibilities. I have personally known great success from this method in setting up summer programs, a plan for a neighborhood athletic club and field, and in combatting vandalism.

Much can also be done through sponsorship by some group of field trips and excursions, being delegates to important conferences, and the like. Young people at this age want action — they want to see something done. They shy away from the theoretical and abstract and turn to what can be realized and demonstrated.

Adolescents like participation and something really challenging to get into. Probably we in the churches have greatly offended by underestimating many of these young people. A recent science fair at our university brought together the best original work in the sciences by high school students — and was a truly amazing affair. Here was evidence of real knowledge and enterprise.

I fear that one reason why adolescents are lost to the church is that their transition into a condition approaching adulthood is not recognized by any real extension of their responsibility and status. Oftentimes their Sunday School lessons are not connected enough with their interests or situation — and contribute little to meeting their needs. But even if they were, these young people are not given some specific method of expression or service, but more often this is left to chance or to their own aggressiveness or consecration.

So far as their interest and participation in university religious life is concerned, I believe we can do much by forming a College Students for Christ organization and invite many to join. From considerable experience, too, I believe we can help to draw adolescents into the church if we provide academic means for them to air their keenest and most radical questions. Many hesitate to express ideas or ask questions which they fear may offend or shock or perhaps handicap the work of their pastors. Yet these questions persist, and often keep them from enthusiastic support of any church. I believe that we can help churches much by letting them probe as deeply as they will — and confront them with the best talent we have. Sometimes they have not found their real match in someone desiring to talk philosophy or science, or who can answer the dilemmas which arise as they try to combine their religious training with their new academic learning.

Every enterprising church ought to have an effective means of dealing with these age groups and of making it easy for a kind of "vertical mobility" to take place, as young people pass from one group to another. Young adults and adults have the primary duty to set up agreeable means of welcoming young people as they advance.

Adolescents need a sense of acceptance and great challenge. They need to feel that they are taken seriously and have status. They need work and something to do. It preferably should be something from which they can expect observable results before too long.

Once enlisted in a series of activities which they believe to be significant, the energy, creativeness, and sincerity of this age can be a powerful asset for the church. But if it always appears to them as selfrighteous, aloof, stiff with tradition, and out of touch with life, they will have none of it.

Church, school, college, and community organization share in the privilege of trying to unlock this great storehouse of ability and consecration and make it available for Christ and His Church.

Homeward, and thought what I had learned
And all that there was still to probe—
Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be. . .
And from that kindling ecstasy
I knew God dwelt within my heart.
—Bliss Carman

Solo: **I Would Be True** (sung softly)

PRAYER POEM

God, who touchest earth with beauty,
Make me lovely too,
With thy Spirit recreate me,
Make my heart anew.
Like thy springs and running waters,
Make me crystal pure,
Like thy rocks of towering grandeur
Make me strong and sure.
Like thy dancing waves in sunlight,
Make me glad and free,
Like the straightness of the pine trees,
Let me upright be.
Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of love.
God, who touchest earth with beauty,
Make me lovely too,
Keep me ever, by thy spirit,
Pure and strong and true.
—Mary S. Edgar

PRAYER

We thank thee, O God, for the beauty and quietness of this evening hour. Give us thy peace as we remember the loveliness of this spot. As the day fades into night may we be aware of thy nearness and thy love for us. In the name of the Prince of Peace we pray. Amen.

TAPS

(To be sung by a group
in the distance)

Day is done, gone the sun,
From the lake, from the hills, from the sky,
Safely rest, all is well,
God is nigh.

AT ELON COLLEGE

Cornerstone Anniversary Observed

July 18 was the 70th anniversary of the cornerstone laying at Elon College. An address, "The College Is Founded," was delivered on September 14, 1890, by Dr. Will S. Long, Jr., the late beloved Graham, North Carolina dentist and fire chief who was a son of the first Elon College president. Here is what Dr. Long said about the cornerstone laying:

"After the building was half completed, we had our first celebration. On July 18, 1889, the cornerstone was laid. This was done by the Masonic Order. Many friends gathered here on this occasion. Honorable John M. Moring, a former speaker of the House of Representatives of North Carolina, delivered the address. He was accompanied from Pittsboro, North Carolina, his home, by his accomplished daughter, Miss Alberta Moring, who later became one of the first members of the faculty. There was a niche left in the corner of the building to have the cornerstone placed. When this was done by the Masons, they declared not one thing was wrong with the fitting, as the contractor, John W. Long, had prepared this niche so perfectly that the cornerstone was pushed into place without a particle of change. Of course, the day was hot and leaves and trash were all over the grounds, and the foot of woman had likely not trodden here before. The ticks and red bugs were here in abundance, and those ladies who were on the grounds that day will never forget, but it was a blessing to me that those insects found a better grade of flesh than mine and did not trouble me anymore."

Southern Union Receives $20,000

A grant of $20,000 to Southern Union College, Wadley, Alabama, by the Board of Home Missions was announced July 8 at Oberlin by Dr. Wesley A. Hotchkiss of the board's Higher Education division.

Dr. Hotchkiss, who was introduced by the president of Southern Union, Dr. Walter A. Graham, told the trustees that $10,000 of the grant would be available immediately. The additional $10,000, he said, would be paid after the college has itself raised $40.000.

The $60,000 total, President Graham said, will be used for the enlargement and improvement of the school's facilities. "We are greatly encouraged by this substantial grant," he declared. "With this support the future of the college is assured. Recognition by the Board of Home Missions will serve as an incentive to the many who have made sacrificial gifts to the school over a period of years."

President Graham said the unofficial slogan of the school was "No place can do so much with so little."

An outstanding Congregational Christian layman, the Southern Union College president was associated with the Board of Home Missions for more than 11 years as the national director of the denomination's Laymen's Fellowship.

Southern Union, the only Congregational Christian junior college, was founded in 1922 by churches and individuals of the Christian denomination "to put a liberal arts education within reach of many young men and young women of very limited means."

Many of its students depend upon scholarship aid and virtually all day students work a full eight-hour shift in nearby textile mills. The majority are from the rural areas of Alabama but practically all the Southern states are represented in the student body.

The college is supported by gifts from churches and individuals in every state in the Union.

Southern Union trustees attending the luncheon, held in connection with the General Synod of the United Church of Christ now in progress at Oberlin College, included:

Rev. James H. Lightbourne Jr., Atlanta, Georgia; Miss Lillian Gregory, Chicago, Illinois; Rev. Dr. Earle Pleasant, New York City; Rev. Dr. Charles Franklin Parker, Prescott, Arizona; Rev. Robbins Ralph, Avon Park, Florida; Rev. Richard A. Wolff, Swampscott, Massachusett;s Dr. J. Earl Danieley, Elon College, North Carolina; Rev. Dr. Paul Reynolds, Pleasant Hill, Tennessee; Theodore Schwalm, Lancaster, Pennsylvania; Mrs. Mary Lou Brasseur and Rev. Ludwig C. Emigholz, Cleveland, Ohio.

BAYSIDE ORGANIST RETIRES

When a small group of people met in the home of Roy E. Twiford in 1954 to consider the possibility of organizing a Congregational Christian church at Bayside, the chairman asked if anyone could play the piano for the hymn which he had selected for the devotion. Mrs. D. B. Smith, Sr., volunteered to play. Little did she suspect that this was the beginning of a position which she held for five years. During that time she missed only two services — these were while she was on vacation. Her role in the musical life of the church has been an important one. It was through her efforts that the Woman's Fellowship purchased a Hammond organ. In addition to organist she has been soloist on several occasions. For many years she was an active member of the Park Place Methodist church, Norfolk, serving as a member of the choir. When the Bayside Congregational Christian church was organized she was a charter member.

Due to an eye hemorrhage, which required surgery, she gave up the position as organist last March. Gradually she recovered and now her eyesight is normal again. Retirement has not been fully granted because she is now assistant organist.

On Wednesday evening, July 16th, the Chapel Choir honored her at a surprise party in the social hall of the church. The group sang popular songs and hymns. Mrs. Smith was presented a painted portrait of herself at the organ, a silver candy tray. Coffee and cake were served for refreshments.

Life--Vanity Or Victory? (Ecclesiastes)

Background Scripture: Ecclesiastes.

Devotional Reading: Philippians 3:8-14.

Memory Selection: **Let not thy heart envy sinners; but be thou in the fear of the Lord all the day long.** Proverbs 23:17.

Who wrote Ecclesiastes? Tradition has it that Solomon was the author. Perhaps he was, maybe he wasn't. It doesn't make any difference in the value of the book. The theme of the book concerns life, its meaning, its value, its secret. How should a man live in order to enjoy it to the fullest? And some man, undoubtedly an older, or perhaps an old man, having tasted life, himself rich, filled with wisdom, and perhaps famous, after sifting life's values, after separating its follies from its enduring fruits, writes down his counsel on how to live it to the best advantage. The book is worthy of study to say the least. Today's lesson gives a few selections from the book as a whole, and these NOTES makes brief comments on these selections.

READY TO HEAR IN THE HOUSE OF GOD

"When thou goest to the house of God, be more ready to hear, than to give the sacrifice of fools." Jesus put a great deal of emphasis upon hearing. "Take heed how ye hear" he said again and again. Listening is so important in many areas of life, not the least of which is in worship. A worshipper ought to take heed how he hears, listening to both the voice of man and of God. "Let not thine heart be hasty to utter anything before God. . . therefore let thy words be few. These words apply especially to prayer." Our prayer would be much more effective if we said less and listened more. It is when we are still that we learn most about God.

PAYING OUR VOWS

"When thou vowest a vow unto the Lord, defer not to pay it . . . pay that which thou hast vowed." What about your church vows, your marriage vows, your vows made in times of crises or emergencies? Have you paid them? There are all too many members of the church who do not take their church vows seriously at all. And the tragedy of broken marriage vows, said before God and the assembled company! And for instance, there are vows made in times of danger — e. g. a man in combat duty in a tight place who vows that he will do this or do that if God gets him out of that spot, and then forgets all about his vow when he gets back home safely. It is a serious thing to break one's vow unto the Lord.

"Better that thou shouldest not vow, than that thou shouldest vow and not pay." Some people use that as an excuse for never making a vow. At least they say they never make vows, and they use this as an excuse for not making a pledge to the church. But they make pledges or vows when they buy a new car — unless they pay cash for it; when they have a telephone installed, when they buy anything on the installment plan. The emphasis here is not on never making a vow, but in keeping the vows we have made.

THE RESOURCES OF THE EARTH

"Moreover the profit of the earth is for all; the king himself is served by the field." The resources and the fruits of the earth are for the good of all. Men do not own in fee simple the earth and its fullness; they are but possessors and stewards of these things. God has ordained the good things of the earth for the good of all his children. There is enough and to spare for all.

THE INADEQUACY OF MATERIAL THINGS

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this also is vanity." The Scriptures do not condemn wealth as wrong in itself. It is not wrong for a man to have money and material things. But material things cannot satisfy a man. Or if they do satisfy a man, he is a poor sort of man. Observation and personal experience confirm what this man wrote centuries ago — the more one has the more one wants. The man who makes money, no matter how much more he has than it takes to live, or no matter how much more he has than he will ever need or can use, wants more money. And "silver" does not satisfy an immortal soul. As Augustine said long ago, "Thou hast made us for thyself and our souls are restless until they rest in thee." Do you know many people who think they have enough money? Do you know anybody who is satisfied with what money he has?

SUNDAY SCHOOL LESSON

AUGUST 9, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

CONCERNING A GOOD NIGHT'S SLEEP

"The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich man will not suffer him to sleep." Perhaps this man was writing out of experience. Perhaps he had servants, who after a hard day's work, and with but little supper, could lie down and sleep "like a log". They had nothing to worry about, so they could sleep. But with all his money and comforts, the master could not sleep. He was worrying about his investments, worrying about somebody getting his wealth away from him, worn out by administering his affairs, and nervous and restless. There he was rolling and tossing on his bed, while his servant was snoring up a storm, and getting a good night's rest. This does not mean that there are not rich men who can sleep well. It does mean that wealth does not give peace of mind. All the advantages are not with the rich man by any means. And of course there are many poor people who are also sleepless, sometimes because of worry about lack of resources. But one suspects that poor folks sleep better than rich folks. And folks who do a day of good hard work sleep better than folks who are idle, or who do "brain work."

VANITY OR VICTORY?

Life can be vain and empty. Those who have much to live with, and little to live for, find life somewhat boresome and vain. But those who find great causes for which to live, whose concern is with others rather than with self, who go about doing good, who see life as a measure to be filled and not a cup to be drained — these find a zest to life, and joy in living.

AT OUR CHURCH HOME FOR CHILDREN

Evening Prayers Are Meaningful

John G. Truitt, Superintendent

Dear Friends:

One of the things I remember most vividly about my old home in Rockingham County, near Reidsville, North Carolina, is the time of family prayers at bedtime. The gathering around together, the reading of a chapter from the Bible, the prayers led mostly by my mother, and the thanks she gave God for His goodness and the petitions she put before Him for the "watchcare and keeping" of each member of the family remain clearly before me.

Here at this Congregational Christian Home for Children in each of our three buildings boys and girls are aided and helped with their prayers, but in the Baby Home where the children from four to ten years of age live the family prayers are a daily part of their program. It is a beautiful sight to see. Mrs. Privitte, their housemother, gathers them in when they're all bathed and in their sweet clean nighties. They form a circle in their little chairs in their everyday livingroom. Mrs. Privitte is at the head of the circle where she reads an appropriate portion from the Bible, and tells them an interesting story, after which they all kneel in their circle. A short sentence prayer, or more, begins at her right and goes all around the circle, prayer after prayer, until it comes back to her for the closing prayer.

But lets look now at the little four-year-old who has come from destitute need, with all the poverty and anguish and lack of love. He is in that kneeling line for the first time. He is well fed, washed, and in his clean new pajamas. The quiet beauty of the moment, the pretty story of kindness and goodness, the sweet simple prayers of the four or five little folks like himself who came before him, give him some strange mixed emotions. The little line of pretty prayers stops at him. There is a slight pause but the little boy next to him whispers a suggested short sentence in his ear, which he stammeringly utters, and the chain of prayers goes on its circular way again.

Now the adult (maybe sophisticated) folks who read this may think that it all seems stilted, or otherworldly, or unreal; but the little folks who make those prayers and the housemother who guides them and loves them, and answers their dozen and half questions, and tucks them in, and gives them a second kiss as some of them always request, think it is quite real. And what is more these prayers will live again and again along some lonely road in long years to come, and will be like lights upon their pathways and like good news in time of need.

Little, sincere prayers fill big places sometimes. Whether such prayer comes from a child or an old man. "More things are wrought by prayer than this world dreams of" says one of the great. There are lots of people who do not pray enough. These children here are wide awake and full of fun, but they know when to be reverent and quiet, and when to wait in worship before God. It is a joy to see them at play, and sometimes to enjoy a bit of mischief with them. They will remember both in years to come.

EXPERIMENT IN TEAM-WORK

Recently ministers and lay men and women of the Evangelical and Reformed churches met at Elmhurst, Illinois, to experiment in the use of "teams" of four or five in local churches. The workshop was sponsored by the Board of Christian Education and Publication, and was based on the belief that small group discussion is the best method to clarify and even "transform" a church's objectives and methods in Christian education, and other phases of activity.

Representatives attending the week-long session presented problems as different as those found in an open-country Swiss church near Berene, Minn., and the 1800-member Peace Memorial church of Chicago.

National leadership was called together to train 58 people how to use this "team" method in the local church. We call these groups "committees" in our area, but it would certainly be interesting to know the methods of getting such committees to do the necessary study to "transform" church into active units of the Kingdon of God.

REPORT FOR JULY 27, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$23,858.73
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 7.00		
Niagara	3.50	10.50	
Eastern Virginia Conference			
Eure	10.00		
Mt. Zion	25.00	35.00	
North Carolina and Virginia Conference			
Winston-Salem	26.00		
Burlington, Edgewood	1.00	27.00	
Western North Carolina Conference			
Pleasant Grove	35.00	35.00	
Total			$ 107.50
Grand Total			$23,966.23

SPECIAL OFFERINGS

Amount brought forward		$40,362.95
Premium Associates, Inc. (for coupons)	$207.78	
First Cong. Christian Church, Roanoke, Ala.	10.40	
G. S. Huber, Spring Grove, N. C.	100.00	
Collins Grove Sunday School	26.33	
Class No. 15, Reidsville Cong. Christian Church	35.00	
Vacation Church School, Ingram Christian Church	6.00	
Mrs. James Stilley, Trenton, N. C.	10.00	
In Memory of Mrs. Maude C. Hedley	5.00	
In memory of Mrs. Charles Penn	5.00	
In Memory of Mrs. Henry E. Pearce	15.00	
Special Gifts	5.61	
Total		$ 426.12
Grand Total		$40,789.07
Total for the Week		$ 533.62
Total for the Year		$64,755.30

CURRICULUM CONSULTANTS HONORED

Army Uses Our S. S. Literature

The U.S. Armed Forces have honored two leading educators of the United Church of Christ for their services in developing a curriculum now used by nearly 80 per cent of Protestant military Sunday Schools.

Commendations were given chief curriculum consultants, Miss Merle Easton, Boston, editor-in-chief of the Congregational Christian Division of Christian Education and Dr. Fred McQueen, St. Louis, editor of adult education materials for the Evangelical and Reformed Church by Brig. General Robert P. Taylor, deputy chief of chaplains of the U.S. Air Force, on behalf of the Armed Forces Chaplains Board.

Now in its sixth year of publication, the curriculum is designed for the more than 200,000 Protestant children, young people and adults attending Sunday Schools on military bases in the United States, Europe and Asia. Original plans were drawn up in 1942 to rectify the chaotic lesson plans for children transferred with their families at the rate of once every nineteen months.

Miss Easton tells the story of one boy who attended three Air Force Sunday schools in three years before the adoption of the uniform curriculum. "I haven't got anything against Moses," he said, "but there must be someone else in the Bible."

At the present rate of overseas assignment the Armed Forces Chaplains Board estimates that without a uniform curriculum children of military personnel would suffer at least a six-year gap in their religious education. Military families spend approximately one third of their eighteen year service overseas.

Due to the language problem it is impossible for these families to receive religious education in civilian churches. One army base in Japan has over 1,000 Protestant children enrolled in Sunday school. The Air Force has directors of religious education in Wiesbaden Area, Germany and at Hickam Air Force Base, Hawaii. It will have other directors in the near future.

Attendance at civilian Sunday schools in the States is complicated by the fact that military bases are located 5 to 20 miles from towns or cities. Often the local churches are unable to absorb the military population.

Revived interest in religious studies has inspired the formation of youth fellowships, men's clubs, and most recently, a special program for Women in the Air Force. Catholic and Jewish chaplains have followed suit with their own unified programs.

"Before our program went into effect," says Miss Easton, "I used to receive letters from chaplains complaining that their entire Sunday school teaching staff had been transferred elsewhere inside of eight weeks.

"The new curriculum enables children of military personnel to return to their home churches enriched by their experiences abroad."

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174 were present for the fifth anniversary of our Warwick church. Beautifully bound books containing newspaper items, bulletins, and other items relating to the church history were exhibited by Harriet Kasparek. Aubrey Jarvis had the church covenant with names of charter members framed and hung in the hall. Communion service was followed by a picnic dinner. Nine members were received into church membership.

TO TIP THE BALANCE

Gaylord B. Noyce

It is no original observation to say that the man with even a nickel gained in his savings account is in a different mood than the one who has scored a net loss on his business for a year. The profit tips the balance toward success instead of failure.

In a church, where do you suppose that line of difference is? If membership shows a net gain, or the budget, people feel good about it, to be sure. But the difference really lies elsewhere.

In the church and in other voluntary organizations, too, this is the big question: Has the group found itself able to maintain its strength within and carry on an external mission too? Individuals and churches which consume their personal and physical resources in keeping themselves happy have accomplished something, but they have profited very little for the Kingdom.

Look then to your budget of time, to your check book, and to your various interests. And keep an eye on the enterprises of your church. Are they all directed inward? Or is there a purpose for you and for your church that steadily tips the balance out of self-concern and toward the selfless love of God and man which we profess in Christian faith?

Which Are You?

J. Everette Neese

Not long ago the president of a large corporation stated that the personnel of his organization, both executive and operational, could be divided into three classes — the quitters, the sitters and the workers. Some join the firm, stay awhile and then leave in disgust because "they haven't gotten anything out of it." They are always ready to criticize, find fault, and object. They did not join the firm to work, but to grumble and get a "free ride" if possible. The second group just sits around and waits for someone else to start something. They will follow, maybe, but they will not lead or assume any initiative. They are in the firm, on the payroll, but not turning out any of the product.

The Company continues to grow, however, only because it has a nucleus of men and women who are willing to work, proud of their work, and glad to be a part of the organization. They dig-in and work and contribute to the firm's welfare and prosperity. They are dependable, trustworthy, and the backbone of the company.

Is it not true, dear reader, that the church is also a very human institution, with attitudes and viewpoints similar to those found in business and industry? Is it not made up of people with human frailties, which sometimes include the quitters, and the sitters along with the workers who "pitch-in" and make things move?

In First Church we want each and everyone to be a "worker". A member of the team, interested in and con-concerned about "The business" of the Kingdom. There is a job for every member, which only his or her talent can enrich and bless.

The Messenger
First, Richmond, Virginia

Summer Days Are Come Again

The summer days are come again;
Once more the glad earth yields
Her golden wealth of ripening grain,
And breath of clover fields,
And deepening shade of summer woods,
And glow of summer air,
And winging thoughts, and happy moods
Of love and joy and prayer.

The summer days are come again;
The birds are on the wing;
God's praises, in their loving strain,
Unconsciously they sing.
We know who giveth all the good
That doth our cup o'er-brim;
For summer joy in field and wood,
We lift our songs to Him.

—Frances Whitemarsh Wile

A Parable Of The Vacationists

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted his eyes unto the hills and said: "Lo the hot days come and even now are at hand. Come, let us go unto the heights, where cool breezes refresh and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three or four things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for the flowers to be watered, the chickens fed, and the mail to be forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse, and pay thy church pledge, that the good name of the church be preserved, and that it may be well with thee, for verily I say unto thee, thou has more now than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the Lord's work." And it was so.

(Quoted in bulletins of Shelton Memorial, Portsmouth, Va.,
and First, Burlington, N. C.)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 AUGUST 11, 1959 NUMBER 31

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

THERE WILL ALWAYS BE SOMETHING TO DO

There will always be something to do, my boy;
  There will always be wrongs to right;
There will always be need for a manly breed
  And men unafraid to fight.
There will always be honor to guard, my boy;
  There will always be hills to climb,
And tasks to do, and battles new
  From now till the end of time.

There will always be dangers to face, my boy;
  There will always be goals to take;
Men shall be tried, when the roads divide,
  And proved by the choice they make.
There will always be burdens to bear, my boy;
  There will always be need to pray;
There will always be tears through the future years,
  As loved ones are borne away.

There will always be God to serve, my boy,
  And always the Flag above;
They shall call to you until life is through
  For courage and strength and love.
So these are the things that I dream, my boy,
  And have dreamed since your life began:
That whatever befalls, when the old world calls,
  It shall find you a sturdy man.

—**Edgar A. Guest**
From "The Path to Home"
The Reilly & Lee Company

Edgar A. Guest died August 5 in Detroit, Michigan, at the age of seventy-eight. For sixty years he had been writing poetry, much of it printed in daily newspapers. Born in Birmingham, England, he came to the United States in 1891, was educated in grammar and high schools of Detroit, and became connected with the Detroit Free Press in 1895. His "homey" poems have appealed to common, ordinary people through the years and have given many inspiration and courage.

Here And There Among The Churches

Dr. H. S. Hardcastle and Rev. and Mrs. Raymond Grissom were among those attending the Rural Pastor's School at V.P.I., Blacksburg, Virginia, recently.

Summer Sunday schedule at United, Raleigh: Adult class — 10:00; choir — 10:30; worship service for all ages —11:00;, with children 5-12 years of age going at 11:30 to their classes.

Bible school at Ether church, Ether, North Carolina, will be held next week with the pastor, Dolan Talbert, as director. Revival services will be held August 23-30 with Rev. Don Kimrey as the visiting evangelist.

Rev. W. M. Loy, pastor at Long's Chapel, is preaching at 7:30 each evening this week at the neighboring church of Lakeview, where Rev. Guy H. Veazey is pastor. Friends in the Burlington area are invited to attend.

Rev. W. W. Snyder, pastor of Rosemont, South Norfolk, is directing a Junior Camp at Moonelon this week. The next two weeks he and his family will be on vacation. Mr. John Halstead, Mrs. J. F. Morgan and Mr. Raymond Niles will be the speakers in his absence.

Women's Fellowship at Winchester, Virginia, conducted the morning worship service August 2, with Mrs. Roland Nelson as leader. Special music was rendered by Mrs. G. W. Daugherty and Mrs. Carroll Shiley. The guest speaker was Miss Jean Baker, whose topic was "Peace Within."

Revival services at Spoon's Chapel, near Asheboro, North Carolina, will be held August 16-21 at 7:45 p.m., with Rev. Joe A. French of Henderson as guest speaker. Rev. Lynwood Hubbard is the pastor.

"Parish Interests" is the heading for one part of the service on the bulletin for Pleasant Grove, Virginia, church. This seems to be a most appropriate name to use in place of the familiar "Announcements." Rev. W. A. Rich is the pastor.

Mr. Robert Hayes of Randleman, prominent layman of the Western N. C. Conference, was the guest speaker at Pleasant Ridge church, near Ramseur, August 9, when the pastor, Rev. Lynwood Hubbard, was in Alabama and Georgia on his vacation.

Rev. William G. Long, associate secretary of State College YMCA and soon to become assistant dean of student affairs there, preached at United Church, Raleigh, during July while the pastor, Rev. Gaylord Noyce, was on vacation in Nova Scotia.

Cottage prayer meetings are being held Monday through Friday of next week for members of Pleasant Ridge church, near Ramseur, North Carolina. Hosts will be: Mr. and Mrs. J. C. Newell, Mr. and Mrs. Harry Smith, Mr. and Mrs. Will Dunn, Mr. and Mrs. H. V. Cox, Jr., and Mr. and Mrs. Craven Shoemaker. These preceed revival services August 23-28 when Rev. Melvin Dollar will be the guest minister, according to announcement by Rev. Lynwood Hubbard, pastor.

The first fellowship supper was held recently in the new building of the United Church, Portsmouth, with more than 100 attending. The new pastor, Rev. Lowell Smoot, conducted a short business session with the treasurer, Albert Morrison, giving the financial statement of the church since its founding last October.

Homecoming at Lakeview church, near Burlington, North Carolina, will be observed August 16 with Rev. John G. Truitt, Jr., as guest speaker. The pastor, Rev. Guy H. Veazey says: "John organized this church the third Sunday in August, 1952. We are fortunate to have him preach for us on this occasion." A picnic lunch will be served at noon.

Miss Anna Mary Parakilas, member of the Greek Orthodox Church in Thompsonville, Connecticut, where she has been secretary to the superintendent of schools for more than 20 years, sails this month for Izmir, Turkey, as a missionary of the American Board. She will teach commercial subjects at American Collegiate Institute, which has an enrollment of 400 girls.

Church bulletins can be used effectively by **The Christian Sun** and the **Church History Room.** Those to the former should be sent as soon as they are "off the press," and go to Rev. F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina. Those for the latter may be sent in bunches monthly, or however is convenient, to Mrs. Oma U. Johnson, Elon College, North Carolina. This will be a convenient way to print current news and to preserve local church history.

Volume 111 Number 31

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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YOU ARE INVITED TO SHARE IN

Memorials To Drs. Atkinson And Wellons

William T. Scott

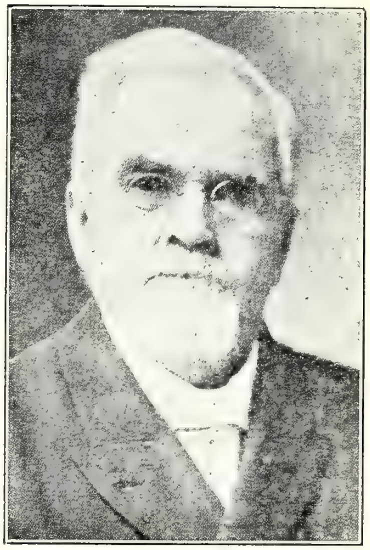
Both Dr. Atkinson and "Uncle Wellons" were vitally interested in our church at Elon College. Both of them served in pastoral relationships. For many years, "Uncle Wellons" served as the assistant pastor of the church, and Dr. Atkinson was a staunch member and preached from the pulpit many times.

As the new church building at Elon College is being completed, it seems fitting that some sort of memorial should be dedicated to the memory of these honored servants of the Church. Therefore, we have pledged two pews — each costing $200.00 — to the honor of Dr. Atkinson and Uncle Wellons. These gifts will be in honor of these wonderful men of the church and to their memory the gift will be inscribed in the church's "Book of Memory".

We believe that the friends and acquaintances of Dr. Atkinson and Uncle Wellons will wish to have a part in making these memorial gifts possible. Therefore, we are soliciting your help through the columns of **The Christian Sun.** Please send your gift to Superintendent William T. Scott, Elon College, North Carolina. A list of donors will be published in **The Christian Sun.**

DR. J. O. ATKINSON

Dr. Atkinson, eminent minister of the Christian Church, served the Southern Convention in many capacities, notably as its Mission Secretary, from 1917 until his death on April 2, 1940. For many years he was editor of The Christian Sun, and he was more than any other person in the Southern Convention the inspirer and promoter of concern for Christian missions. A member of the original faculty of Elon College, he was a scholar, orator, and skilled writer.



DR. J. W. WELLONS

Dr. Wellons lived in West Dormitory at Elon College for more than 30 years. He was one of the most unusual personalities of Southern Convention history, living to be 101 years old. He served the college as a trustee from its founding until his death in 1927. On his 100th birthday, he preached a remarkable sermon in the Elon College chapel. At his funeral, Dr. W. A. Harper read the funeral oration prepared by Uncle Wellons himself in his 93rd year.

CENTER CHURCH HAS SPECIAL SPEAKERS

The morning worship services at the Center Congregational Christian Church, Halifax Road, South Boston, Virginia, will be held at nine o'clock on each Sunday in August, with the church school session at ten o'clock.

During the vacation of the minister, the Rev. Mark W. Andes, the deacons have made the following schedule of speakers for the morning worship services: August 9 — Mr. J. Van Barker, member and deacon of Center Church; August 16 — the Rev. Harry T. James, local Baptist minister and educator; August 23 — Mr. E. Irving Anderson, member and deacon of Center Church; August 30 — Rev. Harry T. James.

Mr. Andes conducted his last service of worship as pastor of Center Church on August 2. He and his family move to Winchester, Virginia, the latter part of August, where he will assume his duties as minister of the First Congregational Christian Church.

A new communion table at Pleasant Grove church, near Paces, Virginia, was dedicated August 2. It was given in memory of Mr. David Samuel Farmer and Mary Lovelace Farmer by their children. Rev. J. E. McCauley, a former pastor, shared in the service. The act of communion, led by the pastor, Rev. W. A. Rich, followed dedication of the new table.

An unusual communion service was held in High Point August 2, when members of the congregation followed the exact service used July 5 at the General Synod in Oberlin — the pastor had "picked up" enough extra bulletins in Oberlin to use! In lieu of preaching his own sermon, Dr. Lester read the sermon preached in Oberlin by Dr. Gaines Cook of the Disciples of Christ.

MUSIC AND DRAMA CONFERENCE

E. and R. Assembly Grounds
Blowing Rock, N. C.
August 14-16
Cost — $13.75

Members of Congregational Christian churches are invited to attend. Ministers have registration blanks.

Music leaders include Frank McConnell, professor of sacred music at Lancaster Seminary, organists and directors; Charles Lynam of Elon College, choir personnel; John Morgan, Charlotte, anthem singing, Mrs. Cary Daye, Greensboro, children's choir workshop.

The drama group will be led by Prof. and Mrs. Arnold Colbath of Catawba College. Chancel drama, speech choirs, and play production will be featured.

A CONTRIBUTED EDITORIAL

What We Owe The Antis

John R. Scotford
Former Editor of Advance

Just as the opposition of the air enables a plane to attain altitude, so have the efforts of those opposed to the merger helped mightily in getting the United Church of Christ off the ground and into the air.

This is not the end which these gentlemen had in view, but it is what they have actually achieved. The course of events underscores the ancient truth, "God works in a mysterious way his wonders to perform."

It is the opposition which has kept the issue before the Congregational Christian churches. The greatest peril which confronted the proponents of the union was inertia. Most of our churches are quite willing to be left alone. To get them to walk in new paths requires much prodding. This is precisely what the anti-merger agitation gave them. There were times when the opponents to union could have achieved their ends if they had simply folded their tents, quit their agitation, and stolen away, leaving the churches in peace. But they did not know when they had won. They kept on fighting which provoked many congregations into becoming anti-anti rather than pro-merger. This was a distinct service to the cause of union.

We can thank the opposition for the lucidity of the proposed constitution. Their search for hidden meanings, their suspicion that words may not mean what they say led those who framed the constitution to exhaust the resources of the English language in assuring the churches that their liberties would not be tampered with — and this same forth-rightness characterizes the rest of the document. Legal terms have been avoided in favor of good, simple, Anglo Saxon English. For this we should give thanks.

In the long view the decade plus of delay between the approval of the union by the General Council in 1948 at Oberlin and the adoption of a common confession of faith in 1959 in the same place has probably been a good thing. In spite of the psychological barriers set up by the opposition, there has been an increasing acquaintance between CCs and E&Rs. We have grown together at certain points, such as Christian Social Action and youth work. There have been a surprising number of "sooners" in the merging of local congregations. These have not always been easy, but neither were the conditions confronting the uniting groups. Local unions are proving an effective way of meeting local problems. The result is that the people who met in Oberlin on July 5 were not strangers to each other. It was not like the dinner which the groom's family gives the bride's family after the engagement has been announced. It was more like a reunion of people who had been on a journey together and who wanted to know each other better.

But the greatest service which the anti-mergers have rendered has been to high-light the fact that church union is not something which can be had cheaply. It will never happen just casually. To be worth anything it must be born of bloody sweat. The opposition compelled the Congregational Christian churches to agonize over the matter — and this has done them much good.

In our case the price of union has been high — sometimes scandalously high. And we are paying in all sorts of coin.

Many people have inconvenienced themselves in many ways. A fabulous number of hours have been spent in negotiations. The most dramatic incident was when the General Council sat up all night to listen to the reading of the minutes of the Executive Committee so as to forestall any legal action by the opposition. Curiously, this clinched the matter by making it possible for the delegates to put themselves on record dramatically. People do not stay away from hotel bedrooms for which they have paid good money just for fun. Action reenforces conviction.

The financial cost of the United Church of Christ is staggering. No one knows how much the organizations opposing the union have spent. Much mystery surrounds the amounts spent on the first law suit — and who paid the bill. The judge suggested that the present action in the Federal courts might cost a million dollars. Inevitably the question is raised, "What profiteth this waste?" In the state of the world today these dollars could be put to many more inspiring and humanly helpful uses. Yet there may be some sense to this expenditure. It is unmistakable evidence of the devotion of the Congregational Christian churches to the cause of union. And it may be worth much to have a firm legal foundation under the United Church of Christ.

But the part that has tortured the conscience of our churches has been the prospect that ties of fellowship which have been developed over the years may be broken. As churches, we have a concern one for another. Ecclesiastically we are our brother's keeper. We will do all in our power to take with us into the United Church of Christ as many of our congregations as is humanly possible — and we will mourn over any that stay out. (However, there is reason to believe that the number of bitter end abstentions will be less than is commonly assumed). But whatever the price in division, the churches are ready to pay it. They have put their hand to the plow and they will not turn back.

In the light of the experience of our churches with union, we have two observations to offer.

The first is to other Christian bodies. The groups which have talked the most about church union have been the Roman Catholic Church, the Protestant Episcopal Church, and the Disciples of Christ. From the point of view of an outsider it would appear that each of these groups is prepared to extend a gracious and cordial welcome to anybody who will unite with them, but that it has never occurred to any of them that real union is not just annexation, and that it will never happen unless both parties are willing to suffer hurt that Christians may be brought together. Just words will not unite churches. Talk about union is cheap; action is costly. Let no one deceive himself at this point.

My second word is to our own anti-mergerites, many of whom are still my friends. Although I question their wisdom, I believe that their motives have been high. They have had much to lose and little to gain from the positions which they have taken. They have spent time, effort, money with abandon. The element of self-seeking may have been present, but it has been no more in evidence than in other human enterprises.

In the providence of God the anti-merger movement has not accomplished that which it set out to do, but has

—Continued on Page 15

About * * *

THE FIRST NATIVE BORN NATURALIST OF THE NEW WORLD

In Fairmount Park, Philadelphia, stands a quaint stone house surrounded by an old garden. Both are preserved because they perpetuate the memory of the first native-born naturalist in the new world.

That naturalist was John Bartram, born near Darby, Pennsylvania, in March 1699, whose father came from Derbyshire, England, to cast his lot with a fellow Quaker, William Penn.

Bartram had an absorbing love for flowers and trees. Indeed, when only a young man he purchased a small plot of land near Philadelphia, and developed one of the first botanical gardens in America.

Bartram's garden, and his keen interest in nature, impressed William Penn, who had been requested by King George II to recommend someone to be his botanist in the Colonies. Bartram was recommended and received the King's appointment. This royal recognition, and subsequent service to the King, resulted in Bartram's exchanging correspondence with almost every ruler of importance in Europe relative to vegetation in the new world.

On his journeys to collect specimens of flowers and trees, Bartram explored the wildernesses from Lake Ontario to Florida, making several trips. Even in his sixty-seventh year he made a 400-mile journey along St. Johns River in Florida, studying palms.

On each return trip, Bartram sent new specimens of flowers and trees to England and other parts of Europe, and added new glories to his botanical garden which had become such a national showplace that Benjamin Franklin took his distinguished guests from foreign lands to view it.

In many countries one may find such lovely American plants as the cyclamen, the trillium, the orange tree, the silver bell tree, and the strawberry scented calycanthus. It was through the beauty-loving soul of John Bartram that these lovely growing things found their way across the seas.

In this country practically every great name of consequence associated with the art of garden-making is associated also with John Bartram, and every true lover of nature pays tribute to his memory. So does the quaint stone house in Fairmount Park, which Bartram built with his own hands.

C. B. Riddle

UNSEEN VALUE

In the Franklin County Court House in Virginia there is the old will of the man who owned Booker T. Washington. Since most of his property was in slaves, owner had listed this personal property and set down the price of each one. Opposite the name of Booker Washington he had marked $200. Was this a fair estimate of that youngster's worth? Hardly, for he turned out to be one of America's great men and an educator who inspired his people to seek knowledge. But the plantation owner could not see the essential worth of a black slave. Too often we are in that same position, misled by appearances and blind to unseen value. — Gerald Kennedy quoted in Shelton Memorial Bulletin

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GUILTY OR NOT GUILTY?

When the editor of a small-town newspaper was hard pressed for material with which to fill his columns one week, he ran the Ten Commandments without editorial comment. Soon after he received a letter from a reader who said, "Cancel my subscription — you're getting too personal!"

—Contributed by
Rev. G. H. Veazey

BELIEVE TOO MUCH?

Gaylord B. Noyce

I don't know who said it but it was well said: "Some men are so anxious not to believe too much that they do not believe anything."

Of course, no one is capable of going that far, but many of us go part way. We know that the church can become an idol, so some stay home from church. We know prayer can be superstition, so some do not pray. We know there are those who believe in too much worry about war or death and become neurotic, so some shrug it all off carelessly. But between the alternatives I guess I'd rather believe too much.

In our free churches, belief is mostly undefined in covenants of membership. United Church's constitution, for example, states only this: "Members may be admitted by . . . seeking to live a Christian life in the spirit of Jesus through the worship of God and the service of man."

But say no more than this — "worship of God, spirit of Jesus, service of man" — and you've already said enough to turn the world upside down, and to convince me of the place of the church in the life of men. We emphasize the right of private judgment and make way for a wide variety of personal belief, but we would lead men to faith and into active churchmanship in spite of the danger of believing too much. There is work to be done in the world, and men do need God.

This Interested Me

Emily C. Lester

Colloquialisms interest me. They are expressions which are peculiar to some particular community, and I have learned many since moving to North Carolina 20 years ago.

"May I carry you to town?" always brings a mental picture of one person "toting" another. "Redding up" the room is colorful, to say the least. The use of "drugget" for rug goes back to Elizabethan English. At the ministers' wives' retreat I heard a new one (to me), though I found my husband had heard it "all his life" — "the last pea in the pot."

Someone has called the attention of the editor to the inaccuracy of saying so-and-so is a "life-long member" of such-and-such a church. Unless a "birthright member" (as in some Quaker churches), the person maintained that expression should not be used. Perhaps the member did join at 12 — but that is not "life-long."

Two colloquialisms frequently heard in North Carolina irk me rather than interest me. Each year I have children in my first grade who say "desk-es" for "desks" — and then I hear their parents say the same thing. And every now and then I hear even a minister say "borned" — and I shudder! "Ye shall be borned again!" — what a perversion of the King James' English — or the English of any other day. Let's just say "born" and let it go at that!

Study Books Available

Mrs. Ray F. Gordon, 218 Grace Street, Suffolk, Virginia, and Miss Ruth Dunn, Southern Convention Office, Elon College, North Carolina, have mission study books for all ages available. Mrs. Gordon, Christian Education chairman for the Southern Convention Women's Fellowship, suggests that orders be sent to the nearest address. It would be helpful if money for postage is included with your check for the books.

World Theme — Africa

Adults

The Way in Africa (basic book) — $1.50

Africa Disturbed (interesting interviews) — $1.95

Senior High

Jungles Ahead — $1.50

Youth Guide on Africa — 65c

Junior High

Paths That Cross — $1.50

How to Use Paths That Cross — 65c

Junior

New Magic — $1.50

Junior Teacher's Guide on Africa — 65c

Primary

Boloji and Old Hippo — $1.50

Primary Teacher's Guide — 65c

Home Theme — The Church's Mission in Town and Country

Adult

People, Land, and Churches (Basic Book) — $1.50

On Good Soil — $1.50

Senior High

Windbreaks — $1.50

Youth and the Town and Country Church — 65c

Junior High

Raising Cane on Huckleberry — $1.50

Leader's Guide — 65c

Junior

The Singing Bridge — $1.50

Junior Teacher's Guide — 65c

Primary

A Gift of Turtles — $1.50

Primary Teacher's Guide — 65c

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August

THE NEAR EAST

Turkey

16—**Miss Martha Millet** went to Turkey for three years but decided to become a career missionary in 1954. She is head of English department at American Academy for Girls, Uskudar.

17—**Miss Audrey L. Monsen** is teaching English at American Collegiate Institute, Izmir, for three years. She worked in Europe two summers previously.

18—**Mr. and Mrs. James Morehead** both graduated from Grinnell and he has master's degree from Williams. Both worked at summer camp for blind children for several years. Now they both teach science at American College, Tarsus, Paul's home town.

19—**Miss Helen Morgan** is another who went to Turkey for three year term and became a life-time missionary. She was an editor and teacher in this country and now is principal of American Academy for Girls, Uskudar.

20—**Miss Yuiko Nakajima** represents the United Church of Christ in Kyoto, Japan, as she serves as a nurse at the Talas Clinic. She was brought up in the Philippines where her father was minister of the Japanese Christian Church in Manila. After the war they returned to Japan where she went to high school and had her nurses' training.

21—**Dr. and Mrs. William L. Nute** are veteran missionaries of the American Board. See story about them on next page.

22—**Dr. and Mrs. William L. Nute, Jr.,** are serving in the land where he was brought up. He graduated from Swarthmore and Johns Hopkins University (M.D. 1943). He has served in hospitals in Ankara, Talas, Adana and now is director of pediatric welfare at new children's hospital, Ankara. She graduated from Oberlin and taught English at American College for girls, Istanbul, until her marriage; since has taught at Adana.

BURLINGTON DISTRICT WOMEN MEET

Mrs. Clay Murray, Assistant Secretary

Seventy-seven key women from Burlington District women's fellowship groups met at Beverly Hills church July 19 (a hot, stormy afternoon) for a workshop planned by Mrs. Kenneth Register, district chairman, for the local presidents and area chairmen.

The worship service was presented by Mrs. O. J. Stuckey, who is chairman-elect for the District. Following the worship service, Mrs. Stuckey explained the work of the Spiritual Life chairman and made suggestions for the Bible study.

A skit entitled "The Plight of the Little Stuffed Packet" (which is included in next year's packet) was presented by members of the Beverly Hills Fellowship, with Mrs. J. O. Gregory, program chairman, in charge.

The group then divided into workshops with the following leaders: Stewardship, Mrs. J. D. Strader, Sr.; Social Action, Mrs. John Robert Kernodle; Missionary Education, Miss Ruth Dunn; Christian Education, Mrs. Harry Jolly, Jr.; Friendly Service, Mrs. Clyde Fields.

Following a refreshment break, the group re-assembled to see a skit, "Gifts That Differ" (from program booklet, "Move We On Together.") which was presented by members of the Union Ridge church with Mrs. Winfred Bray in Charge.

Mrs. Register expressed appreciation for the cooperation she has received as chairman, distributed report blanks to the presidents, and invited them to her home Sunday afternoon, August 30, at which time they will return report blanks.

Dr. Alford Carleton of our American Board was one of 26 distinguished Americans among the 160 delegates at the World Council of Churches' national conference on rapid social change July 25 - August 2 on the campus of one of "our" colleges — Anatolia College, Salonika, Greece. Delegates are participants in a 7-year study initiated by a grant of $100,000 from John D. Rockefeller, Jr., in 1955.

This Is My Faith was the sermon subject for Rev. Joe A. French at First, Henderson, July 12. He based this on the new Statement of Faith, copy of which was included in the bulletin.

"Doctor On Horseback" Comes Home

The American "doctor on horseback" is home again.

Dr. William L. Nute, 69, Congregational Christian medical missionary in Turkey for 40 years, arrived in Boston in June with Mrs. Nute. They will make their home in Auburndale.

Dr. Nute saw 11,000 patients last year at his mission clinic at Talas and hundreds of outlying villages. Miss Isabel Hemingway told Southern Convention audiences of his work when she spoke here in 1947-48.

Day and night the year 'round he rode out to see the men, women and children too ill to come to the clinic. It was never too late or too cold for the doctor to get out his "yamche", a great heavy felt cape big enough to cover himself and most of his horse, strap on his heavy pack, and ride off to see a patient. Usually he had already done a full day's work in the clinic and would be lucky to get a few hours sleep before another busy day began.

He has become a legend not as a "horse and buggy doctor" but as a "doctor with a horse and no buggy."

"When I was younger," he says, "I often stayed out all night visiting three or four villages on one trip."

At each remote town the "doctor on horseback" was a symbol of renewed hope. When he came into view the call went from mouth to mouth "Doktor geliyor!" (the doctor is coming!) and half the population gathered to greet the wonderful man with the black bag.

Those able to walk came on foot to the mountainside clinic or rode in carts or were carried on stretchers by their friends. At sunrise the line had already formed.

Forty-five years ago this June when young William Nute stood with his graduating class at Yale the idea of missionary service was already strong in his mind. However, to test his conviction, he signed up for a short-term (three years) teaching post in Tarsus, Turkey, under the American Board of Commissioners for Foreign Missions.

Here he met Mary Christie Rogers, a missionary whose dedication matched his own, and they were married in 1915 in Tarsus. Decided now on a lifetime of Christian service, he returned to the U. S. in 1917 to enter Columbia University College of Physicians and Surgeons. In 1924 he returned to Turkey, this time to stay.

Has the Talas Clinic been worthwhile? Says Dr. Nute: "Without a hospital the clinic seems pitifully futile in the face of such need. What can one visit to a doctor do for a boy with double pneumonia, or a girl with tuberculosis, or a man with rheumatic fever? Sometimes you feel like throwing up your hands and saying it is no use.

"Then in comes a woman you saw eight years ago. You look at her card and find that she had TB at the time. Her X-rays showed the left lung affected. But she has followed the advice given her and now looks rosy and well. She is full of gratitude for the help you gave her.

Dr. William L. Nute

Mrs. William L. Nute

"In spite of all the handicaps and limitations, the work still seems worth all that we can give it."

"A day's work in the clinic is full of incidents, sad, amusing, touching, astonishing," says Mrs. Nute, who keeps the case histories. "If the doctor has success with an eye case from a certain village, then for a time he will have a whole string of eye cases coming to him from that village. From Jirlavuk he will get ears, from Akjakaya, hearts; and from another village, eyes; for in each of these places folks have got a notion that he is particularly gifted in treating those special cases."

Dr. Nute recalls a stormy night when he was coming back from a village trip and his horse missed the way. He got into thick vineyards and wandered several hours before he found the path. Dr. Nute's glasses were knocked off and lost.

"The next day we retraced the hoof-marks in the mud," says Mrs. Nute, "but we couldn't find the glasses. We felt badly, because they were expensive and he hadn't another pair like them."

The people in the nearest village heard about it and the men and boys swarmed out to look for them. Hours later they found them hanging from a tree, unbroken.

Although Dr. and Mrs. Nute served several years in Tarsus, Adana and Gazientep, the main body of their missionary service has been at the Talas Clinic.

Mrs. Nute, born in Turkey of missionary parents, was commissioned a missionary of the American Board in 1908. A year later her first husband was killed in the Adana Massacre. She stayed on at Tarsus to work at a mission school and it was there that she met William Nute.

They have three children, Dr. William Nute, Jr. who is serving under the American Board in Turkey on the Ankara University Medical Faculty; Maryly, Mrs. Lloyd Craighill, Jr., who is serving with her missionary husband in Okinawa under the Episcopalian Board, and Cyril, who lives with his family in San Deigo. Mrs. Nute has a son, Dr. Minor Rogers, by her first marriage, who is a doctor in Wenham, Massachusetts.

Devotional Services At Second General Synod Of The United Church Of Christ

Rev. Alfred Schmaltz, Chaplain

NOTE: *Delegates to the General Synod of the United Church of Christ were led in daily devotionals as they began the day's work by Rev. Alfred Schmalz, minister of the First Congregational Church of Darien, Connecticut. The meditations are being printed here so those who did not get to attend the meetings in Oberlin, Ohio, in July can get something of the "feel" of the spiritual unity of the group.*

I. YOUR PARTNERSHIP IN THE GOSPEL

PREFACE TO READING THE SCRIPTURE

In these devotional services our themes will be taken from Paul's Letter to the Philippians. A prefatory word might then be useful, as a setting for our meditation.

Philippi was the first city to which Paul came, when he arrived in Macedonia, after his vision in Troas. Men and women of Philippi were his first converts in Europe. It would be understandable, therefore, that these people would be particularly dear to him. We do not know how long he stayed with them, when he first came. Soon opposition developed in the community; he was beaten, imprisoned, and commanded to leave the city. Fortunately, however, he had been there long enough to establish a church. This church persisted. Five years later Paul made a second visit to Philippi, and apparently still two more visits at other times. Right now he is in Rome, in prison. The prospect of seeing the Philippians is hardly real, though he writes hopefully of it.

Every letter of Paul's has a purpose; this one too. The man who carried the letter to Philippi was Epaphroditus, Paul's companion, who had earlier come from Philippi with a gift of money, for which Paul, in the letter, expresses his thanks. But the real reason for the letter is different. The church at Philippi had become divided by personal animosities; it had broken into cliques. Instead of its members working together in the cause of Christ, the Philippian Christians were distracted by feuds and rivalries. There were other troubles, too, as the subject matter of the letter reveals. But the main issue was internal conflict. Much of the letter addresses itself to this question of harmony. So, while Paul thanks the Philippians for their gift, and expresses his deep gratitude and affection for them, he is also concerned to impress them with their need to rise above littleness, to the genuine life of love in Christ.

In the reading for today there is not yet any mention of this matter of conflict. Paul begins with words of affection and gratitude. He tells the Philippians what he remembers so gladly: their partnership in the gospel, their common sharing of the grace of God in Christ.

READING: Philippians 1:1-11

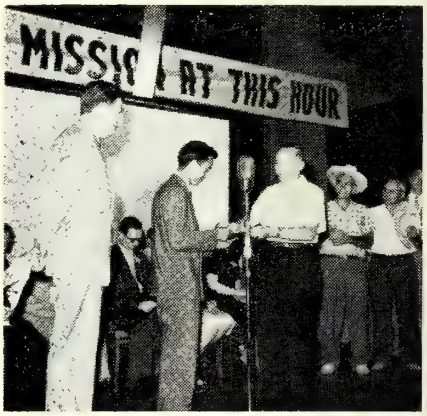
I invite you today to hold in your mind and in your prayers THIS GREAT FACT AND HOPE OF CHRISTIAN FELLOWSHIP, of which Paul writes. "I hold you all in my heart", he tells them, "as partakers with me of grace." And again, "I thank my God in all my remembrance of you . . . for your partnership in the gospel." Partakers with me of grace — your partnership in the gospel — Christian fellowship!

What an engaging person this man Paul was! A man with a host of friends, close friends — see how numerous are the people mentioned by name in his letters. Yet for too many of us today his warmth of love, his tender affection, his endearing graciousness are lost in the picture of him as a cold intellectual giant, as an architect of theology. Strange that even his poem on love, in First Corinthians 13, will be over-looked. Yet this is Paul — a man who loves people, who needs people, who is liked by people, a man for whom fellowship has genuine meaning.

Knowing this, we at once read a livelier meaning into some of the phrases of this letter: "partakers with me of grace . . . your partnership in the gospel." This letter is not a theological treatise. Indeed it was never meant to be a careful outline of Christian doctrine. It is one man's personal communication to people he knows well. It is a letter written from the heart.

Of course, what binds Paul to these people in Philippi is what binds any man to another man: the ties of friendship, a social interest, just the joy of human beings in companionship. But not this only. Not this mainly. For what puts Paul into a very special relationship with these Philippians is that together they are "partakers of grace", and that, having drunk from the same rock — Christ, they are partners in the same gospel. These people all have a common memory — the memory of the gracious favor of God's Presence in Christ; and a common hope — the hope of the glory that is to be, when the Kingdom of God is fulfilled in God's final act of redemption. Their fellowship is — in Christ. It is this which binds them together, and on a level deeper than any other human relationship.

Now, the fellowship of which Paul here speaks, we experience also in our own churches back home. Granted that "fellowship" is a hackneyed word, often spongy and sentimental. There



$1,000 PRESENTED FOR TIBETAN RELIEF

Lobsing Samden, younger brother of the Dalai Lama, and a student in the United States, is shown receiving a gift of $1,000 from Dr. Henry Schaeffer on behalf of the overseas ministries of the Evangelical and Reformed and Congregational Christian Churches. The presentation was made July 6 at the evening session of the General Synod. "Cowboys" in the background are members of the Churchmen's Brotherhood who have made trips abroad taking heifers and goats as gifts to farmers.

are times when we wish the word was used more sparely. Nevertheless it is a word which can express a richness of experience for the Christian, for which no other word will do. For, while we are bound to the other people in our churches with many ties: friendship, family contacts, living in a common neighborhood, common social interests, all sorts of things — we are also bound together as — what the Old Testament calls — "the people of God", and what as Christians we call "the body of Christ". So what makes a church a church is this tight loyalty to our Lord. As Paul puts it, we are partakers of the same grace, we are **partners** in the gospel. We share a common experience of grace. We are involved in a common partnership in the gospel.

And now we are here, at this General Synod — also together. We have come from hundreds of separate communities — from country churches and city churches, from small towns and great urban centers, from farms and offices, from north and south and east and west, from beyond the borders of America. And we have come from two diverse denominational traditions. No one person among us knows more than a few other persons, unless he has been an inveterate attender of conferences or is a staff secretary. Indeed, there will be many delegates who know no one. And yet in the first word you spoke to each other on being seated here, and then as the hymn was sung, it was as if hand clasped hand, and the common welcome in Christ made us all one. This faith which we hold in common enfolded us in fellowship, as it always does. We are not alone now. We are the company of Christ's people.

As these days pass, we'll all pick up the names of a dozen or two people. We'll get the feel of others' personalities. We'll make some new friends. But we already have felt — now — this thing that is the most important ingredient of the Christian life: fellowship. These who sit beside you are partakers with you of the same grace which you have known in Christ. They are your partners in the gospel of Jesus Christ, whom you and they serve together. This you now know. This gives you joy.

This General Synod of the United Church of Christ will have its business to discuss and act upon. But will you reflect on this — that we have business to do only because a fellowship has first come into being. Twenty years ago we were two separate groups, most of us only theoretically aware of the other denomination. Yet when we sat down together, then worshipped together, recognition at once came: that we are all partakers of the same grace, and partners in the same gospel — and why shouldn't we be united? The unity that has come during these years was bound to come. Two Christian people cannot be together without sensing their oneness in the body of Christ. Ultimately all communions will know this. We who are here know this. The only way we could have been kept from developing fellowship was to be denied communication with each other. Communication leads inexorably to fellowship, and to unity.

But, beyond recognizing our common experience of the grace of God in Christ, we needed also to work together, to be **partners** in the gospel. This we have been doing — for the past year with special speed. The result is that out of cooperation has come ever greater convictions that we are all of us together in the one fellowship.

This is cause for gratitude. It is reason for each of us to say to the person beside us, and to the men and women in the farthest aisle from us: "I thank my God . . . for your partnership in the gospel . . .I hold you in my heart as partakers with me of grace."

Constituting Prayer

Second General Synod, United Church of Christ

Rev. Dr. Joseph F. King, Jr.
Minister, First Church, Oberlin, Ohio

O God, who art forever undefeated by the past, forever unexhausted by the present and who dost set continually before us open doors, we seek in trembling awe and humble faith, thy blessing, thy guidance and thy benediction. Thou hast matched us against great dangers and vast possibilities: help us, we beseech Thee, to choose life rather than death, growth rather than decay, faith and adventure rather than fear and despair. Lead us, O God, beyond our own wisdom and understanding, into a larger measure of the truth and spirit of Christ, that He, "towering o'er the wrecks of time" and through the confusion and darkness of our day, may lead us, and lead us onward.

We remember in love all who walked with us in other years and now on the further shores of Thy vast life, bless us still! We remember before Thee the congregations of our fellowship, in city and village, across this country and across the oceans, and pray for them, as for ourselves, a plentitude of Thy spirit. Add to the prayers of our Christian brethren for us, our prayers for them, that "against whatever darkness" the name of Christ may be lifted up and that all men may be drawn unto Him who is still "the way, the truth and the life."

"Thy kingdom come, Thy will be done" in us, in these days, through Jesus Christ, our Lord. Amen.

The International Christian Fellowship Center in Brussels, Belgium, took one step forward towards becoming a reality recently when Mrs. John Andrew Hamilton of Washington, D. C., presented a gift of $1,000 from the Disciples of Christ to Pastor Pieter Fagel, director of the project. It is expected that Christian people of the United States will contribute $90,000 to establish this as a worldwide conference, training, and consultative center for missionaries, youth, and adults from all over the world. Buildings were erected for use as a Protestant Pavilion for the 1958 World's Fair. Gifts should be sent to the Continuing International Christian Committee, P. O. Box 6263, Washington 15, District of Columbia.

The great need of the Church is not so much a pulpit that will draw as a pew that will radiate. — First, Burlington, bulletin

A Page for Young People Edited by R. L. Milteer

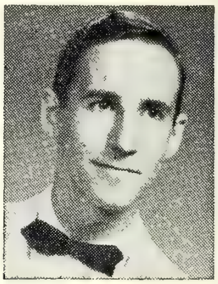
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Debunk — To Knock

Max Vestal, Advisor
So. Convention Pilgrim Fellowship

What is your definition of "debunk"? No, it's not the bed with the torture bars across your back at Moonelon. "Debunk" is a transitive verb meaning, according to the dictionary, "to reveal facts that interpret persons, circumstances, etc., as they are; remove false glamour." You will notice that my definition, "to knock," goes a little further.

The art of debunking is, I believe, a product of the scientific era. And it is a very worthwhile pursuit — if pursued in the dictionary sense. For instance, one of the great historians has attempted to give us the truth about George Washington. It seems that George didn't actually cut down the cherry tree. Maybe this has just grown up as a legend. Maybe George was covering up for someone else; I don't know. Maybe it doesn't make too much difference.

Modern science has also debunked such ideas as the earth's being square, the sun moving, and the indestructability of the atom. In the sphere of religion much good "debunking" has been in evidence. Magic and superstition have been exposed for what they are. Once again the Bible characters are being presented as the Bible did in the first place — not as walking saints, but as struggling sinners. This search for the facts, this effort to remove false glamour, is not only appropriate in religion, but it is essential.

Therefore, you will see that "debunk" in the dictionary sense is not a "bad word" at all. However — and there's the point of this whole thing — many of us, trained in our schools to think scientifically, tend to debunk everything we can't understand. For instance, we can't fully understand prayer. Therefore, many people debunk it as a sort of self-hypnosis. In our anxiety to debunk, we ignore the example of Jesus, the experience of millions through the ages — as well as the rather humbling fact that there might be at least one thing beyond our understanding.

I've heard the slang expression somewhere: "If you can't beat it, don't knock it!" There's another expression that I've heard too that might have some relation to the subject: "Don't pour out the baby with the wash water."

The things that these two expressions suggest have happened many times. In debunking the childhood faith, many persons knock out all the props that anchor their faith. Now, get me straight, we should examine the props. Any that are false should be removed — they are no good anyway. Those that are rotten should be reinforced. Those that are weak should be strengthened. But don't knock out all the foundation at once and hope that your house of faith will stand.

Suggested by the second of the slang expressions is the danger that in our desire to get rid of the false glamour of our faith we throw away the faith itself. Some persons say to their minister, "I'm not going to have anything to do with the church because there are hypocrites in it." They are right, of course, in debunking the hypocrisy of church members. At the same time, however, they are "throwing out the baby with the wash water." Knowing when to stop "debunking" and to start "de buildin' " is a mark of wisdom.

P. S. — It's difficult to write for the youth — to find subjects in which they are interested, subjects that will be helpful. So, youth, if you don't think much of this article, debunk it, but please don't knock it, unless you send the editor something better.

E. VA. EXECUTIVE BOARD MEETS

The Executive Committee of the Eastern Virginia P. F. met Sunday afternoon, May 31, at Cypress Chapel to plan the Fall Rally. The President, Nancy Rountree, presided. It was decided that the rally would be held at Cypress Chapel, October 4, 1959, from 3:00 p.m. until 6:00 p.m.

It was agreed that the rally should be for inspiration, instruction, and fellowship. With these in mind the following program was outlined:

2:00-3:00—Registration
3:00-4:00—Worship and Business
4:00-4:45—Program—(4 main discussion groups each with a panel)
1. Presidents—Led by Nancy Rountree
2. Advisers—Led by Rev. Julius Rice
3. 3 Commissions
   a. Faith—Led by Mary Cross Brittle
   b. Action—Led by Paulett Felton
   c. Fellowship—Led by Peggy Saunders
4. Junior Highs—Rev. Bob Knowles

4:45-5:45—Supper—Everyone is asked to bring a sandwich. Drinks will be provided by the host church.
5:50-6:00—Installation of officers for 1959-1960. The installation service will be conducted by the Rev. Robert A. Knowles.

It was decided to have a youth choir, composed of 2 young people from each church, which would lead the singing during the worship and installation services.

Peggy Saunders, Fellowship Chairman, was elected to be a delegate to the U.C.Y.M. Camp at Massanetta Springs, July 13-17.

There was some discussion on a change in the constitution, from the young people electing two advisers and the Women's Fellowship electing one, the young people would elect three in all.

Sandra Dollar
(Asst. Recording Sec.)

SUMMER ACTION

Paulette Felton
Action Chairman in E. Virginia

Now that summer is here we have many different activities to occupy our spare time. There are the beach, picnics, the weiner-roasts, and a number of other things to think of and take part in.

While we are having fun on our summer vacation let us not forget that summer is the perfect time for Christian Action. In the first place Christian Action begins with the people you know and the place where you live. You start where you are and with what you have.

Take a look at your community. See if there are any worth while projects that need tackling, and get to work on them. Summer is the perfect time to help the handicapped in your community by offering your physical strength as well as your economic aid.

Next take a look at your church. What about its needs? What can your P. F. group do to better the church? One of the big projects tackled by teenagers throughout the nation every summer is the holding of a Bible school for the children.

When the preceding projects have been discussed, take a look at the Teen Scene. What are the Teens in your community during this summer? If they are in the P. F. and concerned about Christian Action we already know; but what if they don't even belong to the group, couldn't we get them interested by introducing them to a camp application blank? Do you know that there are many young people in the P. F. that never attended summer camp, and we could never think of summer with Christian boys and girls without thinking of summer work camps and caravaning.

When you stop to think about your summer activities, I wonder if your P. F. group will be carrying out any of the preceding suggestions? I'm sure they already have, but if they haven't, see what you as a P. F. member can do about getting the group started on the right track. Let's make this summer one that is packed with Christian Action.

Mt. Zion church, near Mebane, North Carolina, paid $415 on its parsonage debt during July. Last Friday evening the Youth Fellowship enjoyed an ice cream supper at the home of Mrs. Centers. Rev. Glenn Garrett is the first full-time pastor of this rural church.

HIGH SCHOOL STUDENTS ELIGIBLE

Churches Sponsor Exchange Students

When Jane Gottfried, 16, of Elyria, Ohio, and Elsiena ten Hoff, a teenager from Haren, Holland, said goodbye July 29, they parted as sisters although they had known each other less than twenty-four hours. For the next ten months each girl will be the "daughter" of the other girls' parents.

Both girls are part of an international exchange program which has 106 European and 45 American teenagers swapping families, friends, schools and churches for the coming year.

Jane, along with the other American youngsters, sailed July 29 for Bremerhaven, Germany, aboard the Greek ship TSS New York, the same ship which yesterday brought Elsiena and the other European teenagers to New York. The two groups were together yesterday afternoon and evening at the Pennington School in Pennington, New Jersey, which serves as an orientation center for both groups.

The family-swapping program is coordinated by the International Christian Youth Exchange, which is comprised of seven Protestant denominations: Church of the Brethren, Methodist, Episcopal, Disciples of Christ, American Baptist, United Lutheran Church and the United Church of Christ.

Jane, a tall brunette, lost no time in getting acquainted with blond curley-haired Elsiena, in whose home she will live. The girls and their parents have been corresponding since May, as soon as the exchange project was settled. Both girls belong to Congregational churches.

The correspondence between the parents got right down to brass tacks. The ten Hoffs asked the Gottfrieds to make sure that Elsiena got plenty of sleep. The Gottfrieds explained to the ten Hoffs that Jane needed to talk things over and confide in them. "My parents have been very frank with her parents," Jane said.

"Elsie wrote me that I have been accepted in her school and her church and that her friends are my friends," Jane remarked. "She said they'd be so friendly I'd probably have to fight them off."

Jane, who loves "to travel and talk and find out what other people are like for myself," visited all the industries in Elyria just so she would be able to explain them to the Holland folk. Included in her luggage quota of "everything you can carry in your two hands" are colored slides of Elyria scenes, along with a Bible and some hymnbooks.

CHRISTIAN AMBASSADORS

As to being Christian ambassadors, she said their only instructions had been "just to act normal and not to do anything we'll be sorry for." She said the group had discussed aspects of American democracy and culture and racial integration as an aid to understanding them better, but that they had been given no standard answers to expected questions.

Rev. Dr. Edward Schlingman, Pottstown, Pennsylvania, director of Voluntary Service for the Evangelical and Reformed Church and leader for the American group, said the 45 students were selected after a rigid screening based on scholarship, character, maturity and adaptability. He said an additional 80 eligible youngsters had to be turned away because European homes could not be found for them.

The number of Americans who can participate is limited by the difficulty of finding homes for them in Europe. "Too many Europeans believe that every American teen-ager has his own private room and a private bath," Dr. Schlingman said. "They're embarrassed at the idea of putting up an American youngster in a room with a couple of other children."

The Exchange program, new in its third year, has the approval and some financial support from the U. S. State Department. It functions through local churches. Each participating American student must provide hospitality for a European student either in his own home or in the home of another family in the local church. Europeans are not held to this reciprocity ruling.

Miss Priscilla Ann Dickens, pianist for Carolina church, near Burlington, was married to Mr. Phillips LaVerne Brande at the church July 18.

David Magill, "cover boy" on the Sun June 2, has again "made news" in Richmond, Virginia. He was one of two boys chosen by the Jaycees to receive trophies as "Outstanding Junior Citizens."

Reports From Two Important Meetings

Pre-School Training Laboratory

Elmhurst, Illinois, July 12-18

Dorothy Ballinger

"WHAT DOES IT MEAN TO BE CHRISTIAN TO A THREE-YEAR OLD?"

For the first time, leaders of pre-school Sunday school work on the state and synodical level of the Congregational Christian and Evangelical and Reformed Churches are attacking the question. This was foremost in the minds of the 92 "leaders of leaders" from 34 states who attended the National Pre-School Training Laboratory at Elmhurst College, Elmhurst, Illinois July 12-18. The Southern Convention was represented by Dorothy Ballinger, who is employed by the First Congregational Christian Church in Greensboro.

Decrying the too-frequent "baby sitter" Sunday morning nursery to relieve Mother and Dad of the tots while they're in church, the Laboratory bases its work upon the principle that in pre-school years a child begins building the foundation for a lifetime of Christian life and faith.

The delegates who attended the Laboratory School hope to initiate with other state and local leaders "far-reaching pre-school leadership education programs" including small study and discussion groups of parents and teachers in every local church.

A six-series discussion guide provided at the School will help by instructing all in use of a packet called **"Christian Foundations in Pre-School Years"**, which was developed jointly by the Division of Christian Education, Congregational Christian Board of Home Missions, and the Board of Christian Education and Publication, Evangelical and Reformed Church.

The packet provides background for a completely new-type nursery course to be off the press in January 1960, and to be used in the fall of 1960. The course uses as its basis three questions never yet made a focal point for a curriculum but which, it maintains, everyone asks: "Who am I?" "Who are you?" "What is the world like?"

Through picture stories, poems, prayers, songs and games for the three year old child and a series of "letters to the teacher" combining how to do it techniques, theology and educational principles, the new course aims to help the small child "Grow in the Christian fellowship through a teacher-child relationship of love, trust, understanding, acceptance and forgiveness".

Mrs. Phoebe M. Anderson, Chicago, its author, has the M. A. Degree in religious education from the Chicago Theological Seminary, directed a six-day a week nursery at Glenview Illinois Community Church, and is the mother of three young children.

Miss Mildred C. Widber, of Chicago, who is Secretary of Leadership Education Division of Christian Education, Board of Home Missions, was in charge of arrangements for the Laboratory.

The forthcoming nursery course is the first of new curriculum to be published by the United Church Press. The General Council of the Congregational Christian Churches has united with the Evangelical and Reformed Church to form the United Church of Christ. Christian education agencies of the two denominations have been cooperating closely for several years.

Among the delegates attending the Laboratory were the Reverend Miss Almeda Vickery, Curriculum Consultant for the Pilgrim Press, and Miss Leila Anderson, Field Worker for the Division of Christian Education.

You don't tell a three year old how to be a Christian — you show him.

The International Seminar

Old Orchard, Maine, July 8-14, 1959

Carl Wallace

Each year the American Board of Commissioners for Foreign Missions plans two Seminars for ministers, their wives and representatives from the Foreign Mission Fields. The main objective is to acquaint a small group of local church leaders with our foreign program expecting, of course, that those attending will become channels of information to other church people.

The leaders this year were superb, representing experience, knowledge and inspiration of our work abroad.

Some outstanding impressions related in the second Seminar were:

1. The world is changing at a rapid pace in all areas. For the most part this change is towards the Western culture. (Democracy, technology, a dynamic view of life, belief in a personal God).

2. Support for Foreign Missions has declined in our generation and the popular reasons for this decline, for the most part, are superficial. e.g.s:

   a. We have enough to do at home — yet we enjoy a standard of living fifteen times higher than the rest of the world.

   b. All religions serve the same purpose; to relate men to God, thus why go where there are other religions? — yet some well known religions do not relate man to God. (Shintoism—Patriotic; Hinduism—heavily bent to animism and nature worship.)

   c. The Christian Church is emplanted around the globe thus we must now withdraw our support and allow the local people to carry on without being spoiled — yet we have only a "toe-hold" in most areas abroad (Japan, ½%; India, 2%) and to withdraw now would be disastrous.

3. Motives for Missions abroad are many: to combat Communism; to fulfill the brotherhood responsibility to persons in need; to promote world peace; to accept the "Great Commission" to a world that is lost; to become a part of God's Great Idea.

This later motive is based on the thinking of Dr. David Stowe of the American Board who pictures, authoritatively, the movement of the world towards those values credited to Christ and His Church. Our role is to become a part of God's Great Idea, help in this world revolution and above all relate to the world the relationship of democracy, technology, etc., to Christ.

In summary the International Seminar said this to me: "We have made a valiant beginning in mission activity abroad but only a beginning and the day has not yet come when we can say 'let the native people carry on'. In the next decade we may well decide whether or not we stay in important areas of the world or bow to forces contrary to God's Will revealed through Christ." **Our work abroad needs men, money and prayers.**

God's Steadfast Love (Lamentations)

Background Scripture: Lamentations.
Devotional Reading: Psalm 30:1-5.
Memory Selection: **The steadfast love of God never ceases, his mercies never come to an end.** Lamentations 3:22 (RSV).

I have been writing the NOTES on the Sunday School Lessons for forty-two or -three years, but I do not recall that I have ever written a comment on the book of Lamentations!!! When I saw that this lesson was from this little-known book, I went to the Bible itself, and to the Commentaries, to learn more about it. I read the entire book through at one sitting, and then I consulted a Commentary to find out more about it and its message. I found several interesting things which I want to share with you.

THE BOOK — ITS FORM

Lamentations is a series of five elegies or laments, put in chapters. These chapters are arranged in the form of an acrostic. Chapters 1, 2, 4, and 5, have twenty two verses each, and each verse begins in turn with the letters of the Hebrew alphabet in order. Chapter 3 provides a variation on this method in that it has sixty six verses — three times twenty two verses — and these verses are also arranged in an acrostic form. This was probably done to make it easy to learn and to remember this book, something like children used to be teaught their A. B. C.'s by saying "A is for Apple, B is for Boy, C is for Cat," etc.

THE BOOK — ITS CONTENTS

Lamentations is a series of laments over the fate of Jerusalem and the Jewish nation. The sufferings and the anxieties of the city, the destruction of the sanctuary, the cruelty and taunts of the enemy, especially the Edomites, the disgrace that befell the king and the nobles, priests and prophets, the devastation and desolation and ruin of the country — all these things are described, and an appeal is made to God's mercy. And the writer makes it clear that **all these things have happened because of the sins of the people.** God did not send them; the people themselves brought them upon themselves. He permitted them. But beyond them and beneath them was his steadfast love and unfailing goodness. The little book was probably written after the destruction of Jerusalem itself, but the memory of the tragic experiences connected with that event was still vivid and poignant.

THE AUTHOR

It is generally agreed that Jeremiah was the author. The book itself says nothing about the author — he is anonymous. To be sure there are scholars, especially more modern scholars, who question whether Jeremiah wrote the book, but the traditional view prevails — Jeremiah wrote Lamentations. It is in keeping with the spirit of the man — his great compassion and concern for his people, and his suffering for their sins. Indeed the book is perhaps a revelation of what the prophet himself experienced in connection with the destruction of Jerusalem and the captivity of the Jewish people.

THE LESSON FOR TODAY

God's mercies are every morning new, and his faithfulness abideth to the eventide. The writer of this book knew that if it had not been for God's mercies, they would have been consumed. And these mercies were every morning new. What a difference it would make if we would accept every new day as a new expression of God's mercy! And to believe that his steadfastness would abide until the eventide. Furthermore, that He who keeps us neither slumbers nor sleeps — even when the shadows of evening fall and the night comes, He cares for us and watches over us! There are experiences which we cannot explain, but if we can trust God, we can be more than conqueror in them.

"The Lord is good to them that wait upon him, to the soul that seeketh him." We hear a great deal about desire in many realms of life. A great football coach, explaining the secret of the success of his team said that their name was "desire." God is not to be had simply for a mere wish; but he is to be found by those who desire him and seek him with their whole heart. The invocation that goes like that "O Lord our God gives us grace so to desire Thee that we may seek Thee with our whole heart" puts it all in a nutshell. God is not to be had for the mere asking, but He is to be found for the sincere seeking.

SUNDAY SCHOOL LESSON

AUGUST 16, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

"It is good that a man should both hope and quietly waith for the salvation of the Lord. God sometimes has to test and strengthen our faith. How would we ever develop character if there were no times of testing, no times of waiting, no times of keeping on keeping on? A thousand years are with God as a watch in the night. Sometimes we are in too big a hurry. We must wait patiently for God.

"For the Lord will not cast off for ever. But though He cause grief, yet will He have compassion according to the multitude of his mercies." No chastening for the moment seems good. And much of God's discipline seems grievous. But back of it is his wisdom and his faithfulness and his love. He will not always chide, neither will He keep his anger forever.", says the Psalmist.

"It is good for a man that he bear, the yoke in his youth." (These words are not printed in the text but they ought to be there.) The man is saying that youth need discipline, toil, trouble. Young people who grow up in a sheltered, self-centered life do not usually make the best men and women. Life needs discipline, trouble, even humiliation if it is to become what it ought to become. Yokes have a purpose. But they are temporary; God's faithfulness is eternal.

"For He doth not afflict willingly nor grieve the children of men. . ." God permits trouble and suffering, but He does not send it arbitrarily. And whatever penalty is involved in such experiences is redemptive. Furthermore in all our sufferings, God suffers.

"Wherefore doth a living man complain, a man for the punishment for his sins:" The very fact that a man is alive ought to be a source of gratitude and praise. And certainly a man ought not to complain when he is called upon to pay the penalty for his sins. And even though he sometimes suffers for the sins of others, even then, he should not complain, for does he not also receive blessings from others. Shall we receive the one and refuse to accept the other. We are all bound up in the bundle of life, and we must share the common experiences of life.

AT OUR CHURCH HOME FOR CHILDREN

Former Superintendent Brings Visitors

John G. Truitt, Superintendent

Dear Friends:

It was a joy to have visitors Sunday from our Youngsville, N. C., church. The Rev. E. M. Carter and his flock decided that instead of having their picnic in some nearby favorite spot they would motor to Elon College. They wrote ahead and made arrangements. Then this past Sunday they arrived in time to attend church in Whitley auditorium. In that way they heard our minister, Dr. W. J. Andes, preach, and enjoyed worship with the summer school students, children from the Home for Children, and the people of the college and community.

At the close of the services, after being greeted by the folks, they went out to Moonelon, the Convention Center and camp grounds where they had their picnic. After they had eaten and rested they visited the college and made a tour of the buildings. From there they came on to the campus of the Home for Children, where they made a tour of the buildings, saw several of the staff members and children and rested a while in our beautiful Holt Memorial Chapel. They told us they were very pleased with their entire trip and all they saw.

The Rev. Mr. Carter was once superintendent of the Home for Children, and as he went about the buildings and campus it brought many pleasant memories to his mind. He feels sure his people will have an even greater interest in these enterprises of the Convention for having seen firsthand evidence of the good work being done by each of them.

Thanks for the contributions reported in this issue of **The Christian Sun.** How good it is that this Home for Children has many good friends, or our reports sometimes would add up to a very discouragingly little sum. While we are running now behind we can be thankful for friends who are interested enough to see that we do not run too far behind. August and September will close our fiscal year. They are not two of our best months financially speaking, but we believe our churches and our friends would like to see us close this year without being behind. We further believe that if enough people read **The Christian Sun,** and if enough of our folks visited these children and the Home for Children, there would be funds sufficient without having to beg for them. The bouyant expectancy of these boys and girls, their bright faces and their confident trust, are constantly about us to give encouragement and faith that God will bless us and that our churches and friends will not forget us. Indeed, every day we have evidence that we are not forgotten and we are deeply grateful.

Mr. John D. Biggerstaff, assistant superintendent of The Congregational Christian Home for Children at Elon College, was the guest speaker last Sunday at First Church, Burlington.

PICNIC AT HOME FOR CHILDREN

Every time a church comes with its congregation and minister and baskets of picnic dinner our children and staff say this one was the best ever! I was away last Sunday (July 26) at an Evangelical and Reformed laymen's conference when our Asheboro Church, and their minister, the Rev. Clyde L. Fields, furnished a picnic at noon for "all concerned". When I got home it seemed to me that all, with one accord, said it was the best yet "and no fooling." We are very, very grateful. The children and staff had a great thrill, and we know the Asheboro folks enjoyed doing it very much. Who is next? Probably Durham, because they are to be here 3rd Sunday in August at 5:30 — August 16 — and they always have "much more than enough". —John G. Truitt

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REPORT FOR AUGUST 3, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$23,966.23
Eastern North Carolina Conference			
Pleasant Union	$25.00	$25.00	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50		
Oak Grove	4.00	6.50	
North Carolina and Virginia Conference			
Greensboro, St. Peter's	1.00	1.00	
Western North Carolina Conference			
Ether	47.00		
Randleman	7.50		
Sophia	3.00	57.50	
Virginia Valley Conference			
Linville, S.S.	17.34		
Timber Ridge, S.S.	12.52		
Winchester, S.S.	10.00	39.86	
Total			$ 129.86
Grand Total			$24,096.09

SPECIAL OFFERINGS

Amount brought forward			$40,789.07
W. Summey Sharpe Memorial Fund:			
C. E. Scott, Burlington, N. C.	$10.00		
S. Carlysle Isley, Burlington, N. C.	10.00		
Mrs. F. D. Frissell III, Burlington, N. C.	15.00		
Mary Dick Sunday School Class, First Presbyterian Church, Burlington, N. C.	24.00	$ 59.00	
Ladies' Bible Class, Henderson Church		25.00	
Married Couples' Fellowship Class, Reidsville Ch.		25.00	
Bethel Church, Valley of Virginia		20.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.		10.00	
Carolina Power & Light Co. (dividend)		1.65	
Carolina Christian Church, Burlington, N. C.		25.00	
Special Gifts		505.08	
Total			$ 670.73
Grand Total			$41,459.80
Total for the Week			$ 800.59
Total for the Year			$65,555.89

A Missionary Friend Died

Rev. Ernest Caleb Pye, a Congregational Christian educator in the Near East for more than 20 years, died July 14 at his home, 1253 Harding Street, Winter Park, Florida. He was 77 years old.

Mr. Pye, a native of Minnesota, served with distinction in a number of important educational posts in Turkey and Greece, including the presidency of the School of Religion at Athens of which he was a cofounder.

With his wife, the former DeEtta Dickinson of Emmetsburg, Iowa, and an infant son, Hubert, Mr. Pye first went to the Near East in 1911 when he was appointed a member of the faculty of Anatolia College at Marsovan (now Merzifon) Turkey by the American Board of Commissioners for Foreign Missions.

In 1922 he was transferred to Constantinople (now Istanbul). Here, with Rev. Dr. Fred Field Goodsell, first executive vice president of the American Board, Mr. Pye organized the School of Religion which in 1925 was moved to Athens, Greece. (Subsequent to Mr. Pye's service as its president, the school was moved to Beirut, Lebanon, where it is now the Near East School of Theology.)

Born in Cannon City, Minnesota in 1881, Mr. Pye was educated at Oberlin College and Oberlin Seminary, Oberlin, Ohio. He was ordained to the ministry in the Congregational Church at Oberlin in 1911. In 1930 Oberlin awarded him the honorary degree of Doctor of Divinity.

Mr. Pye was the author of "Bosworth of Oberlin", a monumental work in two volumes representing 12 years of labor; "The Biography of a Mind"; the biography of a colleague at Merzifon, Miss Charlotte Willard: and "The Christian Religion and Human Progress", the last named being a collection of 26 of Bosworth's addresses.

Mr. and Mrs. Pye, who retired from active service in 1934, would have been married a half century in September. Said Mrs. Pye shortly before her husband's death, "We had been celebrating our 50th wedding anniversary all year and now we are grateful that we had that joy together."

Besides his widow, Dr. Pye is survived by four sons.

Note: Dr. and Mrs. Pye have been cherished friends of Editor and Mrs. Lester who have autographed copies of his books and a silver bowl originally used by the Sultan of Turkey as a bath-bowl which was presented as a wedding gift to the Lesters.

In Memoriam

"Blessed are the dead who die in the Lord."

PIERCE

May 13, 1959, Joel Leslie Pierce answered the Master's call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mr. Pierce was a life long member of Liberty Spring Christian Church, having been reared in this community. He moved to Portsmouth many years ago but never moved his church membership. He had been in declining health for several years.

We extend to the family our sincere sympathy and commend them to the love of our Heavenly Father.

Mrs. E. F. O'Berry
Mrs. James H. Barnes
Mrs. James C. Lynch
Committee

DUKE

God in His infinite wisdom and mercy saw fit to call to His eternal home Mrs. Martha Howell Duke on May 29, 1959, after a long period of ill health.

She was a woman of simple tastes, friendly spirit and loving character. In her quiet and unassuming manner she often did many good deeds in an unknown way.

To know her was to love her. Her passing has left a feeling of sadness in her home that only time and God's grace can lessen.

We, the members of Liberty Spring Christian Church, wish to extend our deepest sympathy to her five daughters who ministered so faithfully to her.

Mrs. E. F. O'Berry
Mrs. James H. Barnes
Mrs. James C. Lynch
Committee

BYRUM

We, the members of Liberty Spring Christian Church, wish to pay tribute to the memory of James Lee Byrum, who died very suddenly at his home on Thursday night, June 11, 1959.

To his loved ones we would say with the poet:

God grant you courage in this hour
Of sorrow, swept and gray,
May He who has the Sovereign power
Wipe all your tears away.
May He who, too, has borne a cross,
Sustain you with His care.
God grant you in this hour of loss
The answer of your prayer.

Mrs. E. F. O'Berry
Mrs. James H. Barnes
Mrs. James C. Lynch
Committee

STULTZ

We, the members of the Linville Congregational Christian Church, wish to pay tribute to the memory of Mr. Charles Stultz who died unexpectedly at his home here. Mr. Stultz was 77 years of age and was born at Bergton, Virginia, where he spent his early life. He came to Harrisonburg and later to Linville where he lived for many years.

He was a member of this church, a man of sterling qualities. He and his wife were regular attendants at church and Sunday school. He will be greatly missed. A man of retiring manner but always ready to lend a hand to one in need.

1. Therefore be it resolved that we accept the will of the Father of us all.
2. That we extend our sympathy to his good wife and the other members of his family.
3. That a copy of these resolutions be sent to the family; a copy be sent to *The Christian Sun* for publication and a copy be placed on the records of the church.

Mrs. Mary Davis
Mrs. Eva Hosaflook
Committee

WHAT WE OWE THE ANTIS

(Continued from Page 4)

achieved something much finer and better. I seriously doubt if we would have the United Church of Christ in the form we have it today if it had not been for the opposition. And for this we should thank them.

The prospect ahead is somewhat different. Humanly speaking, the United Church of Christ is becoming a glorious reality. There is no discernible prospect that it will be abandoned. Both groups are strongly committed to it. Legal roadblocks will not stop it, but will be surmounted in one way or another.

With all due respect to the convictions of those who wish no part in the United Church of Christ, is it unfair to ask them to desist from just trouble-making? They cannot stop the union. They can keep some churches out of it — which is their privilege. But why not just leave the other churches alone? All has been said that can be said on both sides. The discussion has become unprofitable. Why not drop it? Won't we all be happier if we let by-gones be by-gones and accept and respect our present convictions?

Pastors Lead Young People In Exchange Visits

Two of our young ministers have been leaders among young people since coming to the Southern Convention a few years ago. The story below tells of exchange visits between their two local young people's groups.

Rev. Henry Harman served as Pastor-at-Large in the Valley of Virginia and then served a group of our churches in that area before coming to Haw River in 1955. We regret that he has recently left the Southern Convention to become pastor of Memorial United Church of Christ (Evangelical and Reformed) in York, Pennsylvania.

Rev. Gaylord Noyce, who became pastor of The United Church, Raleigh, in 1954, has a congregation composed of three groups — Christians, Congregationalists, and Friends. This week he is directing a camp for high school age people of the United Church of Christ at John's River.

Pilgrim Fellowships Get Acquainted

Carol Don Ellis, Raleigh

The youth of the United Church in Raleigh and the Haw River Congregational Christian Church have become good friends during the last few months.

It all started Friday, April 17 when nine young people, the minister, Reverend Gaylord Noyce, and the youth advisor, Mr. Harold Olsen, from the United Church traveled by car to Haw River. We wanted to visit and study a mill town community and its church. We were met by the minister of our Haw River church, the Reverend Mr. Henry Harman, and were given our schedule for the time we would be there. First, those who were sixteen or over were to go through the Tabardrey Plant. There, cotton is spun and woven into cloth. After this we were to go through the Granite Plant where corduroy is made from the cloth produced in the Tabardrey Plant. By the time we had been through both plants we had a feeling that our heads would be spinning with information and cotton. The ones under 16 who were not allowed to visit the mills were to visit Elon College, Moonelon, and the Children's Home at Elon College.

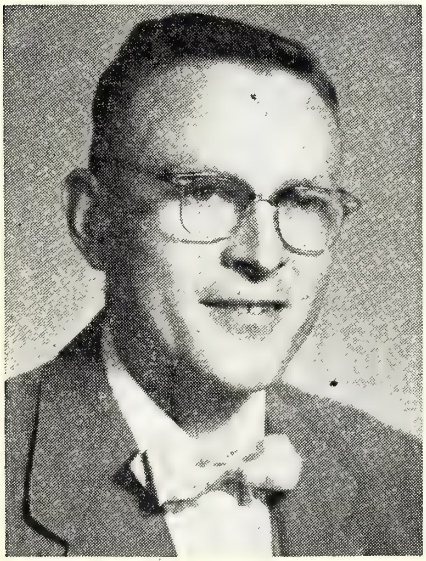
Both groups, Raleigh and Haw River, had supper together at a restaurant. Afterwards the superintendent of the finishing plant, Mr. James Marvin talked to us about the mill and the people who work in it. Then all went to the church to play games and become better acquainted. Since we were tired after such a full day, we were soon ready to go to the homes of our hosts and hostesses. Nevertheless, there was more talk than sleep that night at many homes. At 9:15 the next morning we met at the church. Mr. Haymen of the Textile Union told us how unions affected the mills and the people. We learned about the church's part in the community from the Reverend Henry Harman of our Haw River church.

Soon our heads had taken in everything that we felt could possibly be pushed into them so we decided food was in order. The Shapleys invited us to their house for barbeque. All too soon we were saying good-bye until we would see each other again soon in Raleigh.

On May 29 many of the youth of the Haw River Pilgrim Fellowship went to William Umstead State Park near Raleigh. They planned to camp there for the weekend. The Haw River youth invited the Raleigh youth group to come out Friday and Saturday nights for recreation.

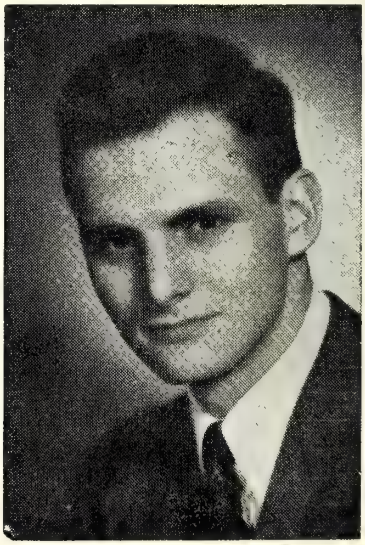
On June 12 the youth from the Haw River church again came to Raleigh just for a day. They visited the atomic reactor on the North Carolina State College Campus and saw the legislature in action. After seeing the sights with the group from the Raleigh Pilgrim Fellowship, everyone went to Pullen Park for a picnic. After all had eaten their fill they saw the Joe Louis Park Development. Then came departure time for the Haw River group.

Many more trips are planned by each group for we have found our meetings enjoyable experiences and have also made many new and lasting friendships.



Rev. Henry V. Harman

Raleigh P.F. Group Visiting
Haw River Church



Rev. Gaylord B. Noyce

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Chu

The Christian Sun

VOLUME 111 **AUGUST 18, 1959** **NUMBER 32**

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
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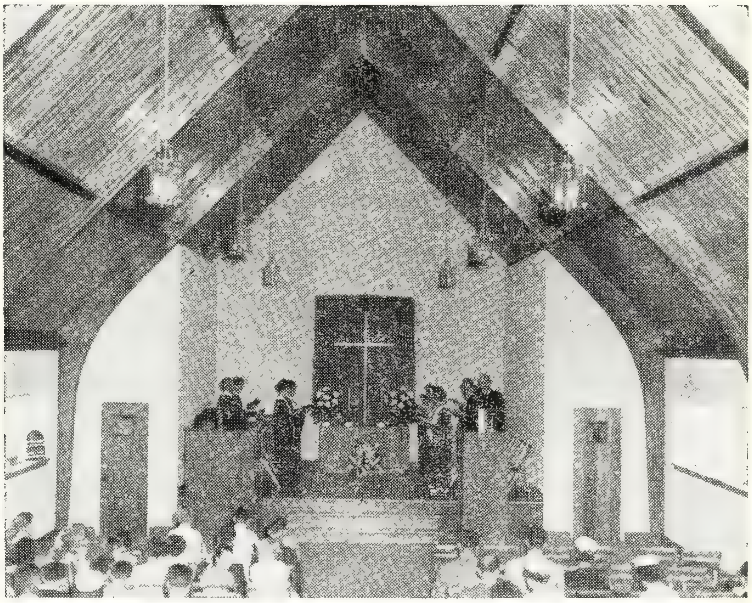

INTERIOR OF UNITED CHURCH, PORTSMOUTH

The United Congregational Christian Church, Portsmouth, Virginia, was organized last December with 109 members. Under the leadership of Associate Superintendent Melvin Dollar, their new church building was completed in twelve weeks. The first service was held June 21, with the new pastor, Rev. Lowell A. Smoot, preaching, and Mr. Dollar in charge of laying the cornerstone. See article on page 6.

Here And There Among The Churches

A kindergarten at Rosemont church, South Norfolk, will begin work September 1. Mrs. W. R. Skelly, Jr., is the director.

Mrs. J. Frank Morgan spoke on "Enduring Christians" at Rosemont church, South Norfolk, last Sunday. Her husband was the pastor of Rosemont for nineteen years.

Rev. Gale Brady of Clayton, North Carolina, is to be **the new pastor of Liberty (Vance) church,** Route 1, Henderson, beginning August 23, according to Mrs. Harriet Stokes, reporter for Liberty church.

Women's Fellowship leaders in the Asheboro District are invited to attend a workshop at the Asheboro church next Sunday, August 23, at 2:30. This is being planned by Mrs. Clyde Fields, chairman-elect of the district.

Laymen filled the pulpit at Great Bridge Aug. 2 and 9 while the pastor, Rev. Bill Simmons, was on vacation. They were Judge R. H. Ricardo and Jack Lamonte. During July four members joined this church in the Norfolk area.

A special musical program will be presented in the social room of our Asheville, North Carolina, church September 1 at eight o'clock. Featured soloists will be Byung K. Kwon, a medical student at Davidson College, and Judith Ann Ratzell, who begins work on her master's degree this fall on a scholarship granted by the conservatory at the University of Illinois. The junior and chancel choirs of the church will share in the program, which is being arranged by Mrs. David C. Beebe.

Congratulations to Rev. and Mrs. William Joyner of Liberty upon the birth of a son, Bryant Wendell, August 11.

Laymen's Fellowship of Western N. C. Conference will meet at Hank's Chapel, Route 1, Pittsboro, Saturday, August 22, at 7:00 p.m. This will be "Ladies' Night" according to announcement by Harold Myers, president. Reservations should go to T. W. Farrell, Box 206, Pittsboro, North Carolina.

College scholarships for next fall are being granted to 68 American Indians, 14 Spanish-speaking Americans and two Eskimos by our Board of Home Missions, according to announcement by Dr. Wesley Hotchkiss. Several years ago the women of the Southern Convention made a substantial gift to this scholarship program.

Liberty Church, Vance County, North Carolina, will celebrate its centennial with services September 20 through Friday of that week. Sunday, September 20, the celebration will begin with services at 10:00, followed by lunch on the grounds at 12:30 and an afternoon service. Night services Monday through Friday will be held at 8:00.

Sakharam Rakhaji Pandit, associate treasurer of the Marathi, India, Mission of the American Board of Commissioners for Foreign Missions, spoke at Union church, Virgilina, Virginia, last Sunday. Next Sunday the guest speaker will be **Dr. John G. Truitt.** Rev. and Mrs. Walter Hall and family are on vacation, visiting Mrs. Hall's parents in Muncy, Pennsylvania.

Apple's Chapel Pilgrim Fellowship sponsored a hot dog and hamburger supper for all the young people of the church and community at Mr. Capus Pritchett's pond last Saturday.

Building committee for St. Peter's, Greensboro, has been organized with Bernard Heath as chairman and Miss Mabel Mitchell as secretary. Special committees of the large committee include finance, Christian education, worship and fine arts; fellowship and recreation, furnishings and equipment, administration, and women's interests.

Two planes of the Naval Air Reserve Training Command delivered 5,000 pounds of dried beans, cases of vitamins, and clothing to destitute thousands in Cuba as gifts from U. S. churches the last of July. They were received at Guantanamo Naval Base by leaders of the Cuba Council of Churches.

Ground was broken recently for a new educational building at Liberty church, Nathalie, Virginia. The total project, including renovation of the interior and exterior of the church as well as new building containing eight classrooms, will cost $30,000. Construction is expected to be completed by January 1. John L. Bray, chairman of the board of deacons, L. A. Bray, chairman of the building committee, and Rev. W. A. Rich, pastor, shared in the groundbreaking service. Present was Henry W. Tuck, who helped build the original church 48 years ago. On August 2 Mr. Tuck passed away, leaving his wife and a niece, Mrs. John Tuck, as the only living charter members of Liberty church.

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Summer Commencement At Elon

Dr. Emmett K. McLarty, president of Brevard College, will deliver the Baccalaureate Sermon for the annual summer school commencement at Elon College on Sunday morning, August 23, at 11 a.m. The baccalaureate service will be held in the newly constructed Elon College Community Church. Other participants in the service will include Dr. W. J. Andes, pastor of Elon College Community Church, Rev. John S. Graves, chaplain of the College, and Prof. Charles Lynam of the Music Department.

Approximately eighty seniors will receive their degrees at the 2:00 p.m. ceremonies to be held in Whitley Auditorium. In addition to the awarding of the degrees, a portrait of Dr. William A. Harper, fourth president of Elon College, will be unveiled.

The senior class and their parents have been invited to be guests of the College at a picnic luncheon at 12:30 p.m. as a part of the graduation festivities.

The public is invited to attend the Baccalaureate Sermon and the awarding of the degrees.

First service of worship in the new Elon College Community Church was held last Sunday. A nine o'clock worship service will be held next Sunday for those who cannot attend the college baccalaureate service at 11:00.

Gifts to the Elon College Community Church will be welcomed from throughout the Convention. A pew costs $200; a hymnbook, $2.50. Rev. W. J. Andes will be happy to receive word of your desire to share in this way. Please indicate if the gift is to be in memory or honor of someone, or is simply a donation by the individual sending in the money.

WOMEN INSTALL OFFICERS AT UNITED, PORTSMOUTH

Mrs. W. L. Crutcher

The Woman's Fellowship of the United Congregational Christian Church of Portsmouth, Virginia, recently installed officers for the church year. Names and offices are: President, Mrs. O. L. Cherry; vice-president, Mrs. W. L. Crutcher; secretary-treasurer, Mrs. L. T. Moss; assistant secretary-treasurer, Mrs. J. Twine; historian, Mrs. Herbert Martin; Christian education, Mrs. S. Olson; friendly service, Mrs. B. M. Nagy and Mrs. C. B. Gore; spiritual life, Mrs. V. B. Harrell; stewardship, Mrs. E. Austin; missionary education, Mrs. J. Rowe; Christian social relations, Mrs. M. Dollar; hospitality, Mrs. Dora Baker and Mrs. P. Lincoln; finance, Mrs. Georgia Capell; Mrs. L. Smoot, counselor.

A tour of Puerto Rico churches, schools, urban and rural institutions, industrial, social and political institutions will begin January 5 from New York and return January 15, 1960, under the direction of The Board of Home Missions. Total cost, including side trip to Virgin Islands, is $250.00. For further particulars write to Dr. Walter C. Giersbach, tour director, 287 Fourth Avenue, New York 10, N. Y.

NERVES

Keep us, O God, from shielding our rudeness behind the plea of "nerves." Teach us to see that it is not our nerves that are sick, but our attitudes that are wrong. Teach us to recognize the rights of others to be treated with consideration. Cleanse us of selfishness, and let thy grace sweeten our spirit. Amen.

—Bulletin, First, Burlington

MORRISVILLE BIBLE SCHOOL

Mrs. W. L. Hilliard

Vacation Bible School was held at Morrisville June 29-July 3, with an average attendance of 40. The theme for the school was, "Living for Jesus in the Space Age."

The program included a week of daily classes in Bible study, handicrafts, music, recreation, and refreshments. Commencement exercises were held Sunday morning, July 5. A very impressive program was given by each department.

We were happy to have our pastor, Rev. Carl Dixon, as principal and Mrs. G. W. Chappell as advisor and director of music.

Thanks to everyone who had a part in it. We know by "Living for Jesus" He will lead us each step of the way. His love has no limit.

CONSECRATION AND DEDICATION

William J. Andes

A church building is generally **consecrated** when the first service is held in it or shortly thereafter. Sometimes the church decides to move in first, find their way around for several services and then have the **Consecration service.** To **consecrate** is to set apart a building as a sacred place; the people of the church declare the building a sacred place and it is used for divine worship and instruction.

When all debts are paid, the church building can be **dedicated.** Again the building is solemnly set apart for sacred purposes and in a more formal way, the people dedicate or "give up to sacred and serious uses" this building. The people offer the building to God — without strings attached. It is His building! Thus a **Dedication Service** is held. The church building is free of debt. It is to be used by God and His people according to the direction of the Holy Spirit.

NEW MINISTER WELCOMED AT LITTLE CREEK

Ada Clayton, Reporter

Our minister's wife, Mrs. Kenyon Edwards, and infant son, Kenyon Donaldson, arrived from Toronto, Canada, her home, a few weeks ago. The Ladies Fellowship went in a group to the parsonage to welcome them and present a gift of a linen tablecloth.

On July 18 there was a church-wide reception for our new minister and his wife. Their baby was given a highchair.

The Richfield United Church of Christ, West Richfield, Ohio, of which Rev. William P. Smith (formerly at Haw River and Portsmouth in our area) is pastor, is adding a large educational wing to their church building. Dr. and Mrs. J. Earl Danieley visited Mr. Smith and his church while attending the General Synod in Oberlin last July.

Hayes Chapel (Garner, N. C.) will celebrate its centennial and homecoming the fifth Sunday in this month, August 30, with dinner on the grounds. The church, through its reporter, Mamie Tussey, extends a sincere invitation to all former pastors, members and friends to be present for this special occasion.

EDITORIALS

When Do We Unite?

Hot August days may not be a good time to raise difficult questions, and people who are on vacation may never see what was in their church paper while they were away. However, it appears that the time for serious consideration concerning the union of Evangelical and Reformed churches and Congregational Christian churches in North Carolina and Virginia is upon us. Within two years the denominational bodies may have completed the merger. Freedom to plan in our area is greater now than it will be after the constitution is declared in effect.

Important contacts have been made in our area between the two groups, and some work is being done cooperatively. But it appears that the time is ripe for serious consideration of exactly what course we will pursue when working together as one denomination, the United Church of Christ.

It is easy to point out that each group has fine history, and important institutions. The Southern Convention is more than a hundred years old. It was really a separate denomination for about a quarter of a century as a result of the War Between the States, and some think that it is cooperating with the United Church better than it did with the General Convention before the merger with Congregationalists. This is hopeful. We may be learning cooperation. But do we want to maintain the Southern Convention forever? Do we expect the Evangelical and Reformed churches to unite with our Conferences and be part of the Convention? To do so may be very disappointing, and should be. They have a history just as sacred to them as ours is to us.

Catawba College and Elon College are both in North Carolina. So are the two orphanages. Virginia has no such institutions in either denomination. These colleges and orphanages must be supported.

Does that mean that a two-state organization like the Southern Convention must be maintained rather than going to a State Conference set-up? The logical answer would seem to be No. The Constitution for the United Church anticipates that such institutions will be supported denominationally rather than locally. Moreover, it is entirely possible that people in Virginia who feel that Elon College and the Home for Children are theirs will continue to support those institutions. If there were two state conferences, part of the trustees coud be elected by each. One could believe that it would be a good thing for Virginia to elect one-third, North Carolina one-third, and the rest be elected by the alumni and the trustees. Certainly some suitable plan could be evolved so the institutions could be continued successfully.

Distances make it difficult for Synod Presidents and Convention Superintendents to cover their territories adequately without great expense in money and human energy. A single state organization would seem to be a much more logical plan.

The purpose of this article is to start discussions that may result in definite plans for a complete merger in our area. It is to be devoutly hoped that thought and not emotion will come to the surface. And there are channels through which action can take place. Executive Board members of the Southern Convention are scattered throughout the area. Talk with them. Both the Southern Convention and the Southern Synod meet in Burlington next spring. Is this to be just a bit more talk and friendly fellowship, or will there be definite plans for united work? If it is to be the latter, plans will need to be studied carefully by committees in the immediate future.

At least one person believes that the time to unite is now. That opinion is based on serious and sincere reasons. If we do not unite now, when will we? Must we just talk about merger without any action? That does not seem to be "cricket" to say nothing of its not being Christian. Let's unite, now.

Schools And Our Children

An interesting advertisement came to our door recently. It started by saying: "that time is here again when the young'uns go BACK TO SCHOOL and Mama comes to __________ (store) for a Refresher Course in Economics!" It should be added that all of us join in the practice of democracy.

There are a few people who are willing to close schools and let the children grow up in ignorance. There have always been some of this kind in America, but the majority have thought it wise to educate all the children so they can use all the God-given abilities they have to the best possible advantage. This has seemed to be right; and it has helped to make a great country — one in which a merchant in Missouri or a poor boy in Kansas could become President of the United States at the time when that country is a world leader.

One of the freedoms of America permits any who wish to do so to clamor for the closing of public schools. But that same American freedom guarantees the right to others to have schools in which their children can be educated. It was not easy for my parents to send their children to school, but they worked overtime so the children could be away, and they voted extra school tax so there could be buildings and teachers.

It may not be easy for some in our time to accept public schools that are different because of integration of the two races which have lived in the same communities and worked side by side. The sociological situation has changed a bit, but the responsibility for educating the young has not.

Adequate clothes are part of the preparation for going back to school. Adequate ideas and attitudes are much more important. In grade school, high school and college attitudes are of tremendous importance. Books are friends that tell what the world has learned. They offer knowledge about all kinds of people from all over the world. When one is in search of this knowledge it makes not too much difference who is sitting beside him.

This is a time to take pride in our schools. The entire world is awaking to the need for learning. If our children are to have an equal chance with those of other nations, they must have schools of the best quality. To "low rate" schools in our day is to plan for our children to be left behind in the line of progress being made all over our world. This we cannot afford to do.

About * * *

CAMOUFLAGE

"The old is but the new come true" is a quaint old saying with much to prove that it is more than a mere saying. Camouflage, which was used in Biblical and other periods of the distant past, is one example among many.

The word camouflage came into general use in this country during World War I, and the widespread opinion is that it is a device that grew out of that war. Such is not the case, for camouflage can be traced back to very early history. Gideon, who delivered Israel from the Midianites and other hordes of the desert, drove the Midianite army into night flight with only 300 of his clansmen. The method employed was that each man was equipped with a light when only the commander of a company usually carried one, thus creating the impression of a vast force.

In the fourth century B. C., when Dionysius with a large fleet of galley slaves was pursuing Aristides in the Mediterranean, the latter escaped at night by the simple expedient of setting lanterns afloat on the water. Having extinguished the lights on board, his ships then rowed off in another direction.

Early in the Christian era the enterprising Greeks painted their ships with deceptive effect. The story is told that one captain, wishing to pass enemy craft off the harbor, painted his ship the same color of the enemy's and was out of range before the trick was discovered. Even the pirate ships were sometimes a sea-blue to decrease visibility.

One well-known camouflage artifice occurs in Shapespeare's Macbeth. A prophecy assured Macbeth of safety until Birnam Wood in Pertshire, Scotland, should move toward his castle in Dunsinane. This occurred when the enemy advanced against him with each soldier concealed behind a branch of oak or sycamore.

Camouflage was used to great success in the Civil War in the United States, for trenches and breastworks were concealed by branches of trees. Hulls of merchant ships in those trying days were often painted black with gun ports simulated in white, thus taking on the appearance of men-of-war and frightening off attack.

"There is nothing new except what is forgotten".

C. B. Riddle

This Interested Me

Emily C. Lester

Are you interested in figures? Numbers, I mean, and not the shapely forms of human beings. I know a little boy who is. When three years old he knew the ages of all his relatives and friends — and was anxious to learn the age of his "preacher." At the age of four he could tell, and write, how many thousands of dollars someone had won the night before on "The $64,000 Question." At five he could add and subtract very creditably. Now at seven numbers continue to fascinate him — how many miles long the Mississippi River is, how high a certain mountain is, how how much all different kinds of airplanes cost.

Well, certain figures interest me. Recently, I saw a list of all the religious bodies in the United States, with the number of churches and members. Of course, I looked first at the Congregational Christian, although I knew the approximate number: 5,544 churches with 1,392,632 members. Then the Evangelical and Reformed: 2,727 churches with 800,042 members.

The largest Protestant group? The Methodist Church with 9,543,325. And the next — Southern Baptists with 8,956,756 (and this is only one of 27 different Baptist denominations!).

The longest name, if one is interested in the number of words in such, is: "House of God, Which Is the Church of the Living God, the Pillar and Grounds of the Truth, Inc." (107 churches with more than 2,000 membership.) A much-hyphenated name is "Two-Seed-in-the-Spirit Predestinarian Baptist" of which there are 16 churches with 201 members.

One group whose influence seems all out of proportion to its membership is that of the Five Years Meeting of Friends (Quakers), who only number 470 churches with 67,957 members. As a speaker at the recent N. C. Yearly Meeting was quoted as saying: "Size does not guarantee the quality of a group."

Numbers can be interesting. But of course the people who are the numbers, and the things these people believe are far more important. . .

"Time, Talent, Treasure"

Mrs. Roy Moore, Asheboro Church

As mankind goes through this life he cannot escape a relationship to things. This relationship is called Stewardship. Things can be divided into three groups: time, talent and treasure. We are all stewards. God gives time, talent and treasure to all. Are we good or bad stewards? This is a question which all Christians should answer. The good steward uses well the things which God has entrusted to his care. The unjust steward fails to return a reasonable part of his possessions to God.

Time is the unit by which our lives are measured. Money cannot really buy time, nor talents take the place of it. Years wasted apart from God cannot be recalled. "I don't have time," we say. Often we can take time for Christian service.

Talent we see easily in other people. We have a tendency to overlook and bury it in our own lives. Most of us can find our talent in the things we like to do. If we like to do a particular thing, we can usually develop our talent in that direction. Talents are not dropped from the sky all polished and ready for use. They are developed by much work. Even genius has been defined as more perspiration than inspiration. None of us ever develop all our talents fully; life is not that long. Yet however small our talent, it can be useful if we dedicate it to God.

Most treasure can be summarized in a word called money. Money should be used, not loved. If we give a tenth of our income to God's work we tithe. Some people begin tithing when they are converted, others are taught as children. Many Christians learn to tithe, and often it takes a period of years. As we increase our giving we come nearer to this worthwhile goal.

Each day, time, talents and treasures are ours. We can use them for God, keep them for ourselves, or throw them away. If we use our gifts for God, the world will be a better place when we leave than it was when we came.

A decent society is the sum of the contributions of heart and mind of decent individuals.

New Portsmouth Church Consecrated

Melvin Dollar, Associate Supt.

On Sunday, June 21, when the members of United Church, Portsmouth, moved into their new building I concluded one of the most exciting experiences of my ministry. It was an inspiration beyond description when I turned both a new building and a new minister over to the 148 members of this church. The Rev. Lowell Smoot, the new minister, delivered the consecration sermon and I was in charge of the laying of the cornerstone.

On the first Sunday in October this past year a group of interested people started conducting services in the Hodges Manor School, approximately ten blocks from where the church now stands. In spite of the fact that a Baptist group moved in on us, conducting services in the same building, the church grew more rapidly than any of us had anticipated. (We received more Baptists into our church than any other group expect Congregational Christians.) The church was organized on the third Sunday in December with 109 members. From that day until the new church building was occupied the membership grew to its present membership of 148.

When the church was organized the people became very anxious to get started on a building program. They were told that it would be necessary for the church to conduct a building fund drive and that a minimum of $10,000 would have to be subscribed for in two year pledges before any aid would be available from our National Boards. On the second Sunday in January an every member canvass was conducted and $14,500 was secured in cash and pledges. A building committee was then selected to work with the architect and myself in drawing up plans for the first unit, consisting of an assembly room with a seating capacity of 200, eight classrooms, two bathrooms, two furnace-rooms and a kitchen. This was done and the plans given to three contractors for bids. When the bids were given to the church the smallest bid was $58,000. This was approximately $18,000 more than available money. Yet the people would not be defeated, so they decided to be their own contractor, asking me to serve as general superintendent of the construction. Since I had nothing else to do I accepted the job — without pay. Much of the work was done under sub-contract, with the church buying all the materials. The men of the church donated over 1000 hours of labor — some of them even getting off from their jobs a day and working at the church. The high school boys and girls washed cars, cut grass and cleaned windows for people, using this money to furnish their classroom. The junior boys and girls sold old newspapers and earned approximately $100, and with this money they furnished their classroom. The ladies of the church furnished the kitchen.

Rev. Melvin Dollar and Rev. Lowell Smoot Watch As Cornerstone Is Put In Place

The church was completed in exactly twelve weeks from the day the men gathered on the grounds to dig the foundation. The building was constructed and completely furnished, including a $2400 Baldwin organ, at a cost of $45,000. We owe much to Mr. C. L. Richardson, a contractor and member of Rosemont church, who let us use his carpenters, without profit, and assisted us in many ways in purchasing our materials.

In all of my ministry I have never seen such determination, dedication and cooperation more beautifully exhibited. I feel certain that under the capable leadership of Rev. Lowell Smoot and his able wife, Mary Margaret, the church is well on its way to becoming one of our best and largest churches. The church has already proven its loyalty by donating its quota to Moonelon, underwriting 20 per cent of its budget to benevolence and having fifty per cent of the families subscribe to **The Christian Sun.** We look with faith and expectancy to United Church taking its place with dignity and honor among the churches of our great Fellowship.

Through the aid of our National Board of Home Missions, the Congregational Building Society, The Southern Convention Mission Board and the C.M.A. of the Eastern Virginia Conference the fine people of this church were able to see their dreams come true. Through this united and cooperative effort a church has been born and we know that God must be pleased.

Pastor Welcomed

The members and friends of the new United Congregational Christian Church of Portsmouth, Virginia recently welcomed the new minister, Lowell A. Smoot, and his wife with a lovely reception held in the Fellowship Hall of the church.

Greeting the guests in the receiving line were Mrs. T. A. Cross, chairman of deaconesses, Mr. Phillip Lincoln, chairman of deacons and his wife, Mr. V. B. Harrell, superintendent of Sunday school, Mr. and Mrs. Lowell A. Smoot, and Mr. Albert Morrison, treasurer.

During the program, Robert Baker served as Master of Ceremonies who introduced the Rev. C. J. Felton, minister of First Congregational Christian Church, Portsmouth, and the Rev. Thomas Britton, minister of Shelton Memorial, Portsmouth, who extended words of welcome to the Smoots from their congregations.

An outstanding musical program was presented by Mr. and Mrs. Karl Roth of the Broadstreet Methodist Church, Portsmouth, where Mrs. Roth is church organist. They sang, "How Lovely Are Thy Dwellings," and Mrs. Roth sang "Bless This House." "Green Cathedral" and "My God and I" were beautifully rendered by a trio composed of Miss Caroline Gort, Mrs. Roth and Mrs. Louise Cross. Mr. Roth led the audience in group singing which was delightful.

Mrs. Robert Baker presided over the attractively arranged tea table and was ably assisted by the following: Mrs. Herbert Martin, Mrs. W. T. Tuttle, Sr., Mrs. V. B. Harrell, Mrs. Earl Swain, Mrs. John Rowe and Mrs. W. L. Crutcher. Mr. and Mrs. Smoot were presented carnations by the church.

After 30 Years In Africa

Dille's Vacation In America

Thirty years ago Carl R. Dille, a native of West Liberty, Ohio, finished his agricultural studies at Defiance College, but he did not go back to the farm.

He married the dean's daughter and went instead to Africa where he has been teaching what he learned in Ohio classrooms to the Ovimbundu people of Angola, Portuguese West Africa.

Rev. Dille, 52, a missionary under the American Board of Commissioners for Foreign Missions has just returned to the U.S. with Mrs. Dille, the former Lois Lawson, for a year's furlough.

They are visiting her parents, Dr. and Mrs. Edward L. Lawson of Muncie, Indiana, and his mother, Mrs. W. L. Dille of West Liberty. Their son, Thomas, 23, lives with Mrs. Dille's parents in Muncie and their daughter, Nancy, Mrs. Wayne Dunbar, lives in Greentown, outside Indianapolis.

Although Carl Dille is primarily an evangelist and agriculturist, he and Mrs. Dille are engaged in many phases of work from teaching masonry and carpentry to translating textbooks and giving talks on public health.

They are well qualified for these varied roles. Mr. Dille attended Yale Divinity School, graduating with a major in missions and rural church work. He served for seven years in rural parishes in the U.S. before going to Africa. He has a B.S. degree from Ohio State College of Agriculture. Mrs. Dille, a native of Cissna Park, Illinois, is also a graduate of Defiance College, where she majored in home economics. Before going overseas with her husband and two small children she taught in a country high school, coached basketball, managed a cafeteria and taught cooking and Sunday school classes.

Mr. and Mrs. Dille were appointed career missionaries of the American Board in 1938 and sailed the same year for Lisbon, Portugal, where they spent two years studying Portuguese, the official language of Angola. After arrival in Africa in 1940, they began the study of yet another language — Umbundu, the language of the Africans of the area.

Among the results of the Dilles' dedicated service is the founding of two Rural Life Schools which train young men to become village leaders. "The heart of all our work is in the thousands of little villages scattered through the African bush," says Mr. Dille.

Of the leaders they have trained he says, "Our dreams are in their hands."

What they learn in the schools is practice in reading and writing, Portuguese, simple arithmetic, moral training and Bible, carpentry, shoemaking, masonry, and public health.

"The life of the people depends on what they can get from the soil. In the present state of their knowledge this is a most pitiful living and agriculture is perhaps the most important of all the practical subjects," he says.

"Good field practices, vegetable gardening, new and more nutritious crops, the raising of chickens and pigs, all are part of the curriculum," he says.

During the rainy season both Mr. and Mrs. Dille devote their time to the rural life programs. In the dry season, when the muddy, gutted roads and paths can once again be used, they travel hundreds of miles visiting villages, acting as a team to counsel the men and women in these remote spots. Over the years they have travelled thousands of miles on foot, bicycle, motorcycle and station wagon.

On a recent trip with African co-workers they made on foot a 200-mile journey through wild, isolated terrain, visiting primitive villages of another tribe. One man died; Mrs. Dille became seriously ill.

On another, earlier trip, Mr. Dille decided to be a "one-man rural extension team" and organized a series of three-day conferences out in the villages. Without a station wagon at the time he decided to start the conferences in an area that couldn't be reached by either car or bicycle.

Although he tried to plan his 100-mile walk so that not more than half a day of walking was necessary to get to the next conference, he found himself a number of times with a seven or eight hour jaunt — "with no time out to eat since there are no snack bars on the mountain paths out there."

"And yet," he says, "less than 100 miles away from this wilderness is the Silvo Porto airport connecting you daily with Europe."

The Dilles, both past the mid-century mark, show no signs of the wear and tear of nearly a score of rugged years on the field. From their fresh youthful appearance they might have been spending their time in a comfortable American suburbia rather than in the rugged bush country of Africa.

Early in her missionary career Mrs. Dille decided that in the absence of a doctor or nurse someone would have to learn laboratory techniques in order that a dispensary could be maintained. She also decided that that someone must be herself and promptly started snatching a few minutes here and there to pore over textbooks and confer with the nearest doctor, 120 miles away. She now does all the laboratory analyses as well as supervising the general medical work on the station and in the outstations.

She teaches at the Rural Life School, conducts classes for the women and accompanies Mr. Dille on the village trips.

Together the Dilles collect, translate and print material on all the subjects taught in their programs.

Marriage counseling is not the least among the Dilles' accomplishments. "We sit down with both the husbands and wives and try to show them it is their joint responsibility to see to all phases of the lives of their children."

Mrs. Dille reports that at first the African women, accustomed to submission, hesitated to give their side of any difficulties in front of their husbands. But with encouragement, one leader among them would work up her courage to speak for all of them and the others would chorus approval.

The Dilles expected 15 to 20 couples at the first conference for family life counseling. One hundred came and the conferences have flourished ever since.

"We are not trying to lay down any hard and fast rules in our family life counseling," says Mr. Dille. "We are merely opening up new avenues of thought and they themselves must carry on from there.

"The Africans are having to make adjustments within a few years that we were generations in making. It is a great privilege and a great responsibility to be able to work with them in these times."

Although the house they live in now is a comfortable one, the Dilles recall a former home which had a leaky roof. Each time they thought they could fix the roof, another expenditure would come up in one of the school

—Continued on Page 15

Devotional Services At Second General Synod Of The United Church Of Christ

Rev. Alfred Schmaltz, Chaplain

NOTE: *Delegates to the General Synod of the United Church of Christ were led in daily devotionals as they began the day's work by Rev. Alfred Schmalz, minister of the First Congregational Church of Darien, Connecticut. The meditations are being printed here so those who did not get to attend the meetings in Oberlin, Ohio, in July can get something of the "feel" of the spiritual unity of the group.*

II. WITH THE AFFECTION OF CHRIST JESUS

In writing to his friends in the church in Philippi, Paul expresses himself with a lovely tenderness and warmth of feeling. Surprisingly so. Partly, because in this same letter he is going to be very critical of the people of this church, condemning their cliques and rivalries. Partly, too — and this now from our personal point of view — because we don't normally think of him as a warm-hearted person.

But listen to him: "I hold you all in my heart", he writes. And again, "I yearn for you all with the affection of Christ Jesus." "I hold you in my heart. . . I yearn for you. . . with the affection of Christ Jesus." "My brethren, whom I love and long for — my beloved".

I'll come back to Paul in a moment. But first let me call your attention to Paul's reference to Jesus, where he says: "with the affection of Christ Jesus." Affection — is that a word you would use about Jesus? Yet Paul uses it, without qualification or explanation. I wondered, at first, whether this word might appear only in the Revised Standard Version, but it appears in other modern translations as well, Moffatt, Weymouth, Phillips. Apparently, Paul uses the word just as we use it, and it's what he means to say about Jesus. And why not? Would we want an ascetic Christ, shorn of all emotions, pure cold mind but no warmth of heart? In our image of him we have often robbed him of the ordinary and wonderful human emotions. Affection. It's a good word. "With the affection of Christ Jesus". Jesus had friends among outcasts. He was very close to children. The reason? I think it might largely be the warmth of his personality. "The affection of Christ Jesus".

Paul also had this warmth, as we should remind ourselves. "I hold you all in my heart . . . I yearn for you all with the affection of Christ Jesus". Note, in Paul's letters, how many people he mentions. In the 16th chapter of The Letter to the Romans, Paul greets a host of friends, by name. The chapter sounds somewhat scriptural rather than social, because most of the names are unusual: Prisca, Aquila, Epaenetus, Andronicus, Junias. Paul loved these people; they loved him. He would naturally hold them in his heart. He would yearn after them, with affection. Paul was not a cold, aloof person; he was a warm, affectionate friend.

Come now to the first churches. These churches consisted of people who knew each other rather well. They didn't always get along with each other — that we know. "Saints", Paul called them; but rather unstable and unruly "saints" some of them were. Nonetheless, they were fellowships. Take this one at Philippi. Troublesome as its internal difficulties were, this church managed to survive a great deal of persecution. My guess is that it was able to survive, not because it had a firm hold upon doctrinal truths, but because there was love among the people. There is strength in fellowship, that cannot be derived just from rational belief.

What shall this mean to us? What about our churches today? Isn't it true of us too that, where we are truly effective, our effectiveness grows out of the fact of fellowship? And that, if we are ineffective — and who deny it? — it is because we are not sufficiently joined together in the communications and bonds of love and affection, that is, are not sufficiently a fellowship?

Why do we Christians have so much to say about love? We do, as we know. "Beloved, let us love one another". Not just: let us be friendly, or tolerant, or agreeable; but: "let us love one another". We read these biblical words, unabashed and unembarrassed. Someone strange to the vocabulary of Christianity might wonder about our seeming impudence or forwardness. We would, of course, quickly reply, that we don't have in mind romantic love. Yet we do mean much more than just casual good feeling.

Well, why do we say so much about love?

First, because Christianity understands the nature of man: man must love and be loved. The churches have been repeating these words long before they became part of our general vocabulary through modern psychiatry. It's rather interesting, however, that our present stress upon "loving and being loved" coincides with the popularization of psychiatric insights, which indicates that Christianity owes a real debt to psychiatry.

This new scientific discipline has helped us to see what our own Gospel means. And in one particular we have had a proper correction upon how to understand "loving and being loved". Our churches have been dominated too much by asceticism and puritanism, and we have been afraid of the emotions involved in the command: "let us love one another". There is of course a proper caution to be spoken, in this regard. (I don't know what finally happened to the early Christian practice of the "holy kiss", mentioned in Paul's letters, but this may very well have got out of hand, and was then dispensed with as a supposed sacramental means of grace!) But we should recognize that love always will involve emotion, and that we must expect to have a warmth of feeling for other people, if we are to love them. Even Paul, who had so many unhappy limitations in what he said about human love, spoke very feelingly about his relationship to these people in Philippi. We would do well to follow him here. "I yearn for you all with the affection of Christ Jesus." Christianity knows the importance of affection. Affection will, obviously, be differently expressed in different relationships. But fundamentally we need affection — in some way — in every relationship.

Secondly, only if there is a bond of love can a man be in effective relationship with another person. Communication between persons — how can it be accomplished unless there is a warmth of feeling that allows

Active Women's Fellowship At Ingram

Charlotte Davis, Reporter

The Women's Fellowship of Ingram Church has had a very active and enjoyable year. Rev. and Mrs. Walter Hall of Virgilina were our guests of honor for our December meeting.

We had two members to attend the Women's Fellowship Conference in Burlington, North Carolina. We also had two to attend the Biennial Session of the Southern Convention Women's Fellowship in Greensboro.

We were guests in a neighboring church for The World Day of Prayer. All the churches in this community have the opportunity to participate in this service.

We combined our May Fellowship and Family Night into one and met in the church for this occasion. We enjoy having our families meet with us.

We presented a program on "What Doth the Lord Require?" for our Thank Offering public service, and laid our boxes on the altar for the Woman's Gift.

We had a Mission Meal, and our pastor, Rev. W. A. Rich, showed a film on the American Board work in Turkey. An offering was taken to send to Louis Wilkins to help in his work there.

Our Bible study for the year was under the able supervision of our pastor. He did a wonderful job of explaining to us the Scripture.

We were guests of the Pleasant Grove Women's Fellowship for the foreign study book on "The Near East." Mrs. Anderson, one of Halifax County's Bible teachers, did a good job explaining this book.

Our Friendly Service work has been completed. We have given money to pay on a sewing machine, and also given clothing and sewing materials to help people in other countries.

Here at home we are giving our services to help others. We have made two quilts to be presented to elderly people at a later date. As a service to our church, we have had a bake sale, prepared dinner for The Laymen's Fellowship and The Ruritan Club of this community. We have sold food choppers and greeting cards. With the proceeds realized from this folding tables have been purchased for the church.

With our efficient leaders to direct our work, we are looking forward to a new year's work with great anticipation.

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people to speak to each other sincerely, and to listen to each other with concern? And doing good to one another — how can this be effective except where there is love. A transaction of some sort can take place, no matter how people feel about each other. But "the gift without the giver is bare". There must be warmth of feeling, a genuine concern, a genuine interest. Affection need not be in word or in act; it will be felt through the communications of a smile, a nod, a handclasp. But it must be there.

We Christians are very much concerned about the effectiveness of our churches. Our world, we say, desperately needs what the churches can give, in faith and in service. But we can meet the world's needs only as we are strong. What will make us strong? I'll tell you: love. We have discovered this in our life as families. Every family bound together in love is strong, and makes an effective contribution to the neighborhood and the community because it is rooted in love. So too with churches. They serve the world in the measure to which they are true fellowships, groups of people whose feeling for one another is warm and affectionate.

Now, you can quickly cite a dozen reasons why fellowship in our churches is a problem for us today. The small self-contained community of close neighbors is no more. People are too mobile, and we see each other for such short intervals that we barely have time to get acquainted. Our schedules and routines are so full that church gets only a residue of our time. How can we be a fellowship?

But unless we are a fellowship, we have little to offer as a church. A church is not a card-file list of interested families. Nor rows of people neatly arranged in pews on a Sunday morning. A church is "the people of God" — a fellowship. And where we are not yet a fellowship, we must become one. We must — using whatever words we ourselves might choose, for we would hardly use Paul's — be able to say to our fellow-Christians: "I yearn for you all with the affection of Christ Jesus".

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August

THE NEAR EAST

Turkey

23—**Miss Carolyn Padelford** graduated from Oberlin in 1956, having been an exchange student at Fisk University her Junior year. She is teaching English for three years at American Academy for Girls, Uskudar.

24—**Mr. and Mrs. Felix Powell** went to Turkey in 1958 for a five-year term teaching at the American Academy for Girls. Mr. Powell teaches music and Mrs. Powell teaches science.

25—**Mr. and Mrs. George Privratsky** were active members of the Dickinson, North Dakota, church. He owned a laundry and dry cleaning establishment. They have gone this year to Turkey where he is to be business manager of Azariah Smith Memorial Hospital, Gaziantep.

26—**Miss Alice Reed** was a teacher in North China for 32 years; has been teaching English at American Academy for Girls since 1951 and has been Associate Director since 1952; she is also secretary of the Near East Mission.

27—**Miss Susan Robertson** graduated from Mt. Holyoke in 1957 and went to Turkey for three years as teacher of English and music at American Collegiate Institute, Izmir.

28—**Mr. and Mrs. John Scott** are at Talas, where he is director of American School for Boys and she teaches English in town of Kayseri, supervises student activities, and entertains school visitors. He went to Turkey first on three-year term; in the U. S. six years; they went out in 1957 as career missionaries.

29—**Miss Fernie Scovel** teaches mathematics and physics at American Collegiate Institute, Izmir. She went out first as a short-term teacher; was re-engaged for another three-year term; and then became a career missionary in 1954.

A Page for Young People Edited by R. L. Milteer

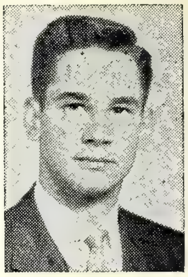
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Charles Garren

President Reports On Oberlin

Charles Garren

It was my privilege and pleasure to represent the Southern Convention Pilgrim Fellowship as a youth delegate to the second General Synod of the United Church of Christ at Oberlin College, Oberlin, Ohio. I worked and counselled with nineteen other young people from Pilgrim Fellowship organizations and E. & R. Synods. Each youth delegate had the gratifying feeling of being a real part in one of the most important happenings of our church.

The week was given a most meaningful start by the Sunday morning service of Holy Communion. Following the Sunday evening convocation the youth delegation met for its initial meeting as a group. The purpose of the first informal get-together was to enable the youth delegates to get acquainted with each other. In this roundtable discussion each youth delegate was asked to tell of a meaningful experience he had experienced in youth activities. From the ideas that were presented at this time we received a good picture of the broad scope of the work of the young people in the United Church of Christ. I should like to report that our Southern Convention shows up very favorably in its youth program and work. However, I found new ideas and areas of work to explore in our Pilgrim Fellowship.

The youth delegates attended all of the meetings of the Synod and in our evening meetings following the close of the Synod sessions we went over the events of the day and discussed the way that the Synod meetings applied to us as the young people of the church.

The first two mornings the youth delegation divided into groups of two or three and attended the meetings of the Review Committees whose job it was to review the work of the boards and agencies in the past two years, to discuss this work, and to frame a resolution to be presented on the Synod floor. I attended the meetings of the committee reviewing the work of the Commission on Church and Ministry, and we discussed the educational standards of the United Church ministers, the standards of compensation for these ministers, and the work of the lay ministers. After our work our resolution was adopted by the Synod as were the resolutions of the other review committees.

Evening programs consisted of presentations of the various fields of activity of our denomination. To the young people it was heartwarming to see about twenty young adults who were preparing to leave for missionary work in all parts of the world. It was also exciting to see the brother of the Dalai Llama who was presented with a check for one thousand dollars for aid to the Tibetan people.

The most moving part of the Synod meeting was the adoption of the Statement of Faith after days of deliberation. Every person in attendance at the meeting thrilled to the realization that the United Church of Christ was a true reality. The committee which had prepared the Statement of Faith worked diligently to complete the document, and its unanimous approval opened the road to our further work and ecumenical growth. Realizing that I was a part of this history making event gave me an inward feeling of humility.

The youth delegates had a great deal of fun, but we also worked hard as pages for the Synod in the distribution of 65,000 pieces of literature. We were all happy that we were invited to attend. We fully realized that as young people we could look forward to the day to come when the Church will be in our hands.

ZION YOUTH FELLOWSHIP

Marilyn Thomas, Reporter

The Youth Fellowship of Zion Christian Church, Sanford, North Carolina, met at the church Sunday evening, August 2, at 7:00. The program was presented by Paulette Mitchell and Marilyn Thomas.

Then the president, John Williams, called a short business meeting. The meeting closed with a friendship circle and prayer.

Rosemont Junior High P. F.

Ruby Cannon, Advisor

The Junior Youth Fellowship of Rosemont Christian Church, South Norfolk, Virginia has experienced a very enjoyable year of worship, fun, and fellowship together under the leadership of Mrs. Ruby Cannon and Mr. and Mrs. Don Johnson.

Each Sunday evening has found some very interesting programs being presented by these young people. It is due to those programs that the attendance has been very good. A few of the types of programs enjoyed were panel discuessions, Bible Quizzes, and skits of all kinds. We are proud of the fact that these young people planned their own programs, and participated in carrying them out. Many of our boys and girls are in Scouts and school bands, so you can see that they are very useful in our church and community. As a part of our program we try to give these young people a place of responsibility in our church, such as singing in the choir, assisting in handing out the bulletins on Sunday mornings, serving as pian-

Miss Kagawa Heads World Youth Projects

Miss Umeko Kagawa of Tokyo, Japan, has been appointed secretary of World Youth Projects, a joint enterprise of the World Council of Churches and the World Council of Christian Education. A member of the United Church of Christ in Japan, she is the daughter of Toyohiko Kagawa, world-famous author and pioneer of Christian social work in Japan.

As secretary for World Youth Projects, Miss Kagawa will direct a program which involves 40 projects in 24 countries. Through this support for projects outside their own countries and churches, youth groups participate in international and interdenominational sharing.

Miss Kagawa will have offices in both Geneva, Switzerland, and in New York. She will spend several months of each year traveling to the projects and consulting with youth groups. Summer service programs, leadership training courses, youth centers, and publications are among the projects assisted.

Born in 1929, Miss Kagawa is a graduate of Kwansei Gakuin University in Kobe. She studied at the Training School for Lay Workers of the Presbyterian Church in the U.S. at Richmond, Va., and in 1955 received a Bachelor of Divinity degree from Yale Divinity School, New Haven, Conn.

Miss Kagawa has worked as a reporter and is the author of a book **Italian Sun** which was published in Japan. She was on the staff of the Asahi Press, a leading Toyko paper. From 1957 until her new appointment, she was co-director of the Student Christian Fellowship of Japan.

Miss Umeko Kagawa

Daughter follows in father's footsteps and becomes religious leader.

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ist for the church school, and mowing the church lawn.

Our group was very fortunate in having Mrs. C. M. Robinson of the South Norfolk Christian Church to review our mission study book, "Pearls Are Made." Mrs. Robinson conducted these sessions in May, at which time exchange visits were enjoyed by all.

These young people have participated in Work Day for Christ and the annual Christmas program, observed Youth Week, had an Easter breakfast with the Senior group, took part in the singspirations that were sponsored by the South Norfolk Churches, and were well represented at the district meetings. During the fall and winter they played ping pong and went bowling and ice skating. Recently the group enjoyed a cook-out at Wayside Park. This was followed by twenty-two of the group playing miniature golf. Six of the group attended Moonelon the week of July 26. They were Bobby Morrison, Nancy Miles, Jo Ann Stinnett, Jimmy Cannon, Kenny Delong, and Sarana Cornette. The group is planning to make a trip to the Lipton Tea Co. and Planters Nut and Chocolate Co. in Suffolk.

We sincerely hope that the fellowship and worship which has been experienced by this group in the past year will continue, and more of our young people will become active in the responsibilities of the church and the community.

Christ Liveth In Me

"That Christ may dwell
Within your hearts
By faith,"
Thus did Paul write
To friends in Ephesus.

For Christ to Paul
Was not a Being
To be worshiped from afar,
But One Who dwelt within.

When Thought Police
Threw me in jail,
(For Jesus' sake)
I sat two days and nights
Upon the prison floor,
My head upon my knees,
Discouraged, miserable,
And prayed.

And then the vision came —
I had been seeking for the Christ
Too far away;
But now I saw
That He could live in me!

Live with me always—
In the night
Came comfort,
For I tried to feel
That He was there,
And in the morning
That His love
Awaited me.

Then as I paced the prison grounds
He walked with me;
And as I read the books allowed
(The books on science),
Then He talked with me,
And made me know
That real truth is of God;
Shimbashi Prison thus became
God's temple!

For from the very moment
When my vision came,
My tears were gone
And all my tears were gone.

Christ was with me
As I faced examination
By the fierce police;
And He was there
When I was brought
Before the judge,
Expecting death,
And praying that I might not shame
The Christ within my heart.

Christ, Who didst walk on Galilee,
Lead me to peace in this sad world;
Thou Who didst fall asleep in that
frail boat
On storm-tossed sea,
Oh, lead me to that world where all
is understood —
Live Thou, O Christ, in me!

—Toyohiko Kagawa

What People Seek Most From Their Church

By Richard K. Morton

We often lament that people do not attend church more faithfully or endorse its activities more enthusiastically.

Sometimes the answer lies in the fact that they fail to get from it what they most seek.

What do they seek?

This differs, of course, with various age groups, vocations, levels of education, background, and so on.

Frst of all, I think, they seek a place where they can feel that God dwells. A newcomer said resentfully after a church service: "Nobody spoke to me!"

A friend replied gently: "But aren't you glad that God spoke to you?"

Secondly, they seek spiritual dynamic. They want a fellowship within which the Spirit is obviously at work. They want a church fellowship that is active, doing things, reaching toward objectives — and which displays cohesiveness and a sense of unity. A religious education worker regularly stationed himself outside the chapel, after services, and would always approach people with this inquiry: "Now what do you want to do about this?"

Thirdly, they want leadership and people to be concerned about living issues that face them in their lives. Other scholarly and community and historical issues and problems must be faced — but they want to feel that their own situation is realized and can be ministered to. They do not want to be set down amid a lot of attractive theories and abstractions. They do not want to deal solely with what people in general might need or do — they want to feel some real radiance and see some real light on their own specific situation in living. This involves too the realization that the church people can and do see beyond the walls of their own local edifice. In a sense, there can be no such thing as a local church — it always has connected with the above and the beyond, and is involved in man's situation even on the other side of the globe.

Fourthly, they seek power as well as piety and goodness. They realize more and more that people can indeed be good in an inert and ineffective sort of way. They can be negatively pious and churchly. What people need more is knowledge and technique and methods for healing, forgiveness, personality development, and awareness of spiritual power. Religion is much more than concern for moral improvement. They know they need discipline and correction, guidance and admonition. They rebel in the end from an unctuous, timid, weak sort of gospel or teaching that strives above all to keep from offending anyone, risking any divisions, or disturbing someone's plans or ideas. They want a religion and a church with principle and program and backbone.

Fifthly, they want a sense of belonging — not only with the local group but with the Church Militant throughout the world and the church in history. They want to catch something of the agelessness and universality and basic human ministry of the Church.

Sixthly, they want a Church that is in the world, but not of it. They want a church that serves and that blesses — that is not so spiritual and aloof that it considers itself above dealing with the ways of men in the world. They want a church that is constantly serving and making its testimony known.

Seventhly, they seek from their church those ministrations which stir them to delve more deeply into the spiritual, emotional, and moral resources of mankind — a church that ennobles their commonplace experiences and blesses their sacraments and their most significant relationships. They want a church with enough ceremony and ritual to reveal to them the contribution of the beautiful and esthetic; with enough power in its pulpit message to stir and inform and challenge them; and with enough warmth in its fellowship to reveal to them all that can be gained by sharing and cooperation.

Eighthly, they want from the church that assurance of the largeness and eternal quality of living that makes their little earthly day all the more precious and provides them with the courage and strength to withstand adversity, pain, and loss.

Ninthly, they seek from the church codes and convictions and help which enable them to relate all that happens in their business and home and community relationship to meanings that gradually become deeper and fuller. They want a church, in other words, that helps them live more abundantly and more powerfully and more courageously.

Tenthly, they seek from the church an ever renewed sense of the value of human life and of the omnipresence and supreme plan of God. No one is big enough in mind or body or successful enough in his work to secure by himself all that can come from the combined ministries of the church as they help to reveal to man the unfolding plan of God, which is complete, and good, and eternal.

When churches provide their people with these services and ministries, they will not lack for support.

"J. B." And Love

Resume of a Sermon at Church of Wide Fellowship

Carl Wallace

One of the highlights of my life was the recent opportunity of attending the Broadway play "J. B." which is based on the Old Testament Book of **JOB**. Unlike Job, however, the play does not attempt to show that sin and suffering are not necessarily related or that man's lot is to blindly accept the inexplicable will of God.

Archibald MacLeish, the author of "J. B." (these initials are the modern version of the name Job), attempts to reveal that suffering and apparent injustices in the world are really man's best opportunity to do the one thing God depends upon man to do — **freely love Him.** Sin then, according to MacLeish, may be summed up in the words — failing to freely love God, and failing to freely love God is man's reason for repentance.

A subtle current in the play undermines the popular motive of being religious because of what one is getting or expects to get from God.

These words made a profound impression upon my mind:

"Man depends on God for all things."

"God depends on man for one thing—love."

"And love is a free gift or it is nothing."

Prayers Of The Captives (Daniel)

Background Scripture: Daniel 1-6; 9.

Devotional Reading: Revelation 7:9-17.

Memory Selection: **If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land.** II Chronicles 7:14.

The lesson for today is taken from the book of Daniel. Although it includes the first six chapters which are a miniature biography of Daniel, it centers in the ninth chapter which is a record of Daniel's prayer in behalf of his beloved nation, now scattered abroad and in captivity. It is one of the noblest prayers in Scripture, the words of a man suffering with, and praying for his fellow-countrymen, and pouring out his heart before God.

DANIEL'S GOD

"O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him and keep his commandments." Daniel's God was a great God, not only in his power, but in his righteous character — "the Lord our God is righteous in all his works which he doeth," says Daniel. There are many who agree that God is great, but they are not so sure that He is righteous in all his ways and works. There are many who rebel against God because they think He is unjust and unrighteous.

Daniel's God was also "dreadful" to use his term. God was loving, and even lenient to a degree, but He was also just. He was no kindly, indulgent grandfather. His love was knit up with his justice. He has put man into a world of law — physical, moral, and spiritual law — and if man breaks or transgresses these laws, man must suffer the consequences of his sin. In emphasizing the goodness and long-suffering of God, we have overlooked his sternness and "dreadfulness." And individuals and nations need to know that it is a fearful thing to fall into the hands of the living God.

Daniel's God was a forgiving God. In quiet confidence he turned to God in the faith that if he confessed the sins of the people, God would forgive their sins. But here as elsewhere forgiveness did not mean that the penalty of their sin had been remitted. The old relationship had been restored, but the nation must still pay the penalty of its sin. People need to know that when they have sinned, there is pardon and forgiveness for their sin. No man need carry the intolerable weight of unforgiven sin. There is mercy with God to all.

Daniel's God was a covenant keeping God. Men might forget their vows and their covenants, but God remaineth faithful. "Keeping covenant and mercy with them that love him" is the way Daniel puts it.

DANIEL'S PRAYER

It came from a sincere and contrite heart. The man was dreadfully in earnest. He sought his God "by prayer and supplications, with fasting, and sackcloth and ashes." People often draw nigh unto God with their lips but their heart is far from him. Let not those people think that they will receive anything from the Lord.

It was directed personally to God. The man was not praying to an absentee landlord, or to an impersonal force, but to the living God, a personal God. God was real to him, God heard him, God could do something about the matter in hand.

It had an element of reverence and adoration and awe in it. The prayer was personal, but it was not brash. He realized there was a difference between him and his God. He drew near in the spirit of penitence and without any merit in himself. Figuratively speaking, he took the shoes off his feet for the place he stood was holy ground.

It stressed confession of guilt. Daniel frankly, and fully confessed the sins of the people. They had broken God's law, disregarded his prophets, refused to listen to the voice of God himself. He frankly said, "We have sinned, and come short of thy demands and thy glory." No excuses, no passing the buck, no glossing over their sin — he confessed the sins of the people, and prayed for forgiveness. It is a hard thing for a man to say "I have sinned." But forgiveness depends so much upon this spirit of penitence and confession.

SUNDAY SCHOOL LESSON

AUGUST 23, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

It asked for mercy. He dared not ask for justice — who is there of us who would want God to deal with us after justice? He prayed that God would hear and forgive, not because of their merit, but because of his great mercy. This forgiveness could not be earned; it was a matter of grace. "We do not present our supplications before thee for our righteousness, but for thy great mercies."

It was posited on the character of God. "Defer not, for thine own sake — this is to hear and to forgive — O my God; for thy city and thy people are called by thy name." Or again "Thy people are become a reproach to all that are about us." God had a stake in the matter. He had promised to forgive. And He was bound to keep his promise.

It was specific. Daniel did not ask for things in general; he was specific. He was definite in his request. He enumerated the sins which the people had committed and asked forgiveness for them. He pin-pointed his petitions. We need to learn at this point. Instead of asking God to forgive us for our sins in general, we often need to ask God to forgive us for specific sins: to forgive us for speaking unkindly to another, for treating others unfairly, for losing our temper, for showing jealousy, for telling an untruth, for excusing ourselves for failure to do our duty, for shoddy work, and so on, both for sins of omission and of commission, for sins of the spirit as well as for sins of the flesh. This is often difficult and disturbing work — we do not like to stand before a mirror and look at our faults and blemishes. But prayer would be more vital, and forgiveness would be more real, if we did more of this kind of praying.

"O Lord, to us belongeth confusion of face . . . because we have sinned against thee." That has a modern sound, doesn't it?

AT OUR CHURCH HOME FOR CHILDREN

A Visit To Nazareth Home

John G. Truitt, Superintendent

Dear Friends:

Hundreds of people from the Evangelical and Reformed churches gather annually at their Nazareth Children's Home, near Salisbury, N. C., for a full day of festivities, church fairs and money-raising projects. It is quite a day for their Children's Home. In the morning they have a program out under their beautiful trees while the crowds mill around amongst the many concession stands and greet one another. A goodly number share in services. I was on the program for an address.

This is Nazareth, I said, but it is not the first one. I know of a Nazareth to which a boy came, a boy who changed the course of human history. He was a good boy, and obedient, subject to his parents. He increased in wisdom and stature, and in favor with God and man. That Nazareth had a stigma on it. Can any good thing come out of Nazareth? people asked.

There is a great deal of destiny tied up in boys and girls who come to this Nazareth. Their own fate and the fate of many others may well be fashioned right here at this Nazareth — even though this orphanage, like many another may have, in spite of all of our bigness and goodness of heart, may have on it like that first Nazareth a stigma. Children feel it. You can't fool them. And some children who have been well reared in such a church Home for Children are a bit reluctant to acknowledge that they were reared in such a home. Some, bless them, are proud of it. And proud they are of the Home that gave them a chance.

I told those good people of the Nazareth Children's Home what I would like for them to do. **First,** having named this beautiful place Nazareth, and having set it apart as a home for homeless boys and girls in the name of Jesus of Nazareth I hoped they would not go away and neglect it. I hoped they would be ashamed to let it go in need of better financial support. I told them that there were such homes that did not do much credit to the glorious Church, nor the majestic name of the Christ.

Second, having assumed the responsibility of giving homeless boys and girls, needy, dependent, and helpless, a home and Christian training that I hoped they would do it, and that boys and girls would be reared in this changeful, terrific day in a manner which would be a credit to a denomination which had the honor of Christ at stake. We are not living in "horse and buggy days." We have television and radio, and the public school, the public press, the whole general surrounding tempo, telling the boys and girls in your Nazareth that they should have lovely "Tide-washed" clothes, beautiful waxed floors, fine schools and churches, good homes and good education — a chance to be somebody able to make good in a highly trained and competitive society. There is a difference between confining a boy or girl in an institution, and that of giving him or her a good home, and a good chance, along with other boys and girls.

Third, besides the proper buildings, and housing, and the facilities which go along with same, you should enable this your beautiful Nazareth to maintain a staff of workers trained in the "know-how", rich in character, rich in experience or on the right road to getting it, with a good heart, and rich in the desire for, and love of, the kind of job a child caring Home has to offer.

REPORT FOR AUGUST 10, 1959

MONTHLY OFFERING

Amount brought forward			$24,096.09
Eastern North Carolina Conference			
Hope Mills	$ 2.00	$ 2.00	
Eastern Virginia Conference			
Great Bridge	18.00		
Portsmouth, First	34.00		
Portsmouth, Shelton Memorial	8.00		
South Norfolk	30.00	90.00	
North Carolina and Virginia Conference			
Apple's Chapel	36.00		
Durham, S.S.	110.23		
Greensboro, First	52.12		
Happy Home	40.40		
Mebane	10.00		
Pleasant Grove	30.00		
Reidsville — Special	249.66		
Reidsville	106.00		
Tryon	22.00		
Hendersonville	3.00	659.41	
Western North Carolina Conference			
Seagrove	4.00	4.00	
Virginia Valley Conference			
Bethel	20.00	20.00	
Total			$ 775.41
Grand Total			$24,871.50

SPECIAL OFFERINGS

Amount brought forward		$41,459.80
Mary Sue Brittle Sunday School Class, Bethlehem (Nans.) Church	$ 5.00	
Mr. & Mrs. O. Vernon Joyner, Jr., Arlington, Va.	10.00	
Leo Hinson Bible Class, Albemarle Church	7.19	
Women's Fellowship, Apple's Chapel — Friendly Service	10.00	
Vacation Bible School, Hopewell First Cong. Christian Ch.	24.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Women's Fellowship, Oak Grove Christian Church — Friendly Service	5.00	
Mr. & Mrs. M. W. McPherson, Burlington, N. C.	15.00	
Vacation Bible School, Antioch Christian Ch,. Zuni, Va.	7.96	
Wachovia Bank & Trust Co. (dividend)	54.00	
Jr. Baraca Philathea Class, Holy Neck Christian Ch.	12.25	

Reidsville Church Reports

Mrs. Beulah H. Wright

Where does one begin when the program we would like to tell about has been so wide and varied?

First of all, we are very proud of the progress made in every department of both Sunday school and church. The attendance has been off in Sunday school for a greater part of the summer; however, attendance at church has been excellent for this season of vacations and when the reports were read at the 3rd Quarterly Conference, each department showed above-normal progress.

Many of our people have been away as delegates to some very important meetings. Mrs. John Briggs, who has so ably served the Greensboro District as Chairman of the Women's Work; Miss Kate Sartin, now president of the local Women's Fellowship; and Mrs. Mack Welch were among the key figures at the School of Missions.

Kenneth Briggs was elected a delegate to Boy's State at Chapel Hill. Kenn is Superintendent of the Young People's Department of the Sunday school. He is a very capable leader showing much promise.

Jerry Watkins, another of our outstanding young men, has also been away on, we are told, school business. It is good to have him and his brother, Paul, complementing our choir again.

Mary Lloyd Temple, who serves as pianist for the Young People's Choir, is a much traveled young lady, having been one of the four representatives of the local Girl Scouts to attend the Senior Girl Scout Roundup in Colorado Springs, Colorado, July 3-12. How nice it will be to have someone who knows how to build an air raid shelter that will stand the winds or an enemy attack if the time should come that we need one. We understand Mary Lloyd is also quite proficient when it comes to setting up a tent!

Vacation Bible School under the direction of Mrs. John Dockery proved very successful. She had as her able co-workers Mrs. Lee Somers, Mrs. Lloyd Temple, Mary Lloyd Temple, Jay Strickland, Mrs. Mack Welch, Dinky Welch, Miss Walker, Toni Chaney, and a number of others who contributed with their special talents. The week was climaxed by a program on Friday evening, June 5, summarizing the week's journey through the Bible Land.

The second Sunday in July at the evening service seventeen candidates received the rites of baptism in a very sacred and impressive service.

Face lifting has just been completed on the Church Annex which is used as the Nursery Department of the Sunday school. The whole interior has been redecorated and new furniture and equipment has been added, including a refrigerator to keep juice and milk for the children. The outside of the building received a dazzling coat of gray paint. The whole effect of this project has been rewarding.

There are many other projects which could be included in this report if space permitted, but important plans for the near future are underway and will be given later.

W. Summey Sharpe Memorial Fund:		
Charles V. Sharpe, Burlington, N. C.	60.00	
Chester Alexander, Burlington, N. C.	10.00	
George G. Sharpe, Burlington, N. C.	50.00	
Mrs. Rodney Coleman, Burlington, N. C.	5.00	
Mrs. H. W. Flynn, Burlington. N. C.	10.00	
M. Z. Rhodes, Burlington, N. C.	5.00	
W. D. Fuller, Burlington, N. C.	10.00	
W. B. Croxton, Burlington, N. C.	30.00	
Mrs. C. R. Faucette, Burlington, N. C.	5.00	
C. C. Johnston, Burlington, N. C.	25.00	
H. B. Summerell, Burlington, N. C.	5.00	
Mrs. Stanley Huffman, Burlington, N. C.	5.00	
R. S. Crawford, Elon College, N. C.	50.00	
Men's Bible Class, Presbyterian Church, Burlington, N. C.	7.00	
Mrs. C. C. Young, Burlington, N. C.	10.00	
Don Overbeek, Burlington, N. C.	5.00	
Sam Sharpe, Burlington, N. C.	10.00	
Dwight Davidson, Gibsonville, N. C.	10.00	
Total Sharpe Memorial Fund $312.00		
In Memory of E. L. White	5.00	
In Memory of H. H. Parmelee	10.00	
In Memory of Grover Smith	5.00	
In Memory of Mrs. Maude C. Hedley	30.00	
Special Gifts	46.56	
Total		$ 563.96
Grand Total		$42,023.76
Total for the Week		$ 1,339.37
Total for the Year		$66,895.26

Rev. A. James Clemmer, director of religious activities at Pfeiffer College, was the guest speaker at our Albemarle church last Sunday. The pastor, Rev. Collie Seymour and his family are on vacation, which includes attending the 50th wedding anniversary of Mrs. Seymour's parents in Demorest, Georgia. Two recent additions to equipment at Albemarle include: pew envelope and pencil holders and a filing cabinet for choir music.

Mrs. Charles F. Pegram, wife of the minister at Bay View, Norfolk, received her master of arts degree from Michigan State College July 30 in the field of counselling and Guidance. Mrs. Pegram and the two children have spent the summer in Michigan and were joined by Dr. Pegram for this special occasion. August 3-7 they attended the **World Mission Institute** for the midwest area at Northwestern University, meeting with some 40 Congregational Christians for the denominational part of the sessions. Dr. Pegram reports it "stimulating and helpful in general sessions and classes." Rev. James E. Waery of our denominational midwest office is one of the vice presidents of the sponsoring group.

DILLE'S VACATION IN AMERICA

(Continued from Page 7)

buildings and the repairs were postponed.

"It was like living in a dripolator," says Mrs. Dille. "Every time it rained we shifted all the furniture and covered the bookcases with canvas."

The Dilles will make their furlough headquarters for the next year in Muncie. They hope to get a trailer and live in it on the Lawson farm. The roof? It doesn't leak.

Do You Believe?

By ROY C. HELFENSTEIN

1. That your church is an important factor in your community;
2. That its mission, its message and its program merit your loyal response and your hearty cooperation;
3. That attendance at its services of worship is a Christian responsibility as well as a divine privilege;
4. That everyone should realize that every church is in the biggest business there is, and that churches depend on good business methods as well as on good people;
5. That you are expected, as a church member, to support your church according as the Lord prospers you;
6. That every member of any church is honor-bound to recommend his church to unchurched friends and to welcome them to its services;
7. That as long as a church carries on its roll your names as "a member" you are required by a sense of duty to pray for its welfare, boost its program and support its endeavors;
8. That we can bear witness of our love for God by our daily conduct, by our financial support to His Church and to all Kingdom enterprises—and by our presence in His sanctuary at Divine Worship on the Sabbath Day;
9. That your church depends upon you and its other members for its spiritual strength, its social vision and its influence and prestige in your community;
10. That religion should be man's highest interest and his major concern?

N. B. If you believe these things, what are you doing about them? "It is later than you think!"

The above is reprinted from a 1949 issue of The Christian Sun *at the request of Mrs. E. E. May, a member of Mt. Lebanon church in the Valley of Virginia Conference. Mrs. May suggests, "If these teachings were followed, many of our church problems would be solved."*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Chu

The Christian Sun

Elon College Library X

VOLUME 11 AUGUST 25, 1959 NUMBER 33

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

IN THIS ISSUE

Modern Epistles From
Dr. Alford Carleton
Rev. S. L. Morgan
Dr. Edward Riggs
Mrs. Frances Riggs

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina.

Church members throughout the Southern Convention have a special interest in the new Elon College Community Church, which will serve college students and our Home for Children as well as townspeople. Dr. W. J. Andes is the minister who led in the building program.

The church building is of colonial design to harmonize with the college buildings. It faces the Elon College campus. An article concerning the first service is found on page 12.

Here And There Among The Churches

A big day for Sophia church is planned for Sunday, September 6. At the regular morning worship service several gifts will be presented to the church. Following a picnic dinner there will be a special service of mortgage-burning and dedication at 1:30, according to announcement by Rev. Robert Bennett, pastor.

Last reminder for Town and Country Convocation to be held at Oberlin College, Oberlin, Ohio, September 1-3. Leaders from both branches of the United Church of Christ will help rural church leaders to "have their minds stretched, their hearts stirred and their will strengthened as they face together the problems and possibilities of town and country work." Scholarships are available. Contact Superintendent W. T. Scott immediately.

Two prominent ministerial families of our area will be united when Miss Lois Robinson, daughter of Dr. and Mrs. Henry E. Robinson, becomes the bride of Rowland Wisseman, son of Dr. and Mrs. W. E. Wisseman. The marriage will take place in First Congregational Christian Church, Greensboro, North Carolina, on September 5.

Speaker for the Women's Fellowship Fall Conferences will be Miss Nellie Walker, formerly of Adams College, Natal, South Africa, and now a staff member of the American Board in Boston, according to announcement by Mrs. Jack Akin, president. The meetings will be held as follows: **Eastern Virginia**, Waverly, October 1; **Valley of Virginia**, Leaksville, Route 1, Luray, October 2; **North Carolina**, Pleasant Ridge, Route 1, Ramseur, October 6.

Young people from Bay View, Norfolk, shared in the city-wide Interdenominational Youth Rally which was held at The Christian Temple the week of August 9 with Dr. R. H. Sales of Duke University preaching each evening.

A special consultation on the Congregational Christian-Evangelical and Reformed Union will be held at Elon College September 2, with Dr. Henry E. Robinson, a member of the Constitution Committee of the United Church of Christ, as a resource leader. Thirty-eight leaders of the Southern Convention and its organizations have been invited to share in this important session.

Revival services were conducted by Rev. William Joyner for two ministerial brothers during successive weeks in August — he assisted **Rev. Robert Bennett** with a revival at Flint Hill and then assisted **Rev. Garland Bennett** with a revival at Shiloh. Mr. Joyner has resigned at Liberty effective January 1, at which time he plans to enter a seminary outside the Southern Convention area.

Want to go to Europe next summer? Pattie Lee Coghill is conducting a tour lasting 39 days from New York to Scotland, England, Belgium, Germany, Holland, Switzerland, Liechtenstein, Austria, San Marino, Italy, Monaco, France, and Denmark, costing about $1300. Travel will be by air from New York to Europe and private motorcoach on the continent. Special feature will be attendance at the Passion Play at Oberammergau. Dates: July 8-August 15. For further information write Miss Coghill, Route 4, Henderson, North Carolina.

A church school staff retreat for officers and teachers of our Burlington, First, church school will be held Sunday, September 13, from 3:00-8:00 at Moonelon.

NOTICE!

The Committee for Home Missions of the Eastern Virginia Conference will hold a meeting at the Suffolk Christian Church, Sunday afternoon, September 13, at three o'clock.

The committee requests that any church having business with this committee will please have their representatives present at this time.

W. B. Williams, Chm.
1253 24th St.
Newport News, Va.

Rev. Thomas Britton concludes his pastorate at Shelton Memorial, Portsmouth, next Sunday. Sharing with him in the service will be the new pastor of the church, Rev. Joseph N. Rutland, Jr., of Nashville, Tennessee. Mr. Rutland is a graduate of Peabody College and Vanderbilt University and has served churches in the Holston Conference of The Methodist Church. A reception honoring Mr. and Mrs. Britton will be held at Fleming Hall next Sunday evening.

Thanks to the women of the Southern Convention Mrs. F. C. Lester will be sailing from New York September 23 on the Queen Elizabeth to participate in the denominational Fellowship Tour, led by Mrs. Robert G. (Mary Ann) Williams of Florida. "Briefing sessions" will be held in New York City September 21-22, including a visit to the United Nations headquarters.

Volume 111 Number 33

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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WOMAN OF THE YEAR CHOSEN AT EURE

Mrs. John W. Artz

At the regular fourth Sunday night service, July 26, at Eure's Christian Church, Gatesville, North Carolina, Mrs. Katie Felton Green was honored as "Our Church Woman of the Year."

"Miss Katie," "Aunt Katie" and "Coz Kate," as she is lovingly called, is 79 years old and has always made her home in the White Oak neighborhood near Roduco. During church hour she is always found in her church.

Mrs. Robert Williams, circle chairman, presented Mrs. Green with a Life Membership and a gift from her circle, while Mrs. W. L. Askew, leader of the other circle of the Women's Fellowship, pinned a corsage on Mrs. Green and presented a gift from her circle.

Our church honors one member each year. To receive this honor the member must be a faithful one, with a record of years of loving service to the church.

The church women give honor where honor is due as they serve as a committee for the decision to choose the one who will receive this position of honor. This year we are happy to salute Mrs. Green.

NEW PROGRAM BOOK

Mrs. Jack Akin

Announcement has come from Miss Lillian Gregory, executive secretary of the National Fellowship of Congregational Christian Women, of a new piece of literature — a monthly program book, **Disciplined for Christian Living.**

This book contains programs for both men and women for adult groups. It was prepared by Rev. Ralph E. Weisser, pastor of St. Andrew's United Church of Christ, Evangelical and Reformed, Buffalo, New York. The price is 50c with the usual quantity discount. It may be ordered from the Missions Council at 287 Fourth Avenue, New York 10, New York, or 19 South LaSalle Street, Chicago 3, Illinois.

When Mr. Sakharam Rakhaji Pandit preached at Virgilina August 16, he used as his subject "The Christian World of Missions," with scripture taken from Colossians 3. Mr. Pandit is serving as missionary visitor at Moonelon for some of our camps.

N. C. Women Leaders Attend Institute

Mrs. Carl Wallace

The 8th Annual Leadership Training Workshop sponsored by the North Carolina Council of Women's Organizations in co-operation with the Extension Division of the University of North Carolina was held in Chapel Hill July 20-23 with 24 state organizations represented and some 75 women in attendance. Mrs. W. E. Wisseman, Mrs. John Lackey, and Mrs. Carl Wallace represented the North Carolina Women's Fellowship, which is a member of the Council.

The program was varied and stimulating and one had a choice as to the subjects she might choose. "Effective Speech," taught by Dr. Lucia Morgan of the University staff was interesting and helpful and revealed techniques for improving one's speech. "Current Issues in World Affairs," taught by Dr. S. Shepard Jones, also of the University staff, was timely and thought provoking. We realized after hearing Dr. Jones that none of us are as well informed on world affairs as we should be.

The total program was planned to help those who serve their organizations on the state level to be better informed and more effective leaders and your representatives feel that this objective was accomplished.

VACATION BIBLE SCHOOL AT MT. LEBANON

Mrs. Edna Comer

Vacation Bible School was held at Mt. Lebanon church, Route 1, Shenandoah, Virginia, June 15-26. Enrollment was 70 with an average attendance of 57. The theme of this year's school was "Following Jesus."

Rev. Rosser Lee Clapp served as director of our school and conducted morning worship with scripture, stories and songs each day.

Teachers were as follows: Nursery, Miss Doris Clapp, Miss Mary Supple, Mrs. Shelby Price and Mrs. Thelma Turner; Beginners, Mrs. Gladys Ferrell and Mrs. Gladys Comer; Primary, Mrs. Minnie Pence, Miss Frances Supple and Mrs. Edna Comer; Juniors, Rev. Mr. Clapp and Mrs. Minnie Comer; Junior High, Mrs. Madlene Comer and Miss Gladys Dennis. Refreshment committee was composed of Mrs. Betty Supple, chairman, Mrs. Myrtle Nicley, Mrs. Ruth Kite and Mrs. Edna Supple.

On Friday the school enjoyed a picnic in the grove near the church. That night at 7:30 a program was presented by the children and their two weeks' work displayed for parents and friends to see.

Certificates were awarded each pupil, with 35 receiving a scripture text pencil for perfect attendance.

An offering of $40.48 was sent to our Christian Home for Children at Elon College.

The Place Of "The Christian Sun" In The United Church

For an editor to make clear his thinking concerning the paper he edits, it is necessary for the readers to understand a few fundamental things.

It is easy to accuse him of being partisan, mainly because he wants to keep his job. In this case it is well for the readers to remember that the editor is elected for two years only, and that the election is by the Southern Convention. His tenure is not very tenacious, for delegates from the 200 churches decide who is to edit.

It stands to reason that the editor gives more thought to the purpose of the paper than does anyone else. He ought to know what he is about, and endeavor to make his paper fulfill that function. His judgment is checked against the thinking of all the readers every issue.

Out of the experience of reading **The Christian Sun** regularly for about half a century, of editing it for some ten years (at two intervals), and having handled with care and reading interest most of the extant issues of the paper from its founding in 1844, this writer wants to say a few things about the place of **The Christian Sun** in the United Church of Christ.

There appears to be a real place of usefulness for this paper. Here are some things in its favor.

1. It is an area paper, not the denominational magazine. It gives news of the area, promotes the programs and enterprises of the area. The national magazine cannot get close to any one Conference or Convention. This must be done in some other manner. For more than a century **The Sun** has done this.

2. Denominational programs and national news should be part of the business of the area. We supplement the national paper. We need to look beyond our area.

3. International church and missionary information should come to people in local churches in such fashion as to make them feel that they are part of this worldwide experiment in Christian living.

4 . An area paper can furnish informative and inspirational articles that will help people grow in religious experience and churchmanship abilities. Because it is close to the area, it can select what is needed by people who live there. When one gets sick he calls for the family doctor, rather than depend upon a prescription he may have read somewhere. The doctor may not be nearly as wise as the person who wrote the prescription, but he is nearer and better known.

5. Writers for an area paper speak the language of the people. It may not be as good as some other, but it is theirs, and they like it.

6. No other area of Congregational Christian Churches owns and operates institutions like Elon College and our Church Home for Children. We do it not because we are rich, but (in part, at least), because every week **The Christian Sun** tells us about them. We also have a Mission Board that is quite unique, and a Board of Christian Education, to say nothing of the Board of Publications.

7. We furnish news while it is news. Our paper is not planned far in advance, and is therefore not polished greatly, but something that happens in one of our churches on Sunday may be read by some of you on Tuesday and all of you before the week is gone.

There are evidently other real reasons for this paper which cannot be recalled after working a week as a day laborer in moving the High Point parsonage to a lot owned by the man who has bought the house. You may think of them. Let's hope so.

Does this paper depend upon the life of the Southern Convention? The answer is "No." If North Carolina and Virginia decide to become two State Conferences, the paper could serve either one or both of those conferences. Partnership is good business.

If there is a merger with the Evangelical and Reformed Church in the area, as evidently there will be, what of this paper? Southern Synod has **The Standard** which is a delightfully newsy paper published by the president of the Synod. That could be merged with **The Sun** in such fashion that the interests in both groups will be promoted as this paper attempts to do now.

Subscriptions! Who ought to read the paper? ALL our people should read it. **The Standard** goes to all homes free. Without any desire to criticize or to start an argument, it is the belief of this editor that such a gift is valid only when given by the local church. It is good for the church to be able to say to its members, "The paper is part of what you get for being a member, and for the money you give." Subsidies seem to be necessary by boards and institutions that use the paper for their publicity, but the readers should share in the subscription cost.

The most useful years for **The Christian Sun** (even if under some other name) should be in the future. Currents of church life are flowing with great force in our time, and it is important for them to be channeled through all our homes. We want our progeny to believe in Christ and to share in his work. A paper like this can be of tremendous help in the process.

Culture In The Making

Within a few days American boys and girls will go trudging back to school. Of course millions of them will ride in fine automobiles, and others will travel in state-owned buses. It will be a long line, indeed, that leads from nearly all our homes to the houses which have been built for school. And the cost will be terrific.

But we would not have it otherwise for anything imaginable. These children and young people are marching towards culture, refinement, and progress for the human family. The cave man never bothered about educating his family save in the art of getting food and preparing it crudely for eating.

It is a staggering thought, but one generation of no schools and we would be back near enough to the cave man to claim kinship.

Mamas and papas can be pleased to see their children, beautifully dressed and properly instructed, move out of the home and into the community culture centers where these boys and girls may discover some new truth that will transform their lives, or change the currents of history. This is culture in the making. And good luck to parents, children, and teachers as they open the books in search of truth and beauty mingled with goodness.

About * * *

A COUNTRY WHERE VOTERS MUST BE LAND OWNERS

While the people of the United States differ on the subject of the poll tax and other requisites for voting, there is one country where electors must be of a certain blood and land owners. That country is Liberia.

Liberia is in the southwest Guinea coast of Africa, extends inland some 100 miles, with a coastline of 350 miles on the South Atlantic. It's area is 43,000 square miles, which is slightly larger than Virginia. The estimated population is 2,750,000.

Although Liberia was settled in 1822 by United States philanthropic organizations to make a permanent settlement of freed Negro slaves, and did not take the status of a republic until July 26, 1847, it had no railroad until 1949. The United States was among the first countries to recognize the new republic.

Since the American people had so much to do with the establishment of Liberia its capital was named Monrovia, honoring James Monroe, fifth President of the United States. Liberia's constitution is modeled on that of the United States, but its electors must be of Negro blood and landowners.

Rubber, coffee, and a large number of other tropical products grow in great abundance in Liberia. Production of cotton is sufficient for domestic use, but there are no exports of this commodity. The cow is practically a sacred beast and few are ever killed, owners looking upon their cows as an outward expression of wealth not to be disturbed. There are more goats than horses, and sheep have hair instead of wool. Only the bantum-sized chickens are found, and fowl imported from the United States will not thrive.

There are many other odd things about Liberia, but it has something which few nations can take pride in having. It has a balanced budget.

C. B. Riddle

An Appreciated Letter

Wake Forest, N. C.
August 15, 1959

Editor, The Christian Sun:

Thank you for the familiar faces of Drs. Wellons and Atkinson in the issue of August 11 and the comments about them.

Perhaps it was in 1910 that I spent a memorable day at Elon College as a judge in an all-day high school oratorical contest. I sat at table, twice, I think, with Dr. Wellons, old then, but a striking personality. Dr. Atkinson had a prominent part in the occasion then, and I met him frequently later. At that time I was new in the community as pastor of the First Baptist Church of Burlington. While pastor in Henderson Dr. Atkinson gave the high school baccalaureate address, which has lingered as one of the fascinating school addresses I've heard, both for matter and delivery.

Besides this heartfelt tribute to two remarkable men, this is to say also that, of all the church papers known to me, **The Christian Sun** I consider among the most attractive alike in format, quality of paper used, and in general appearance.

I enclose for the editor a note just received from the venerable saint, Dr. W. R. Cullom, 92, a frequent contributor to **The Christian Sun.** It is about my oldest son, born in Burlington in 1911. Modesty deters me from suggesting the printing of it — unless the editor chooses to cite the opinion of Dr. Cullom touching the weakness of our religion versus communism.

S. L. Morgan, Sr.

A TALK WITH DR. LEWIS MORGAN

Lewis was one of my brightest students many years ago. After leaving Wake Forest he served in two pastorates in North Carolina — Clinton and Dunn. For the past seven or eight years he has been pastor of the Petworth Baptist Church, Washington, D. C. His parents, Rev. and Mrs. S. L. Morgan, live in Wake Forest, and when Lewis comes to see them he generally shares the visit with me. It was my great pleasure and blessing to have such a visit from him this afternoon — July 31. To talk with this man of God is to enter into the holy of holies of Christian experience and into the Eternal Realities.

The heart of our talk this afternoon was a comparison between the Christians of the New Testament period and that of our own era. Lewis and I are thoroughly agreed that the communists have seized the method of the New Testament Christians, while at the same time, leaving out its main factor — the God and Father of Jesus our Lord. Nor will they cease to go forward in a great way until we Christians of the present shall catch and put into practice the spirit and method of those first Christians. Every Christian in that early day was a vital witness to the reality and the power of the Risen Christ. Even we preachers fall short in this matter of witnessing. My plea, therefore, is and shall be that we Christians of the present day shall return with all earnestness and faithfulness to the New Testament pattern of each Christian being a witness for the living God and for the Risen Lord wherever he or she may be found.

W. R. Cullom

This Interested Me

Emily C. Lester

Recently I drove past a beautiful new church (of another denomination from ours). The architect and builders had apparently done an excellent job. Large expanses of glass toward the street made it easy for the passer-by to look in. Here were no small, dark, dungeon-like rooms for children to try to learn about the love of God in, but large, airy, sunny rooms where the beauties of His world were ever-apparent.

One discordant note caught my eye, however. There were large children's teaching pictures on the wall opposite the windows. And they were strung along in a straight row, high above the eye level of the small children who must occupy the rooms. If they enjoy the pictures, or learn from them, they must get a "crick" in their necks in order to do so. A bulletin board, too, in each room was there ready for children's pictures or teacher's drawings. Again, the things on display were placed high above the children's reach — and, of course, much of the thrill to a child comes from "touch" as well as "sight," and from putting his own picture up on the wall for all to see. Little things, you say, to comment on. And yet, what a waste not to use a beautiful building to the very best of our abilities — and not to remember that children must have things down low in their rooms in order to really see them.

P.S. — Take a look at the children's rooms in **your** church and see where the pictures are placed.

DR. AND MRS. ED RIGGS

Report Work And Needs In India

Kilanjunai P. O.
via Salaigramam
Ramnad Dist.
So. India
June 14, 1959

Dear Friends,

The hot season is just finished here in South India and the monsoon winds have started. Thanks to the unseasonal rains last month the hot season was not as hot as usual, and the wind is not as full of dust. Nevertheless the change of season inevitably brings changes in the appearance of the landscape, and in the outlook and energy of the people.

There have been a lot of changes in our routine and outlook too. The great event was the arrival of a full-time Indian doctor for Kilanjunai on the first of April. He came on a strictly temporary basis, on loan from our parent hospital in Ramnad. But his stay has already been extended from two months to four, and we are strongly hoping that he may be allowed to be here permanently. He likes the work and is willing to participate in all phases of it — even the outside leprosy clinics. I have now turned over practically all the hospital work to him, which has been a great relief of strain for me, even tho I manage to keep as busy as ever with new things.

My emphasis now is on the outside clinics and village visiting, and I am out almost every day. The leprosy clinics continue to grow and I have added a new one, so that three days a week are spent at that work alone.

The rest of the time is largely taken up with the so-called famine relief work. Due to shortage of rain last fall, there were crop failures on all sides of our own Kilanjunai area. Actual starvation does not seem to my eyes much different from other years, since crop failures one place or another are all too frequent and food shortage is chronic. But somehow the Church has become more aware of the need this year and has doubled the number of local agents in Ramnad District for managing the distribution of relief supplies. I have been put in charge of famine relief for this particular area and have already started to receive shipments of wheat, rice, and milk powder, all American surplus goods sent out by Church World Service.

The wheat and rice I am distributing partly thru the local pastors and catechists. But the milk powder has such a direct bearing on correction of chronic malnutrition in its medical aspects that I am taking direct charge of it and putting its allocation on a medical basis. In order to supply iron and vitamins that are not quite complete in the milk itself, I am mixing it with small amounts of Multi-Purpose Food, which I had already been using as a medical treatment for malnutrition. (Mixing with MPF also serves to prevent the recipients from selling the milk powder to village tea shops instead of consuming it themselves!) Of course MPF costs money and I am not allowed to charge for it since it is for relief work, which poses a dilemma. I am asking the Meals for Millions Foundation in Los Angeles for an emergency grant of four thousand pounds of it, telling them that I hope they can gradually be repaid by contributions from friends at home. So if any of you have gift money you don't know what to do with, a contribution for the purchase of MPF, sent either direct to the Meals for Millions Foundation, or to the American Board or Church World Service, will be most appreciated.

When times are hard and water for crops is scarce, the people get into the habit of eating only rice or millet, with no vegetables, fruits, or dairy products. Consequently their diet is short on protein and certain minerals and vitamins, all of which the milk-powder-MPF mixture ideally supplements. The outcaste group in each village, which is the landless group

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST

Turkey

August

30—**Miss Margaret Shafer** graduated from Doane College, Nebraska, in 1957 and went to American Collegiate Institute, Izmir, for three-year term.

31—**Miss Lorene Sims** taught in U. S. and did YWCA work before going to teach home economics at American Academy for Girls in 1958 for three-year term.

September

1—**Rev. and Mrs. Frank Stone** work in Tarsus. She went to the Near East in 1956 to work in the business office in Istanbul; they married in 1957 and accepted a three-year appointment in 1958. Now they are career missionaries.

2—**Mr. and Mrs. Lloyd Swift** are both graduates of Oberlin College. They were first missionaries to China, but transferred to the Near East in 1951. She is a third-generation missionary—parents missionaries in China, grandparents in Turkey; he has a sister who is American Board missionary in Rhodesia. Quite a family!

3—**Miss Ruth Wagner** has degrees from University of Iowa and Denver University and has studied at Northwestern and Harvard. She has been an elementary teacher in Wisconsin, on editorial staff of Scott, Foresman textbook company, on staff of Iowa State Education Association, and managing editor of "Kansas Teacher." She is now three-year term teacher of English at American Academy for Girls, Uskudar.

4—**Miss Beulah Wang** went to Turkey in 1954 for three-year term, which she extended a year — and then went back in 1958 as a teacher of physical education at Izmir.

5—**Mrs. Ruth Washburn** has served as president of our Massachusetts women and a member of executive committee of National Women's Fellowship. Following the death of her husband, she worked as church secretary for two years in First Church, South Hadley. She is serving for three years as dormitory supervisor of American Collegiate Institute, Izmir.

and has the least reserves to fall back on, are often the most malnourished clinically, (but not necessarily the only ones). In all classes the women and children eat more poorly than the men. Pregnant women become terribly anemic and bear tiny weak babies. The babies do well the first year of life, as long as they are on breast milk, but grow poorly and become retarded beginning the second year.

Therefore I have been going around the villages, starting with the outcaste section of each, looking for pregnant and nursing women and for babies and toddlers that are below par. All these get a special invitation to come regularly every two weeks to special clinics I am setting up all over this area, (located so that no one will have to walk more than three or four miles to the nearest one), to get their allotment of milk powder-MPF mixture.

The problem is not automatically solved by setting up this distribution machinery. The worst cases of all are too lethargic to come. To get them I would have to bring the supplies around to every one of the hundreds of villages, which of course would be impossible. So our clinics are flooded with less needy but more energetic suppliants, and also, of course, with masses of other patients seeking treatment for all sorts of other ailments for which we have no free medicine. But I am attracting an impressive number of mothers carrying in their three-or four-year-old babies, who "can't walk or talk yet, and don't eat well" and have swollen stomachs, spindly legs, wobbly necks, and only weigh twelve to fifteen pounds. According to my schedule the supplies will last for six months, and I am hoping that some of them can get some benefit out of the program during that time.

Ed Riggs

Dear Friends,

The three children are now out in our back garden, cooking their own noon meal over an open fire, village style — just for fun. They have five or six of their Indian playmates helping. I always enjoy watching them, because in contrast to some of their elders they are so completely oblivious of caste or race.

The Mooks have just finished a three-day visit here, and it has been a real pleasure to have them around. They seem to have weathered our rough treatment and come out smiling. He is to be the India Secretary of the American Board when they return home to the U.S.A., so it has been very useful indeed to explain our hopes and ambitions to them. I especially enjoyed having Mrs. Mook around and getting her womanly advice and support. While they were here we took them to several out-door clinics and also gave them a peek at aur hospital here. We are trying to keep things on a simple level so the patients won't get scared off. Instead of developing the hospital as an institution Ed is trying to use it as a base for his outside clinics and village work.

The children are on their last lap of third and fourth grades respectively. Martha is really well launched into first grade. She seems to understand the work and do the lessons well enough. But I have to work fast while I have her, because her span of attention is so short and once I've lost her interest I might as well be talking to a blank wall. She has always been the most stubborn of the three; and it surely shows up when I want her to do something not quite as interesting as whatever is going on at the moment outside.

The last few weeks the bandages and pictures have been pouring in. Trunks for bandage supplies that were almost empty are jammed again and I need to find more storage space. But the rate they are being used is increasing all the time, so I don't think I will be in that trouble for long. It is wonderful to have them, and our thanks go to all of you who have taken the time, effort, and money to send them to us.

Cordially,

Fran Riggs

German Prisoner of War In France

Becomes American Missionary To Turkey

Boston, Mass., July 18 — Johannes E. H. Meyer, ex-German paratrooper who learned of the rigours of war first hand, sailed from New York today to begin his second term as an educator in the Near East under the American Board of Commissioners for Foreign Missions.

Mr. Meyer, who have been teaching science and mathematics at Tarsus College, Tarsus, Turkey and the American Academy for Girls in Uskudar, Turkey, was accompanied by his wife and their son, Christoph 3. The family was in the United States on furlough the past year. During their furlough year, Mr. Meyer received his master's degree in the teaching of science from Yale University.

Johannes Meyer was a high school boy when he entered the German Air Force in World War II to train as a paratrooper. Sent to Holland with his unit, he was injured and presently found himself a prisoner of war assigned to hard labor in a French coal mine. That year's experience taught him valuable lessons about the distressing social conditions of the French miners and filled him with a desire to be of service to his fellowman.

After two more years as a prisoner of war, though under happier conditions in the French military administration, young Meyer found himself back in civilian life, living with his parents in Western Germany where they had taken refuge after Silesia, their homeland, had been given to Poland. He then completed his high school education, entered the University of Mainz in 1949, attended Ecumenical work camps in the summers of 1951-52, and in 1952 came to the United States on a scholarship from Goshen College, Goshen, Indiana.

He married Miss Sylvia Nilson in 1953 shortly after his appointment to the faculty of Tarsus College.

Mrs. Meyer, daughter of the Rev. Dr. and Mrs. Paul E. Nilson, distinguished educators in Turkey for more than 40 years, was educated at Wheaton College, Wheaton, Illinois. She taught from 1949-52, before her marriage, at the Girls' High School in Aleppo, Syria, now a department of Aleppo College, and also at the Girls' School in Uskudar.

Devotional Services At Second General Synod Of The United Church Of Christ

Rev. Alfred Schmaltz, Chaplain

NOTE: *Delegates to the General Synod of the United Church of Christ were led in daily devotionals as they began the day's work by Rev. Alfred Schmalz, minister of the First Congregational Church of Darien, Connecticut. The meditations are being printed here so those who did not get to attend the meetings in Oberlin, Ohio, in July can get something of the "feel" of the spiritual unity of the group.*

III. IN FULL ACCORD AND OF ONE MIND

For the Scripture this morning I am going to read one of the most familiar of New Testament passages. I have an idea that most of us, hearing this passage read, have not identified it with the problem in the Philippian Church which occasioned Paul's letter. That problem was inner disharmony — cliques, personal rivalries, petty jealousies. So, when Paul asks the Philippians to be "in full accord and of one mind", he is asking them to take Christian humility seriously and to give up their rankling and rivalry. He is telling them that they cannot be "at one" with Christ, and yet be "at odds" with one another.

From this point of view, listen to part of the second chapter of this Letter to the Philippians:
READING Philippians 2:1-11

No organization — including a church — suffers in its early years from disharmony. Internal conflict is not a disease of the childhood of an organization. It only attacks the organization after the rapture and excitement of the first years have passed.

Paul came to Philippi directly from his mission in Asia Minor. How long he was in Philippi, in his first visit to the city, we do not know. Long enough, apparently, to have got the church established, and to have put it on its feet. We have no record of this earliest period, but we can be assured — from all we know in our experience of organizations — that the enthusiasm of those days would have made for excellent fellow-feeling and for good cooperation. This close feeling would not be weakened even by the persecution which came later to this Christian group. Persecution would only have solidified the fellowship. A group always becomes stronger when it is attacked.

On two later occasions Paul visited the church at Philippi again. Then in the year 60, or thereabouts, perhaps eight years after his first visit, he writes them from Rome, where he is imprisoned. Writes them because there is a problem to be met: the church is split with rivalry and dissension. Maybe this is new, maybe it has accumulated. However that may be, disharmony does exist. And Paul feels a responsibility to heal the sickness of disunity.

Now, for any organization this experience of the Philippian Church can be a lesson. Any organization, after its initial establishment, has to learn the principle of harmonious living, if it is not to suffer inner conflict and consequent disintegration.

Monasteries and nunneries — far enough removed from our experience, to be sure, but good examples for us to take note of — would be fearful places to live in, if there were no way of dealing with the ordinary frustrations and annoyances of close living. Even the most dedicated persons may be difficult to live with, and a monastery life is no assurance that the problems of human relations can be easily solved.

Come closer home, now, to the varied agencies of our denominations. Even those of us who serve on the staffs of our national and state organizations may find it difficult to get along with some of the "saints" with whom it is either our privilege or our obligation to work! Here, in our offices and committee rooms, we are thrown quite closely together, too closely we may sometimes feel. All sorts of rankling and rivalry are possible, indeed actual, at times. And again, some way must be found of living together in comfort, and with Christian effectiveness.

Those of us who come here from churches, as laymen or pastors, are not exempt from this problem either. Indeed, it is here in our individual churches that this problem may be chiefly evident. In any church a dozen, fifty, maybe a hundred or more people work closely together, on committees, in organizations. What petty rivalries, what narrow loyalties, what barbed irritations can develop. Just as in Philippi.

These illustrations all point to the fact that wherever people are involved in a relationship that is at all close, inner conflict becomes a problem.

What can be done about it?

Paul gives his answer: humility. The principle of harmonious living, he says in this letter to the Philippians, is humility. "Have this mind among yourselves, which you have in Christ Jesus, who . . . emptied himself, taking the form of a servant . . . and humbled himself." Again, "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others . . . Do all things without grumbling or questioning." And he asks two women especially (as a man I can't help this special reference!) Euodia and Syntyche — who apparently were at the root of the problem, "to agree in the Lord", by learning humility from Christ.

Now, humility, as I have said, comes easier at the beginning of a relationship than when a relationship is of long standing. We are at our best when we first undertake a task, but after a routine has set in, we tend to slip into a rigid defense of things we like, or of customs we have long followed. My son, who is working at a Quaker Work Camp, wrote in his first letter, of the ten girls and five men who constitute this project: "Everybody is trying so hard to be good." Each one is new to the other, each is eager to do the right thing, to show himself at his best, to cooperate as is expected of him.

Is it not so of us, too? We are at the place where we are all trying to please one another. This will do for now. But the only solid basis for an enduring relationship is humility, or the desire fully to love and serve one another. And here our example is Christ "who emptied himself (of all prerogatives and claims), taking the form of a servant, and humbled himself."

The Keys Of The Kingdom

A Sermon Preached by John G. Truitt at Blowing Rock E. & R. Assembly Grounds

"I will give unto you the keys of the kingdom of heaven; and whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you loose on earth shall be loosed in heaven." Matt. 16:19

It is a joy to be here with you followers of Jesus, and to feel the fine fellowship of this conference and of this hour.

Friends know that one of my favorite texts is the one which precedes the one I have just read to you. I like to preach on that text because it gives such rich assurance of the victorious outcome of the Church — "I will build my church and the gates of hell shall not prevail against it".

However, I have come to feel that here is one of the most startling and wonderful promises of Jesus to His followers, "I will give you the keys of the kingdom of heaven". How about that! It is almost as though He were saying "I go to prepare a place for you — your in turn, prepare the people for the place".

Those disciples and their successors down across the centuries would have much to do with how the kingdom of God looked. They would have much to do with who were in God's kingdom, and not only who, but also what was inside His kingdom. Oh! why is it that the Christians throughout the world are still a minority group. Oh! why is it that the Church is so often in so many places here and there and everywhere in a begging state? Why, oh, why do so many people who are supposed to have the keys of the kingdom of God in their hands still give God a tip, and cry to Him for help only when they are in trouble?

With so little real life-giving loyalty how can we expect to win for Christ? Remember in the same speech Jesus told His disciples: "If any man will come after me, let him deny himself and follow me". "Let him take up his cross and follow me". If he wants to save his life let him give it to Me in loving service! If he has a talent for making money let him be my servant and follower so his wealth may be a part of that which is in God's service.

In our time Dick Byrd stuck down in new territory the staff of Old Glory in the name and for the United States. What territory are we taking for God? "Whatsoever you bind on earth shall be bound in heaven". Suppose you have the talent of leadership. How much of it are you using with those keys in your hand for God? Suppose you have the talent for play-writing, or acting, or singing, or painting; you are a follower of Christ — you have the keys of heaven in your hand — are you making your talent take territory for God? Whose flag waves over the work of your hands? "Whatsoever you bind on earth shall be bound in heaven".

Yes, yes, "whatsoever you loose on earth shall be loosed in heaven"! Say, for instance, every little homeless boy — with no good shepherd on his trail — who grows up to steal for hunger, and pillage for power — slips through the hands that had heaven's keys in them! What misery! What a pity! What damage! What pain and misery, maybe, for so many people! Where does heaven begin? May we not have heaven on earth? Ah, yes, "Thy kingdom come. Thy will be done on earth as in heaven," acted, lived and prayed Jesus, our Lord and Master, and taught His disciples to pray. Yes, and those fellows "hazarded their lives" for Him.

It is no picnic to be a Christian, unless you have learned the art of having joy in doing good for others! It is no mere pastime, unless you enjoy counting your days and years for the Christ! In the background of the men who march for God sounds a refrain "let him lose his life, and gain it, and gain". There was a cross in the pathway of the Christ who said, "I give unto you the keys of the kingdom of God".

What joy and what good times we have had here together! We are here, said to be 3,700 feet above sea level. What beautiful views are here, and how sweet has been our worship and our fellowship together! But we have come through the crowd to get here. We have been singled out by consecration and service. We are of one mind and one spirit. Do I make my point, self-discipline, not sounding a horn, or joining the jay-walking world, got us here. However, we are not better than others except as we fellowship with Jesus, which makes us conscious of that strange, mighty, responsibility which He layed upon His humble followers when He placed the keys of the kingdom of heaven in their hands.

When we go down from here let us live so vigorously, humbly, devotedly, that our joy will be contagious and we shall have some little part in winning more citizens and taking more territory for the Christ. Let us pray.

I Like My Church

I like my church because it's there
I join my friends in song and prayer,
And feel the comfort and the grace
Of knowing God is in the place.

Of knowing He will teach me how
To see myself and will allow
His Holy Spirit to come to me
And show me what I ought to be.

I like my church for there I feel
That life is good, that God is real,
And that my friend, and every man
Should share the goodness of His plan.

—John G. Truitt

Nancy Rountree

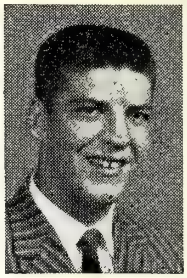
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Dick Apperson

Minutes Of Executive Committee Meeting

Nancy Rountree, Secretary

The Executive Committee of the Southern Convention Pilgrim Fellowship met at the Moonelon Camp, Elon College, North Carolina, June 18, 1959. Charles Garren, President, called the meeting to order with devotions. Those present were as follows: Charles Garren, President; Nancy Rountree, Secretary; Richard Apperson, Treasurer; Elizabeth Lester, Action Chairman; Rosemary Hoffman, Fellowship Chairman; Mrs. R. E. Brittle, Adviser; Rev. Robert Knowles, Minister of Christian Education; Richard Milteer, Editor of the Youth Page of THE CHRISTIAN SUN; and Mrs. Melvin Dollar, visitor.

President's Report

The President reported the P. F. Officers' Camp in progress. The Vocations Conference was held April 17-19 at Moonelon. The office of Vice President of the Southern Convention was vacant. The President was a delegate to the General Synod. Officers were urged to attend the Virginia or North Carolina U.C.Y.M. Summer Conference. Please send articles to the Youth Page of THE SUN!

Commission Reports

Faith Commission — No Report.

Action Commission — Elizabeth Lester, Chairman, reported that she had sent articles to THE SUN and had attended a meeting of the Social Action Committee.

Fellowship Commission — Rosemary Hoffman, Chairman, reported that she taught the Commission Workshop at Officers' Camp and emphasized camp fellowship.

Treasurer's Report — April 5, 1959-June 18, 1959

Balance		$1,043.14
Receipts		
Work Day for Christ	$54.50	
Home Missions	20.97	
Foreign Missions	20.98	96.45
Total Receipts		$1,139.59
Disbursements		
Expenses S.C.P.F.	$ 75.23	
Southern Convention for Missions	988.41	
Total Disbursements		$1,063.64
Balance		$ 75.95

Work Day for Christ

The Work Day for Christ is to be emphasized at the Fall Rallies by the Commission Chairmen.

Youth Faces the Future

Richard Milteer, Editor of the Youth Page of THE SUN, reported several more title suggestions had been sent to him, but no new one was chosen. The motion was carried that the title contest be closed, and that the present title be kept.

Constitution

Recommendations to the Constitution Committee are as follows:

(1) The term of office for S.C.P.F. Officers shall be for one year.

(2) Nominations for officers shall be done before the Spring Rally.

(3) Election and Installation of officers shall be at the P. F. Officers Camp.

Resignation and Appointments

Elizabeth Lester, Action Chairman, resigned. Ray Hall of Greensboro, Palm Street, was appointed to fill the vacancy. David Andes of Elon College was appointed Vice President.

The meeting was adjourned.

ANTICIPATING WORKDAY FOR CHRIST

Dick Apperson

So. Conv. P. F. Treasurer

The financial activities of the Southern Convention Pilgrim Fellowship have been revealing more disbursements than receipts in recent months. The local Pilgrim Fellowships are becoming sluggish in sending money to their conference treasurers, for this has to be done before the conference treasurers can forward the receipts to me.

October 17 marks the national observance again in Pilgrim Fellowship and Youth Fellowship of Work Day for Christ. Last year after itemizing the Work Day for Christ receipts from the various conferences, I discovered these shocking results. Only 20 churches participated in the Southern Convention out of its 209 churches. This is almost incredible! Did your Pilgrim Fellowship participate in this great project? It is obvious that much improvement is needed to make this project effective throughout the Convention. This project offers each individual in his local Pilgrim Fellowship the opportunity to work for Jesus Christ, our Lord and Saviour. It should also be realized that a local Pilgrim Fellowship can have any number of Work Days for Christ beside the nationally observed work day, but money received for that day should be sent to your Conference P. F. treasurar. The convention officers are anticipating excellent Work Day for Christ results. May your Pilgrim Fellowship be more successful this year in Working for Christ!

The Bay View youth group has been entertained with a "cook out" and a "beach party" by two of their leaders, Bill Albert and Bobbie Sydenstricker. These were followed by devotional services.

A Project for Children and Youth

School Supplies For Angola

"No more pencils, no more books" is a familiar refrain to young and old. At the church-related school in Angola, however, it takes on an entirely different meaning, for to many boys and girls the lack of a few angolares for a pencil may mean the difference between getting or not getting an education. Families in Angola are willing to make great sacrifices for some kind of education for their children but more often than not raising enough money for tuition fees strains the family budget to the breaking point. Many children arrive at village and station schools without the most meager school supplies. Students at the domestic schools and short summer courses offered by the church are in the same situation — young girls eager to learn some of the rudiments of sewing have only a pitiful scrap of cloth for practicing and learn to knit by using the same yarn over and over again.

The mission budget doesn't allow for expenditures such as this so the boys and girls in our church schools are being asked to help out. We wish that it were possible to send the supplies which are needed directly from your church school to Angola. The giving of such direct gifts usually has more meaning for boys and girls. But customs regulations and high duty costs in Angola make this system impractical and ultimately a bad use of our own resources. Our missionaries have therefore requested that money gifts "in lieu of Friendly Service" be sent so that they may purchase in the name of boys and girls in this country school supplies when and where they see the need.

If you want to make this project more real to your boys and girls, try making posters with cut-outs of school supplies and the amount of money necessary to purchase them. Or have your class make an offering box in the shape of a school house. This project is suitable for all age-groups and for all economic situations.

There is excellent material for children and young people available on Africa. Be sure and write to the Missions Council for a list of denominational and Friendship Press resources. We would particularly draw your attention to the story leaflet, "School for Jesse," which is available in quantity (5c each, 50c dozen) and is related to this project. Money should be sent to Southern Convention Office, clearly designated "School Supplies for Angola — Friendly Service Gift."

PORTSMOUTH UNITED YOUNG PEOPLE REPORT

Nancy Martin, Acting Reporter

The United Congregational Christian Church in Portsmouth, Virginia, has had an active Sunday evening summer program. Some of these activities were: Choir rehearsal under the leadership of Mrs. T. A. Groce, a fellowship hour, business meetings, exceptionally fine devotional programs, and many varied types of programs ending with a friendship circle. The group also enjoyed a couple of out-door activities. They enjoyed a swimming party, a picnic, and a car wash. On Wednesday evenings, one would find young people from the church and the community engaged in fellowship together consisting of quiet games, stunts, fun songs, and folk games.

John Martin, president, Nancy Martin, Faith Chairman, Rose Marie Ripley, action Chairman, and Mrs. L. A. Smoot, co-sponsor, recently met to outline the programs for the coming three months. It was decided that beginning in September six sessions will be centered around the theme of foreign missions. The highlight of the study will be an African banquet.

Bi-monthly, the Junior Choir of the church renders special music for the opening services of the Sunday school. These young people add much to the reverent atmosphere. This summer, Miss Ida Bradshaw has served very diligently as the pianist for the group. We deeply appreciate her continuous service in God's kingdom.

After the rehearsals on Thursday afternoons, the young people enjoy a story hour which is based on the Mission Study books, this year's theme on Africa.

RALEIGH DISTRICT WOMEN'S LEADERS MEET

Mrs. B. B. Johnson, Secretary

District Chairman Mrs. Robert S. Smith held her Annual Raleigh District Workshop on Sunday afternoon, August 16, in the Clayton Christian Church.

There were thirty-five present with the following Women's Fellowships represented: Amelia, Clayton, Durham, Hayes Chapel, Mount Herman, Plymouth, Raleigh and Wake Chapel.

Mrs. Coy Ellis of the Clayton Women's Fellowship led the opening devotions.

Mrs. Smith was assisted by the following members who presented the six areas of work and explained briefly the materials included in this year's packets: Mrs. Lee Penny, Assistant District Chairman, of Amelia, Spiritual Life; Mrs. B. B. Johnson of Wake Chapel, Stewardship; Mrs. D. M. Estes, Durham, Christian Education; Mrs. O. S. Ross of Plymouth, Friendly Service. Mrs. Smith presented the materials on Missionary Education and Christian Social Action.

The group was divided into buzz sessions with two topics to discuss— "Problems and how to solve them" and "Programs — one found most interesting during past year." Reports made to the whole group proved helpful, with several suggestions for solving problems and making programs more interesting.

Members of the Clayton Women's Fellowship served refreshments.

PALM STREET, GREENSBORO, MAKES PROGRESS

Mrs. J. T. Winslow, Reporter

Palm Street Congregational Christian Church in Greensboro held its third quarter business meeting, Aug. 4, 1959, with 36 members present.

According to the reports, much has been accomplished during the quarter. We had two special drives for our parsonage fund. One came on Mother's Day, with everyone contributing at least one cent per year in honor or in memory of their mother, and a similar one on Father's Day. It was a thrill to see the tiny tots putting their money on the open Bible. With these two collections we were able to make two extra payments on our parsonage debt.

One big item of business was the Annuity Fund. The Church voted to apply for a Certificate of Membership into The Annuity Fund for our minister. The Nominating Committee passed out sheets to each member asking for their assistance in suggesting people to fill all offices and committees for the coming year. All present officers and committees were listed on the sheet.

While Rev. Thomas Sutton and his family are away on vacation the secon and third weeks of August, the pulpit is being filled by our choir director, Mr. Fritz Apple, and Rev. W. B. Cook.

First Service In New Elon Church

T. H. Mackintosh

After a 68-year wait, the Elon College Community Church entered its new sanctuary for the morning worship service August 16.

The church was founded in April, 1891, with 19 charter members. Only one of these is still living, Mrs. W. P. Lawrence of Elon College.

When the church was founded the community consisted of college personnel. Consequently worship services were held in the college chapel. This arrangement continued without a break until the present.

Since about 1950 there has been a growing awareness among the members of the Community Church that it was time to build. The municipality of Elon College has grown and matured. It has become a desirable residential neighborhood for populous Alamanee County.

Furthermore, Elon is the seat of many functions of the Congregational Christian denomination. In addition to the college there is the Children's Home, Moonelon Conference Center, business offices for The Christian Sun (the denominational paper), and offices of the Southern Convention.

Several years ago a building fund was started. Two intensive money-raising campaigns were held in 1956 and 1958. These efforts brought in enough money to start construction last fall.

Work continued through the past winter with only minor delays due to weather. By late May, 1959, all major structural work, including erection of the steeple, was complete.

Finishing operations have proceeded through the present summer. This work included hanging doors and windows, plastering, painting, and installing trim, carpeting, and hardware. Simultaneously, electrical and plumbing fixtures were set and the complex heating-air conditioning system was installed.

Through the generous action of Elon College, an organ has been installed in the sanctuary on an extended loan basis. The college, needing a second practice instrument, recently bought an excellent used organ. It has been rebuilt, electrified, and installed in the church by E. C. White, Jr., of Greensboro. It will be used jointly by the church and the college music department.

The main floor of the new structure houses the sanctuary, narthex, reception room, and balcony. The educational floor has eight classrooms, four assembly halls, a choir robing room, minister's study, church office, adequate rest rooms and storage closets, and boiler room.

As the structure neared completion, interest and enthusiasm have mounted among the church members. Children of the parish have taken to making excited tours of the structure.. At long last, a dream was to be realized.

Sunday, August 16, was the great day. Dr. William J. Andes, pastor, was in the pulpit. The event took the form of the regular morning church service. There were no special observances. These await the formal Service of Consecration which will take place in September on a date to be announced.

An Open Letter From Dr. Alford Carleton

Meet Needs Of World Through American Board

This letter has been in the writing from one end of Asia to the other while visiting the Christian Churches of a dozen countries of the Middle and Far East. Some of the thoughts in this letter are those that fill one's mind, looking down from an airplane 20,000 feet above the hills and valleys of the most populous part of the world. Others are those that one cannot drive from his mind as he walks in the heat and dust of an Indian village — or it could as well be a village anywhere from Pakistan to Patagonia.

The overruling fact on such a journey is the fact of human need: — the need for bread and for security in a rapidly changing world; the need for knowledge, health and for guidance in the upbringing of children. Above all, the need for faith and for courage along life's way. Economic problems are pressing. Even more pressing is the spiritual problem: — how to believe, **really**, that the Deity is a God of Love with individual concern for the commonest of folk.

The second fact one learns is that the Christian Gospel working through the Christian Church is making a vital contribution to the life of mankind. In spite of its weaknesses and divisions, the Church around the world is a mighty force for healing, for education, for fellowship, and for the reconciliation of man with man and man with God. It is not "just one more religion." It is not the spiritual arm of Western Culture, nor the captive of Colonialism.

It is, as ever, "the power of God until salvation." It is as Paul proclaimed, the one fellowship in which "there is neither Jew nor Greek, slave nor free, male nor female." Were Paul living today he would add, "neither Asian nor African, American nor European, Black nor White." The world needs the full realization of that sense of "oneness," and the Christian Church alone holds hope of its realization.

The effective spread of the Gospel requires organized effort, in partnership with all Christians and through experienced and devoted leadership. The American Board offers such a channel. Hence I appeal to you, as Paul would have said "by the mercies of God," to give generously of your substance and of your prayers that the American Board may have the material resources and the spiritual power to meet more adequately the need of mankind in our times.

The new American Board Directory and Calendar of Prayer is off the press. The prayer listings begin with October 1. The book also contains the names and mailing addresses of all of our missionaries, as well as the officers of the American Board. Copies are available for 25c each or six copies for $1.00 from The American Board, 14 Beacon Street, Boston, Massachusetts.

A New Spirit For A Renewed People (Joel)

Background Scripture: Joel.
Devotional Reading: Acts 2:1-4, 12-18.
Memory Selection: **Fear not, O land; be glad and rejoice, for the Lord has done great things.** Joel 2:21 (RSV)

Most folks do not know much about the book of Joel. Even biblical scholars do not know anything about the author except that he was the son of Pethuel. They do not know where he lived or when he lived. But they agree that the little book of three chapters is one of the classics of Hebrew literature.

But Simon Peter evidently was familiar with the book, for when he stood up to preach at Pentecost, he quoted at length from it. Indeed in a sense, he took his text from the second chapter of Joel. That at least gives us something which is familiar to us, and brings the book a little closer to us.

A NATION UNDER JUDGMENT

The nation had fallen on hard times. First of all a swarm of locusts had invaded the land and ravaged the crops. What the locusts had not eaten, the cankerworm had eaten, and what the cankerworm did not eat the caterpillar had eaten. Fields were barren and blighted, vineyards dried up, fruit trees withered, seeds rotted in the ground, pastures were burned up by the scorching heat, and streams dried up and failed. The countryside was a scene of desolation and devastation. The people were dismayed and discouraged. They felt that they were under the judgment of God.

A CALL TO REPENTANCE

Several times in this little book there is a call to repentance. Sometimes it comes as a call to fasting and sackcloth, sometimes it comes as the sound of a trumpet. But the people are called to repent, to confess their sins, to acknowledge their transgressions. For what has happened is the judgment of God upon the nation.

How seldom do nations repent! We have our days of feasting and celebrating, but we do not have our days of fasting and confession. On the very day that these NOTES are being written (July 31) the newspapers announce that President Eisenhower has named Wednesday, October 7, as a National Day of Prayer. He calls upon the nation to join in prayer on that date, and to "give thanks for the bounty Providence has bestowed upon us which has made possible the growth and promise of our land." But in the quotation there is no suggestion that we confess our sins or repent of our wrong doing. (There may be a reference in the complete text.) Is it because we have no national sins for which to ask forgiveness? A Day of National Penitence entered into sincerely and whole-heartedly by the people of this good land might work a marked change in the affairs of the world. But we are proud, complacent, boastful, self-sufficient. We all too often feel that it is by our might and by our power that we have become great and rich and powerful. We need to repent and to renew our covenant with Almighty God. It will be interesting to see how many people observe this National Day of Prayer on October 7. It does not fit in with the mood of Americans. All too many feel that the other nations are sinners, but that we are righteous. Joel, acting as the spokesman of God, called the people to fasting and prayer.

"THE DAY OF THE LORD"

"That day," "The day of the Lord," and similar expressions occur several times in Joel. The term is not original with him, and he either borrowed it from other writers and speakers, or they borrowed it from him. "The Day of the Lord" was a term to conjure with in Israel's history. It had many connotations. By some it was used to denote God's judgment upon the nations of the world; by others, his judgment upon Israel. Some used it in connection with material phenomona such as eclipses, earthquakes, natural holocausts; others thought of it in terms of spiritual blessings. Joel uses it in the latter sense in today's lesson. God is to pour out his Spirit upon all flesh. It was to be the beginning of a new age. In his sermon at Pentecost Peter emphatically stated that the coming of the Holy Spirit at Pentecost was the fulfilment of this ancient prophecy. Jesus himself used the figure in an adapted form — He spoke about the end of the age, or about his coming again. The day of the Lord will not be a very happy experience for mankind. It will be a day of judgment, and judgment upon all.

FROM DARKNESS TO DAWN

The book begins in gloom, but its close is bright. After listing a great succession of troubles, the prophet projects his view into the future, and what began as judgment ends in final blessedness. This is because the people have repented, and because God is faithful. He will not wholly cast his people off. Execute judgment upon them, He must because of his righteous character. But He loves his people and He will not let them go. So the renewed people are given a new spirit. And it was to be given to all the people, not simply to a select and superior few. "Your sons and daughters, old men and young men, also upon servants and handmaidens would receive the benefits of the new age."

There is an interesting implication in the statement of Joel. The old men would dream dreams, but the young men would see visions. The old men in their sunset days would dream of the great past and future; the young men would have visions of what is to be. Age for dreams, youth for visions?

SUNDAY SCHOOL LESSON

AUGUST 30, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

ON READING THE NEW TESTAMENT

The fact that the New Testament was written by people who were themselves suffering and for people who were in difficulty, makes it understandable only to those who have a real feeling of need. If life is pleasant for you and you have no hungers you cannot satisfy, you do not need to read the New Testament. For you will not know what it is talking about. But when the winds of ill-fortune begin to blow or when the hand of fate takes you by the scruff of the neck and puts you behind the locked doors of economic collapse, moral failure, sickness, or death, open your New Testament. You will find out what it means then. — **F. Olin Stockwell** quoted in Shelton Memorial Bulletin

AT OUR CHURCH HOME FOR CHILDREN

John G. Truitt, Superintendent

Dear Friends:

Our annual Home Coming will be celebrated this year on September 6—Sunday before Labor Day. This brings to us comments from former "children." Here are a few received since July 15: "I think being in the Orphanage is one of the best things for a child without parents. It has helped me all through life. I shall never forget the people there. I have worked for the same company for 26 years." He is a member of the board of deacons in a Presbyterian church, and is president of the Men's Bible class.

"The Orphanage helped me in many, many ways, and I shall always be grateful for the privilege I had to be reared in such a wonderful home." This is from the president of a Sunday school class, a member of the choir, and her husband is teacher of the Men's Bible class.

"The institution taught me to be nice and polite to others and to take part in church activities," says another.

A graduate of Duke writes: "It opened the way for my education and gave me a firm foundation for the future, especially for caring for my family. It has helped me to understand the ways of others." She has a good husband and two fine sons, and is a substitute Sunday school teacher in the Madison Avenue Presbyterian Church in New York City.

A postal employee writes: "I am indebted to the Orphanage for education, Christian living, and a heart for others." His son has served 21 years in the United States Marines, his daughter is happily married and makes him a grandfather. He is a member of the Congregational Christian church.

"It gave me a chance I never would have had, a chance to make a living and be useful." He is a leading business man in his city and is also a grandfather. Member of the Congregational Christian Church.

A young housewife writes: "I spent many happy hours at the Elon Home and received wonderful training while there for which I am deeply grateful as it meant so much to me in my life work. Helped me to be a successful housewife because it was there that I learned to cook and keep house." She is president of an adult Bible class in a Methodist church and active in the Woman's Missionary Society.

From a former superintendent of a Nurses Training School in one of our hospitals: "The institution provided a home for me when I needed it most. It also made it possible for me to enter a nurses' training school which proved to be my greatest asset." Member of a Congregational Christian church.

From a very successful homemaker with a lovely family: "Gave me a place to live and a chance to get an education. Will always remember and admire the Christian Orphanage as a good home for homeless children." A member and active in a Congregational Christian church.

Must go now, but I want to tell you that the Durham, N. C., church and Sunday school picnic given our Home this Sunday was a very great success — twice as much food as was necessary and fellowship at high tide. Thanks to them. Thanks for a good report.

REPORT FOR AUGUST 17, 1959

MONTHLY OFFERINGS

Amount brought forward			$24,871.50
Eastern North Carolina Conference			
Henderson	$ 2.00		
New Elam	6.00		
Wake Chapel	24.18	$ 32.18	
Eastern Virginia Conference			
Isle of Wight	15.00		
Norfolk, Little Creek	4.55	19.55	
North Carolina and Virginia Conference			
Berea	16.00		
Salem Chapel	12.00		
Greensboro, St. Peter's	1.00		
Burlington, Edgewood	1.00	30.00	
Western North Carolina Conference			
Antioch (C)	42.28		
Asheboro	13.00		
Grace's Chapel	17.60		
Pleasant Cross	2.50		
Ramseur	5.00		
Zion	50.00	130.38	
Virginia Valley Conference			
Mt. Olivet (R)	9.00		
Winchester	40.00	49.00	
Total			$ 261.11
Grand Total			$25,132.61

SPECIAL OFFERINGS

Amount brought forward		$42,023.76
W. Summey Sharpe Memorial Fund		
Mrs. Mary F. Elder, Burlington, N. C.	$ 10.00	
F. W. Wilson, Norfolk, Va.	13.00	
Circle II, Hunterdale Union Church, Franklin, Va.	25.00	
Ladies' Bible Class, Henderson Church	25.00	
Reliable Bible Class, Portsmouth, First Church	17.50	
Vacation Bible School, Liberty Cong. Christian Church, Nathalie, Va.	24.64	
Bible School, Sanford Christian Church	20.00	
Miss Dorothy Louise Branch, Garner, N. C.	100.00	
Mrs. J. H. McEwen, Burlington, N. C.	300.00	
In Memory of Cherry Jeffreys	5.00	
In Memory of John Ireland	5.00	
Special Gifts	169.24	
Total		$ 714.38
Grand Total		$42,738.14
Total for the Week		$ 975.49
Total for the Year		$67,870.75

Tribute To Rev. Jesse M. Roberts

On Sunday, August 9, one of the church pews at Eure Christian Church, Eure, North Carolina, was given in memory of Rev. Jesse M. Roberts, former pastor. His family occupied the special pew for the service at which the pastor, Rev. R. E. Brittle, presided. Flowers were placed on Mr. Roberts' grave following the service.

The bulletin contained the following tribute to Mr. Roberts:

In the words of the Holy Scriptures, "There was a man sent from God" whose name was Rev. Jesse M. Roberts. Every time God has had a special work to be done He has made, endowed with certain talents, and called one to that particular task.

So it was in the life and history of growth and development in the Eure Christian Church and community. There were those who were a part of the great Flock of God, precious in His sight, who needed, as all men need, spiritual help and guidance. To this need, back in 1906, was sent by the Eternal One, with dedicated mind, heaert and purpose the Rev. J. M. Roberts. For twenty-nine years he gave liberally and unselfishly out of his rich life of love and service to the Church and community, several times resigning in favor of some other minister only to return each time when the pulpit would be vacant. He loved the Church. He loved and had a deep faith in people. He knew that a real spiritual leader was not just one who had a firm executive ability, but rather one who is humble, gentle, loving with a deeply dedicated heart. This is what he gave.

As a token of appreciation of this and much more that he did and gave, the Church in regular quarterly Conference voted to give as a loving memorial one of the long church pews.

SACRAMENTS STUDIED AT SOUTH NORFOLK

Beatrice George

At the regular monthly meeting August 10 of the Gertrude Bunch Circle, South Norfolk Congregational Christian Church, the Reverend and Mrs. John G. Truitt, Jr., and Mr. T. R. Eason were the participants in two sketches dramatizing the sacraments of Baptism and Holy Communion as suggested in the study course **We Believe** which is being used by the Women's Fellowship. The participants contributed greatly to the lesson, as well as enlightening the subject through the discussion following each sketch.

After the business transactions a social hour was enjoyed.

The hostesses were Mesdames Mamie Newberry, Pearl Newberry, Hazel Roberts, Olivia Sawyer and Ida Wagner.

Mrs. Hazel Roberts, assistant leader, presided.

New officers of E. Va. Sunday School Convention are: President, Donald R. Taylor; vice president, Rev. Bill Simmons; secretary, W. H. Baker; treasurer, Mills C. Luter. This information comes from Mrs. J. H. Booth, Jr., the outgoing president. The session held July 21 at The Christian Temple, Norfolk, included an address on "Home and Church Working Together" by Rev. John G. Truitt, Jr. and "Worship in the Home" led by Mrs. E. G. Middleton. Workshop for parents was led by Rev. J. E. McCauley; for administrators by Rev. Walstein Snyder; and for teachers by Dr. H. S. Hardcastle.

St. Peter's United Church of Christ, Greensboro, North Carolina, where Rev. Carl Daye is pastor, has set a goal of $2,500 in the building fund by the first anniversary, October 4. Funds in hand August 12 amount to $1,902.-22.

Thanks to Rex G. Powell of Fuquay Springs for suggesting the material used on the back page. It came to him through a member of the staff of Andover-Newton Theological Seminary whom he met at the General Synod.

The Christian Sun was honored when one of its editorials (Our Readers Write) was printed in the August 15 issue of **The High Point Enterprise** under the caption "From the Nation's Editors."

Copies of the proposed Constitution and By-Laws for the United Church of Christ have been sent to every church for study and comment. Included in the packet of material are blanks on which suggestions for changes may be placed. The deadline for these is December 1, 1959. Now is the chance for our church people to exercise democratic principles and suggest any changes they think important.

BRADYS FINISH PASTORATE AT AMELIA & CLAYTON CHURCHES

Mrs. B. L. Penny

Rev. Gale Brady, who has resigned as pastor of Amelia and Clayton Congregational Christian Churches preached his final sermon August 16, 1959, to a very sad attendance of members and friends.

Mr. Brady used Hebrews 12 for his scripture, basing his message on the first verse, challenging the membership to a greater service to Christ and His Church. He reminded each and every one of their part in the work of the church now. The strength of the church of tomorrow depends on their loyalty and devotion.

Amelia prospered greatly during Mr. Brady's pastorate. He has worked faithfully with every organization of the church. He worked well with the young people also, organizing a fine junior fellowship. Under his leadership the church has started one of the greatest programs in the history of the church, the Christian Enlistment Program.

Rev. and Mrs. Brady will be missed greatly by the church and the community. We wish for them the best of everything in life as they go to their new pastorate at Liberty Vance, Henderson, North Carolina. We know that our loss is their gain.

On Saturday evening, August 15, from eight until ten o'clock the Bradys were honored at a farewell party in the recreation room of Amelia Christian Church, which was attended by many members and friends. They were presented several gifts from the church and friends. The refreshments consisting of homemade ice cream, cookies and lemonade were served by the Women's Fellowship.

The Brady family will long be remembered in the minds and hearts of the people of the Amelia community.

Rev. and Mrs. Everett C. Blake, leading American educators in Turkey, are returning to that country after a year in the U. S. Mr. Blake was the missionary visitor at Moonelon the first part of the summer. He sailed August 15 with a group of 16 young teachers, a hospital administrator and his wife, a business manager, and a woman doctor, going to Turkey, and will no doubt give them a good orientation course en route. Mrs. Blake flew from Boston August 15 to prepare for the arrival of the new teachers at American Collegiate Institute, Izmir, where she is the principal. A daughter, Jacklyn, is a student at Oberlin College.

Ministers Needed

What Constitutes A Call?

Dr. Roy Pearson

Dean, Andover-Newton Theological Seminary

An authentic call to the Christian ministry usually gains its full force in three principal stages.

FIRST: AN OBSERVATION OF NEED. The specific circumstance may be the loneliness of the bereaved. It may be the pains of the ill, the despair of the aged, the humiliation of the alcoholic, or the hunger and homelessness of colonial and refugee peoples. Somewhere among his fellows a man finds an emptiness or agony within the range of one of the churchly vocations — the parish ministry, the military or institutional chaplaincy, missionary service, administrative leadership, religious education.

SECOND: A SENSE OF INVOLVEMENT. The man discovers that the needs of the world are not something wholly apart from himself. For reasons which he cannot explain he finds himself uncomfortable in the knowledge that these needs exist. By forces which he cannot control he feels himself impelled to oppose the evil, ease the pain, heal the wounds, and restore the long abandoned self respect and hope. Suddenly he realizes that he has been robbed of his freedom. Something has so firmly entangled him in the world's impotence and anguish that unless the world achieves its destined joy and peace, his own are gone. His brother has been his keeper, but now there is something which beckons him to be his brother's.

THIRD: AN AWARENESS OF CAPACITY. The general becomes specific. The vast obscurity of need yields one area of sharper focus. The despairing dread of an undertaking too tremendous to be possible transforms itself into a deepening consciousness of personal relationship with a single, definable portion of the task which is not intractable. "These are things which I can understand," the man says to himself. "These are concepts which I can manage. These are burdens which I can carry. The peculiar contours of my being seem to fit into the world at this particular point, and here I feel at home."

Like every other genuine call, the summons to the ministry comes first of all from God, but the language of heaven is incomprehensible when not translated. The call becomes explicit in the world's sorrow and sin, and the Word is made flesh through the tongues and lips of discerning pastors, thoughtful teachers, devoted parents, or loyal friends.

And the warrant for a man's response is not the assertion of power — "I can do all things!" It is rather the confession of dependence — "I can do all things through Christ which strengtheneth me!"

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library
Elon College Library X

The Christian Sun

VOLUME 111 SEPTEMBER 1, 1959 NUMBER 34

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

BEST WISHES

To All Who This Month
Begin the Learning Process
in
Schools
and
Colleges

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina.

A HYMN FOR LABOR DAY

Jesus, Thou divine Companion,
By Thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for Thy daily food,
By Thy patience and Thy courage
Thou has taught us toil is good.

They who tread the path of labor,
Follow where Thy feet have trod:
They who work without complaining
Do the holy will of God.
Thou, the Peace that passeth knowledge,
Dwellest in the daily strife;
Thou, the Bread of Heaven, art broken
In the sacrament of life.

Every task however simple,
Sets the soul that does it free;
Every deed of love and kindness
Done to man is done to thee.
Jesus, Thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.

—Henry van Dyke

Here And There Among The Churches

"We missed you in church last Sunday" cannot fail to be noticed when stamped in red across a bulletin. Such seems to be the dramatic way in which Rev. Bill Simmons of Great Bridge reminds his members of their absence.

Junior choir at Liberty, North Carolina, church has been practicing each Thursday morning during the summer. They have been singing regularly for church school and recently furnished special music for the morning worship service. August 6 they went on their first "tour," visiting Flint Hill church, near Sophia, and providing special music for the service in which their pastor, Rev. William Joyner, was preaching. Mr. and Mrs. Hallie Routh and Mrs. Huford Pickard escorted the group of ten singers.

Whover Loves Discipline Loves Knowledge is the title of a booklet containing 12 devotional programs suggested for 1960. Planned by the Women's Guild of the Evangelical and Reformed Church, it contains a program by Mrs. Mark Andes, and is available for 25c from the Missions Council at 287 Fourth Avenue, New York 10, New York, or 19 South LaSalle Street, Chicago 3, Illinois, according to Mrs. Jack Akin.

"All Things Work Together for Good" was the subject used by Mr. Raymond Niles when he spoke at both morning services at Rosemont, South Norfolk, August 23. Mr. Beauford Dobbs presided at the 8:45 service and Mr. Charles Cherry, Jr., at the 11:00 service. The pastor, Rev. W. W. Snyder, was on vacation.

W. B. Terrell, alumni secretary for Elon College, was the guest speaker at Apple's Chapel August 23. His topic was "Proving Our Friendship for Jesus."

Watch **Frontiers of Faith** next Sunday on your TV. The program will be "Report On Africa." Interviewer will be Charles Van Doren. Guest will be well-known missionary, Dr. Emory Ross. NBC Network time for this is 5:30 p.m.

A trip to the History Room is planned by the Union Grove Women's Fellowship and their families on next Sunday. They expect to take a picnic dinner which they will eat at Moonelon.

A ten-week attendance crusade is in progress at Great Bridge, Norfolk. A gold lapel cross will be presented each person who attends each Sunday from August 16 through October 18. The pastor, Rev. Bill Simmons, will preach on the ten commandments during this period.

Among the graduates at the recent Summer Commencement at Elon College were: Rev. Garland B. Bennett of Ramseur, pastor of Antioch, Ramseur and Shiloh churches; Rev. William Thomas Joyner, pastor of Liberty church; and Rev. and Mrs. Worden J. Updyke, Jr. Mrs. Updyke has been teaching in the First, Burlington, church, while Mr. Updyke served as assistant to the minister at High Point and pastor at the Fancy Gap and Rocky Ford churches. Congratulations to these fine young people!

Rev. George M. Tally recently moved from Route 4, Raleigh, to Route 3, Sanford, North Carolina, his old home.

Tentative date for the School of Missions is June 21-24, according to announcement by Mrs. Jack Akin, president of our Women's Fellowship.

A pleasantly surprised pastor was Rev. Robert Kimball of First, Burlington, who returned from his vacation to find a new air conditioner unit installed in his study. It is the gift of the Lila B. Sellars and the Loyal Men's Bible classes.

Homecoming at Bethlehem church, Littleton, North Carolina, was held August 30. Rev. Thomas Madren assisted the pastor, Elmo Allcox, in revival services last week, according to news received from the reporter, Mrs. Clyde Spragins.

The Board of Deacons at Long's Chapel, near Haw River, North Carolina, conducted the service August 9, when the pastor, Rev. W. M. Loy, was away. Those taking part were R. W. Barnette, Dace Lewis, W. D. King, Odell King and W. L. Wyatte. William J. Fonville brought the message entitled "What In Heaven's Name Am I Doing?"

An outdoor altar and worship center is being planned at First Evangelical and Reformed Church, Greensboro. They are asking for gifts of rocks from churches and individuals to use in this project. Thus far they have received 35 rocks from individuals and congregations of the Southern Synod, each with a special meaning. The pastor is Rev. Hoy Fesperman.

Volume 111 Number 34

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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IFTS TO ATKINSON-WELLONS MEMORIAL FUND

Wm. T. Scott

We are gratified with the interest the memorials to be dedicated to Dr. O. Atkinson and Dr. J. W. Wellons the new Church at Elon College. e have received approval of the purase of two pews of $200 each in emory of these dedicated servants the Church. Their names will be scribed in the "Book of Memory" of e Elon College Community Church. e are certain our Church people will ish to have a part in providing this 400 memorial. Checks should be ade to Superintendent William T. cott and mailed to him at Elon College, N. C. To August 27 we have ceived a total of $20.00, and we are oking forward to hearing from hers. Gifts to date are as follows:

Mrs. Manie Flynt Neal	$10.00
Miss Ethel M. Holmes	5.00
Homer J. Cochran	5.00
Total received to 8-27-59	$20.00

Balance needed to establish the emorials $380.00. We shall be eased to hear from you.

THANK YOU!

Emily C. Lester

This is a final "thanks" to every ember of every Women's Fellowship ho helped to make possible my parcipation in the "Fellowship Tour" Europe.

Three Women's Fellowship groups eserve special mention — High oint, which in May gave me a shower useful articles; Union Grove, which urnished the material for one of its embers (Mrs. C. C. Macon) to make e a lovely dress and jacket; and sheboro, which gave me an "alleather" coat. The Truitt Bible Class Asheboro gave me money "to go to e something not included in tour." everal individuals have given special ifts.

All of which makes me very humle, very eager to be a good represenative of all of you on the tour, and ery much in debt to all our women.

Apologies to Dr. Danieley for failing proof-read his "Message" on page 2. The first sentence should read, Elon College has many traditions hich have meaning and significance or those of us who have studied and ved on this campus." The next to he last sentence should finish with a full and rich life."

N. C. AND VA. CONFERENCE LAYMEN TO MEET

The Laymen's Fellowship of the North Carolina and Virginia Conference will meet at Elon College on the evening of September 25.

The meeting will begin at 7:00 with dinner served in the banquet room of McEwen Memorial Dining Hall on the Elon College campus. The laymen will then move to the sanctuary of our new church for the purpose of hearing an address by Rev. Horace "Bones" McKinney, basketball coach of Wake Forest College.

This arrangement will provide the laymen with the overall opportunity of meeting in the new church and hearing an address by a colorful and dynamic speaker. Our laymen may be sure that he will have an outstanding message.

Conference officers for the next two years will also be elected at this meeting.

We look forward to having a large number of members of the Laymen's Fellowship with us for this occasion.

H. H. Cunningham, President

MRS. WYATTE HONORED

Mrs. H. L. Chandler

Mrs. W. L. Wyatte of Long's Chapel was presented a Life Membership August 11 by the Ladies Fellowship. Since the Ladies Fellowship was organized in 1948 she has served as chairman of most of the various committees. She has served as president two years and vice president two years.

Mrs. Wyatte has a record to be proud of, as she has only missed two of the monthly meetings in the eleven years. She is a woman of sterling qualities and is happy in her church work. She is an inspiration to all who are privileged to know her.

HAPPENINGS AT UNION GROVE

Roy Coble, Jr., Reporter

On Saturday, August 22, the Laymen's Fellowship, Junior Laymen, visitors and some of the laymen's wives went to Hank's Chapel to the W. N. C. Laymen's Rally. The group thoroughly enjoyed the outing.

Sunday morning, August 23, Rev. Avery Brown preached his last sermon as pastor at Union Grove. Following the service, the church surprised Rev. and Mrs. Brown with a picnic and pounding. They were truly grateful for the things they received. We are sorry that Mr. Brown is leaving Union Grove, but we hope that God will bless him and his family in the new work they are undertaking.

Sunday evening, August 23, the Grant Township Singing Convention held its monthly sing at our church. Those participating were: Union Grove Choir; Holly Springs Men's Chorus; Rev. Jack Caughron; Mr. and Mrs. Perry Smith. The next Singing Convention will be held at Holly Springs Friends Meeting September 27. Everyone is invited.

A letter from Virginia Jay Pitzer brings news of her parents, Dr. and Mrs. W. M. Jay, who now live with her in Pennsylvania. Dr. Jay was for many years pastor of our Winston-Salem church. Friends will regret to learn that on July 14 he suffered his fifth stroke. Virginia, whose husband is a fruit grower, has a 13-year-old son and a 10-year-old daughter and last year returned to school teaching — after 17 years. She says they all enjoy the SUN, and that she uses Dr. Hardcastle's lesson notes with a class of young mothers. Friends may write to Dr. Jay at Route 1, Aspers, Pennsylvania.

GUEST MINISTERS AT CENTENNIAL CELEBRATION

Liberty Vance Church

Route 1, Henderson, N. C.

In celebration of its one hundredth anniversary, Liberty Vance Christian Church, of which Rev. L. Gale Brady is the new pastor, is having a series of services, beginning Sunday, September 20. The eleven o'clock worship service on that day will be led by Rev. Lowell A .Smoot on "The Great Commission."

Services at eight o'clock each evening will be led by:

Monday — Rev. L. Gale Brady, "Here Am I — Use Me"
Tuesday — Rev. F. C. Lester, "Churchmanship—A Necessity in Our Lives"
Wednesday — Rev. S. E. Madren, "I Give My Life"
Thursday — Rev. M. L. Grissom, Jr., "We Accept the Challenge"
Friday — Rev. J. E. McCauley, "At the Table of Our Lord"

The pastor will lead the communion service.

Back To Church

Summer vacations are very important for people who work. It is also a good thing to be away from the home church sometimes — if church attendance and worship are not neglected. But the scorching suns of August are gone, and the fall program of the churches ought to begin.

If you are among those who have had vacations, or if you have just stayed away from church during the summer, please think now of the necessity of returning to church at once. The slow down may be useful in renewing strength and faith, or it may cause you to come to a standstill that will wreck faith and Christian habits.

Beginning with September every member should plan to be back in the work of the church regularly for two reasons—you need the church and the church needs you.

Readers of this paper are believers in God. They are not atheists, like the communists. But the communists can show us some things about faithfulness to a cause, and sacrifice for the cause. Unless we attend church and share in its work we will find ourselves losing the faith that has meant so much to us. It is where people are gathered that Jesus promises to be in the midst. Those who fail to meet with the church often fail to meet with the Christ.

The church needs the service which individuals can give. In fact there is no church except that composed of people, and there is no service except that rendered by people. If all of us were to stop working for the church, there would be no church, and Christianity would die instantly. You may be only "a small potato" but you are needed. Nobody else can take your place.

The first Sunday in September has waited this year just as long as it can for you to be ready. The children are going back to school; take the family back to church — next Sunday for sure.

Labor Day Meditations

Labor Day in our country is a recent custom, but one that has enough significance to make it worthy of a place in our calendar. There are so many days and weeks of remembrance and celebration that it is difficult if not impossible, to keep up with all of them. But this one we do not want to forget.

Labor unions have served an important place in American life. Child labor has been outlawed; better working conditions have been obtained; more pay and shorter hours make life more livable for the laborer; housing is more in keeping with the dignity of the people; pensions take care of the aged; etc., etc.

Labor unions have come on hard times. They have grown strong, and power is a dangerous thing. Jimmy Hoffa has dreamed of the time when he can stop all transportation in the United States, and threatens to use that power. Neither Jimmy nor any other man should hold the destiny of the nation in his hand like that. Under that condition freedom would be dead, and the government would be helpless. America cannot let that happen. Ways must be found to let labor unions function in their proper place, but not allowed to destroy the freedom which is the right of every human being.

Currently we are in the midst of a strike that has stopped the manufacture of steel, and has slowed activities in many other fields of endeavor. More pay is being demanded even though workers in steel receive twice as much as the average minister. The price of barbed wire made in America is now so costly that it can be imported for much less. In demanding increased wages labor is pricing itself out of a job. The influx of cars from abroad is a sample of what is happening to our economy. It is delightful to get more and more money for less and less work, but somewhere along the line is a danger signal that can be ignored only at the peril of the workers — and the American economy.

So You Are Going To College

Hundreds of young people of our churches are entering college in September. Many are returning after having been there from one to three years. Others are off for the first time.

Going to college is a thrilling experience. It is taking a giant step forward in the social and educational life of the individual. Twelve years of study are supposed to have prepared one to think on a higher level and to be able to deal with new problems. College training lifts one's eyes to see beauty in literature, art, and even the sciences. It points the way to economic, political, and religious attainment. New friends come into view. The most beautiful girls and handsome boys — ah, there they are in class, study hall, science labs, on the playing fields, and in the social halls. They come from all over the world, and on one little college campus world-wide friendships can be made that may last for a lifetime. And among the cherished friends will be the great people of all the ages. They will speak through books, and professors. The wisdom of the world is to be found in college.

Culture is a word you may have used sparingly, and may continue to do so. But it is a good word. It doesn't fit into the sloppy dressing, the careless talk, and the too familiar relationships sometime engaged in by modern young people. Your culture will mean rubbing off rough edges in your thinking and conduct. It may mean enjoyment of music, poetry, art. But best of all it will mean that you will know how to live among people, all sorts of people, graciously. A mind stored with grand thoughts, and a spirit filled with humility — these are pointers along the path of culture. College offers to help you become cultured — not just a brain; not a social butterfly; and certainly not a snob.

You may have thought that leaving home would bring keen delight. It may. But it also often brings homesickness. Parents work hard to help their children attend college. It is their dream from the baby's birth. If you took a careful look just as you started away to college, you may have detected a tear in somebody's eye. Those parents wouldn't have you miss college for anything. But home won't be the same without you. You will be missed, and loved. You can make your parents very happy, and proud. Your success is all they ask of you — except your love.

Congratulations, and very best wishes. College will help you to mature, to become the person you really want to be.

About * * *

PASSING BENEFACTORS

As the number of corporations which make grants to hospitals, colleges, universities, and other public institutions increases, the number of individual benefactors decreases.

The reason: Most large corporations and enterprises in general were once individually owned, family-owned, or owned by a small group of investors. Wealth from such source given for public benefit was usually a contribution in the name of one person. But the policy of selling stock to the public brought to commercial enterprises a larger ownership. Now a donation by a company is shared by all its stockholders.

There is another benefactor who is also passing, and whose wealthgiving was not money but imparting education and character building. This benefactor is the teacher who held forth so long and so effectively in the one-room schoolhouse, and who was largely responsible for the success of many of the individual benefactors who are disappearing behind groups of stockholders.

In the one-room schoolhouse where the teacher directed the education of all age groups, a host of now active and retired business executives, lawyers, State governors, members of Congress, and other leaders began their education. They speak of their experiences with pardonable pride.

It would take a sizeable book to enumerate the many cultural values which teachers of the one-room school brought to the nation. And no tribute ever so well phrased could do justice to all the virtues and graciousness of the men and women who became second parents to small children and near adults and who patiently guided their minds to higher concepts of life.

Perhaps a portion of a letter recently written by a former pupil to his teacher in a one-room school of bygone years summarizes the appreciation of the one-room school teachers who contributed so much to the nation's welfare and human uplift. The former pupil and his teacher of 50 years ago had exchanged cards and letters for many years. One day a card was received and scrawled across it in an unsteady hand were the words: "I am going blind".

The former pupil wrote his aging teacher: "You have given educational and spiritual vision to thousands of boys and girls, and their eyes are now your eyes as they carry on as you taught them. May this widely known fact guide our footsteps as you walk slowly down memory's cherished lane."

C. B. Riddle

The Church As Pastor And Laymen View It

W. Thomas Applebee

Pastor, Manchester, Iowa

We lack a doctrine of the church. Ministers and laymen often have different views of what the church is and of what it is supposed to be doing.

We have fostered among our laymen the notion that the church is a kind of religious gas station. When you are low on spiritual fuel it is good to refill the tank. This consumer view of the church tends to make us brand conscious. When we move we shop among the denominations. We look for buildings, services at convenient times, a resident minister available for sick calls, and a Sunday school for the kids.

Ministers sometimes accept the commercial view of the church almost as uncritically as lay persons. They often attempt to represent the whole church in their own persons, whether at conferences, in marriage counseling, or in dealing in an administrative way with all the scattered brotherhood. Where other men may see only snatches of the church, the minister tries to see it whole. But the church has a wholeness which is more than the common denominator of all the minister's diverse appointments and responsibilities.

Such commercial concepts fragment the church. The only true image of the church is Jesus Christ. He has given himself to us in the sacraments. When the church gathers to baptize a new Christian or to break the bread and share the wine of the communion service it is being the church. Whenever two or three are gathered in the expectancy of sharing His Word, He is faithful to be present. When we go forth and hold up the various parts of our lives to God we do not act individually but as members of Christ's church.

The differing views of the church held by ministers and laymen are a danger to the life of the church. In every church there is a certain amount of suspicion and hostility between the minister and other members of that church. Some ways of overcoming such differences have been found where representatives of lay fellowship groups meet regularly with the minister and the church council to discuss and plan for the work of the whole church. Some churches have small prayer groups in which minister and laymen deepen their mutual lives. In every church the board of deacons and deaconesses should meet with the minister: together they have a holy responsibility to air their deepest concerns, to discipline themselves by study and prayer, and to maintain mutual respect. Many of our churches would gain by reclaiming the church meeting as a real opportunity for sharing concerns as a congregation in the context of worship.

—Town and Country Spires

Grandmother Of The Clan

Elizabeth F. Caviness

Her hair is white, shoulders bent,
  Her face is deeply lined.
Children long grown, husband gone,
  She has a childish mind.

Her fingers are near useless,
  She has nothing to give.
Once she considered all this
  And asked, "Why do I live?"

We're all going her way —
  That's decreed from above.
She lives to teach us
  A final lesson of love.

The tender loving care shown her
  Will return a hundredfold
To her own dear ones
  When they've grown old.

Plan Your Fall Church Program Now

HELPFUL MATERIALS

Order from Office of P & D, National Council of Churches, Dept. FG, P. O. Box 301, Madison Square Post Office, New York 10, N. Y. Postage is paid by them if you send money with order.

CHRISTIAN EDUCATION WEEK
September 27 - October 4

Manual for Christian Education Week. By Loren Walters. New manual designed to help key leaders in local churches make Christian Education Week a significant experience for all members of the congregation. Of continuing value. 32 pages. Bibliography. BB06. 35c each.

1959 Christian Education Week Bulletin Insert. Thoughtful meditation on 1959 theme. For insertion in standard 4-page church bulletin. Green ink on fawn stock. BB06. $1.50 per 100.

Laboratory School Manual for the training of children's workers. Detailed guide for planning and conducting a lab school. Excellent bibliography. BB06. $1.25.

Leadership Education Curriculum Handbook — 1959 - 60 Edition. The basic handbook for all who plan, administer or teach in a leadership education school. Completely revised. 64 pages. BB06. 75c each.

Coaching Your Teachers. A plan for helping your teachers interpret their lesson materials through special coaching sessions. BB06. 10c each.
And Gladly Serve. Outline for a long-range plan for developing workers in your church. 64 pages. BB06. 35c each.
They Asked Me to Teach. How one person developed from a complete neophyte into a sympathetic and successful teacher. BB04. 25c each.

How to Find Teachers and Leaders. Excellent leaflet on ways to recruit workers in the church school. BB06. 3c each. $2.75 per 100.

WORLD WIDE COMMUNION SUNDAY
October 4

Church Bulletin. Cover printed with cup and world symbol in one color. Inside pages and back are blank for your own order of worship. Shipped flat, ready for mimeographing. (11" x 8½".) $1.75 per 100.

Bulletin Insert Attractively designed page with an inspirational message for World Wide Communion Sunday. For use inside a church's own bulletin. C11. $1.25 per 100.

Letterhead. Cup and world symbol in color on white stock. For church use in writing its membership. 8½" x 11". C11. $1.50 per 100.

Matching Envelope. (No. 10) For use with the letterhead. Not an offering envelope. C11. $1.50 per 100.

Poster, in two colors, illustrating the symbols of cup and world. Use it to promote World Wide Communion Sunday in churches and the community. 17" x 22". C11. 20c.

Attendance Registration Card. One color; undated. For registering attendance on World Wide Communion Sunday (or any Sunday). Will reveal prospective members for follow-up. C11. 50c per 100.

My Church Attendance Record. Handy card on which church member can record his church attendance during the Sundays of October. One color, undated. Matches attendance registration card in size and format. C11. 50c per 100.

Covenant Card. For use by every church with every church member. Pledges attendance on World Wide Communion Sunday and loyalty to the church. C11. 50c for 100.

Invitation Card. Attractive two-color post card featuring the cup and world symbol on front, with message and addressing space on back. It will increase attendance. C11. $1.25 per 100.

Meditation Leaflet. "At Thy Table, Lord," by Dr. Jesse M. Bader. Helpful in spiritual preparation for the communion service. Distribute prior to World Wide Communion Sunday. C11. $1.25 per 100.

REFORMATION SUNDAY
October 25

Reformation Sunday Worship Service for 1959. Based on Martin Luther's Strasbourg Liturgy of 1537-1539 which was adapted and used by both John Calvin and John Knox. Handsomely printed in brown ink on golden yellow stock. C11. $3.00 per 100.
Voices of the Reformation. A pageant. Twenty characters (from St. Augustine to a representative of the World Council of Churches) vitalize the message of the Reformation. Inspiring and informative. Easily staged. C11. 25c a copy.

WORLD COMMUNITY DAY
November 6

Complete World Community Day Packet. Containing all the necessary planning and resource materials plus samples of materials you will want to order in quantity. 50c each for one or two. 40c each for three or more to one address. Contains one each of the items listed below:

The Poster, 11 x 17, blue and maroon.

Order of worship

Project sheet.

Dramatic presentation — "A Plea for Partnership from Women of the World."

"Know-How: To Plan Observance" — for the WCD committee.

"To Create New Interest" — program tips.

"To Spread the Word" — for the public relations chairman.

"The New Nations, Women and the Church," 1959 WCD basic book and discussion guide.

1959 Call to World Community Day.

Offering Envelope.

Report Blank.

You will want to order additional copies of the following materials:

The New Nations, Women and the Church. The 1959 basic book and discussion guide. All those working on the planning of a WCD observance should have a copy. F03. 25c each.

Let's Discuss. Stimulating discussion guide on exchange and world trade. F03. 10c.

Let's Talk It Over. Discussion guide on emerging peoples. F03. 10c.

Order of Worship. F03. 5c each. $4.50 per 100.

Poster. Printed in rich blue and maroon on white stock. F03. 15c each.

You Are Invited to Study

Proposed Constitution Of United Church

Some 8,000 local churches throughout the nation will have an opportunity during the next three months to help shape the constitution for the United Church of Christ.

Copies of the proposed constitution have been sent to every Congregational Christian and Evangelical and Reformed church in the country.

When the United Church of Christ was formed two years ago by a union of the Evangelical and Reformed Church with the General Council of the Congregational Christian Churches, a thirty-member commission was elected to draft a final constitution for the body.

The fruit of that Commission's work was received by the United Church's second General Synod in July of this year as "an excellent working document." The Synod, however, voted to defer final action on the constitution until local churches of the two constituent bodies had had a chance to examine it and offer suggestions and comments.

According to Rev. Dr. Sheldon E. Mackey, Philadelphia, co-secretary of the United Church, local churches will have until December 1 of this year to submit their suggestions for changes or revisions in the proposed draft.

The drafting Commission will sift the suggestions submitted to it and a revised version of the document will go out in early spring, 1960, for further study by the churches and regional conferences and synods of the two groups. At this point, any suggestions for change must go to delegates to the United Church's General Synod, which will meet in adjourned session in Cleveland, Ohio, July 6 to 9, 1960.

If the 1960 meeting of the General Synod agrees on the document, it must go back once again to the churches and regional synods — this time for formal action. Before the constitution can be declared in effect, it must have the approval of two-thirds of the Evangelical and Reformed regional synods and two-thirds of the Congregational Christian Churches voting. Leaders hope that this might be accomplished by 1962.

Constitution making in the United Church presents unusual problems because of the nature of the two groups involved.

In the Congregational Christian denomination the local church is autonomous. Local associations of churches, state and regional conferences and a national General Council exist as voluntary organizations with no authority over local churches.

In the Evangelical and Reformed Church, authority over the local church in certain specified matters is vested in regional bodies called synods, and nationally in a General Synod.

The proposed constitution for the United Church of Christ, as it now stands, guarantees "the autonomy of any congregation or local church in the management of its own affairs" and makes the local church "the basic unit" of the denomination's life and organization.

It also provides that actions and advice from national and regional bodies "should be held in the highest regard by every congregation or local church; but no such action, decisions or advice shall be binding on any congregation or local church."

CALENDAR OF COMING EVENTS

September 6 — Labor Sunday
September 7 — Labor Day
Allied Enlistment Workshops:
    September 21 — Suffolk
    September 22 — Newport, Valley
    September 23 — Beverly Hills, Burlington
    September 24 — Asheboro
    September 25 — Wake Chapel
September 25 — N. C. & Va. Laymen — Elon College
September 27-October 4 — Christian Education Week
September 27 — Promotion Day
October 4 — World Wide Communion Sunday
    Rally Day
October 1 — E. Va. Women's Fellowship — Waverly
October 2 — Valley Women's Fellowship — Leaksville
October 6 — N. C. Women's Fellowship — Pleasant Ridge
October 7 — National Day of Prayer
October 18 — Laymen's Sunday
October 25 — World Order Sunday
November 1 — Women's Fellowship Sunday
    Reformation Sunday
November 6 — World Community Day
November 8 — Stewardship Sunday
November 22 — Forefather's Sunday
November 26 — Thanksgiving
November 29 — First Sunday in Advent

(NOTE: Please send listings of meetings for placement in this calendar to F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina.)

Want to help the Riggs in India? In a recent letter in the SUN Mrs. Riggs referred to need for bandages made from old sheets. Miss Marjory A. Martin, Friendly Service Secretary for our denomination, gives this important information: The Riggs have recently had to pay heavy duty on old sheets and shirts sent to them for bandages. However, if the cloth is cut into three inch strips and rolled for bandages, there has been no duty to pay. This could be a project for a young people's group, as well as for a Women's Fellowship.

Devotional Services At Second General Synod Of The United Church Of Christ

Rev. Alfred Schmaltz, Chaplain

NOTE: *Delegates to the General Synod of the United Church of Christ were led in daily devotionals as they began the day's work by Rev. Alfred Schmalz, minister of the First Congregational Church of Darien, Connecticut. The meditations are being printed here so those who did not get to attend the meetings in Oberlin, Ohio, in July can get something of the "feel" of the spiritual unity of the group.*

IV. AS LIGHT IN THE WORLD

"You shine as lights in the world". What is your feeling about yourself, when you hear these words of Paul, hear them as addressed to **you**: "You shine as lights in the world"? Do they mean nothing, because their edges have been worn smooth by too much hearing? Do you like their sound, and do you luxuriate quietly in the good opinion you can now have of yourself? Do they trouble you, because you aren't what these words describe you as being? What is your feeling about yourself, when you hear these words: "You shine as lights in the world"?

Now, if this should indeed be true, that we "shine as lights in the world", what is there about us that would make us transmitters of light, light that dispels darkness?

Sometimes we can get at the meaning of a phrase best by saying what it doesn't mean, yet appears to mean. Let's try that.

That we are virtuous does not necessarily mean that we will "shine as lights in the world". People who have put their ethical life pretty well in order sometimes equate goodness with inspiration. But the people who are very good, by conventional standards, may not always be inspiring — which is an unhappy thing to say in any group like this where morality is constantly and properly extolled. But it's true, nevertheless. For there is a kind of rigid respectability of behavior which encloses people in a prison of self-righteousness, and then they are separated from their fellows through lack of sympathy. The moral person can be unbending and bony. When a man takes personal satisfaction and pride in his virtue, he can be very annoying; and many a person has been turned away from goodness because it has left such a sour disposition in the person who is trying to get him to be good. So, while we commend virtue, we do not equate it with our shining "as lights in the world".

Further, our occupying official positions of leadership, our having rank and status — this does not necessarily make us "lights in the world". We sometimes equate personal influence with positions of high responsibility. We think that unless we sit behind a certain kind of desk, or have a certain title, or do our talking behind a pulpit, we will never have the opportunity to be a shining light. But there's no inevitable connection between having authority and responsibility, and being an inspiration. True, those who are leaders are often such because of their capacity to inspire. But let's not think that because we are pastors, or executives, or deacons, chairmen of committees or presidents of women's societies, that this makes us "lights in the world".

Once again, holding to correct Christian doctrine is no assurance that we shall "shine as lights in the world". The man who always has believed in God in orthodox fashion, who never slipped into a heretical thought, who can recite a couple of dozen memory verses from the Bible, he is not necessarily an inspiration to Christian living. He may be, and often is. But there is no inevitable connection between subscribing to the correct doctrines and having a life that is luminous.

And finally, one can have what we call "personality" and yet not touch anybody's life at the level where darkness is most dark. The person whose bright personality is a result simply of good metabolism, or who has acquainted himself with the right kind of smile and the correct etiquette, is pleasant enough to have around, but is not necessarily inspiring, at the level where meaningful questions are asked. I had a dream once, which probably was rooted in my antipathy to a certain preacher's main thesis too frequently repeated. In the dream somebody said to me, "You must be **positively** nice". To which my sensational reply was, "Slush!" We do want poise, charm, courtesy, culture. But this does not in itself illumine the darkness of our world.

What definition will I now offer you? Perhaps you have been trying to fashion one in your own mind, as we went along. But there is no definition, in well-rounded, well-chosen words. Our only definition is a **life,** the life of Christ. Will you note this: that light is not something added to us, but something that emanates from us? Listen to the evangelist John, in his reference to Christ in the prolog to his Gospel: "In him was **life,** and the life was the **light** of men." The life was the light.

We can only say: Become like him, and the light of God will shine from you. And how shall we "become like him"? Only through that same humility and perfect obedience of which Paul speaks when he says: "Though he was in the form of God . . . (he) emptied himself, taking the form of a servant . . . and being found in human form he humbled himself. "A servant. Not our present-day well paid domestic worker. But a slave. A slave subject completely to his master. From this kind of full obedience to God comes the life which is "light in the world".

Let's never delude ourselves into thinking that we can make little minor adjustments here and there, and somehow then find a life that will enlighten our world's darkness. There is only one way: full obedience.

I want to come now to the words "in the world". "You shine as lights **in the world".**

The words "in the world" are very important. They indicate where this light is to shine. We are not to be flashing luminaries in the sky, strung out like heavenly constellations for idolatrous persons to admire. Sure, people see by the stars. But not very well. Jesus said that the place for the candle was on the candlestick, held high, for everything in the room to be made bright. "Let your light so shine before men, that they may see

—Continued on Page 15

HOME ON FURLOUGH

Gifford Towles Do Pioneer Work In India

Rev. and Mrs. Gifford Towle are home on furlough from India, where they have spent the past 20 years as representatives of our American Board of Commissioners for Foreign Missions.

Gifford Towle, "Mr. Point IV" to thousands of Indian farmers, co-directs the Vadala Rural Service Center in South India. He covers the Vadala Project area of 500 square miles in a variety of vehicles adapted to India's dusty roads and gasoline shortages. A motorcycle fan since boyhood, he once took a 600 mile motorcycle trip from Vadala to New Delhi in the midst of the Indian monsoon, the season of tropic rains.

His professional trademark for many years was the TowMol, a remodeled auto chassis drawn by oxen. Built by Towle and Moulton, a fellow worker, the TowMol, complete with yellow chintz curtains, served as trailer home for the Towles and staff on field trips to Indian villages.

A favorite means of transportation, however, is still the bicycle, or "poor man's club car," as Gifford Towle calls it.

The Vadala Rural Service Center was founded in 1954 under World Neighbors, Inc., It seeks to raise the living standard of 70 Indian villages, helping peasants to help themselves by furnishing plows, well drills and expert advice on farming.

The Indian government labels Vadala a "famine district" because of drought occurring about every three years. Annual rainfall is 20-25 inches but may drop as low as 10 inches, bringing starvation and crop failure to the countryside.

For survival and for sanitation new wells must be dug, and old wells deepened. Not only are blasing powder and mobile pumps required, but unlimited patience and skill to persuade superstitious and dispirited Indian farmers to attempt anything new.

Villagers must pay 50% of well building costs and supply their own labor. Preliminaries for Gifford Towle and his staff include many weeks of squatting by the dusty roadside discussing the project with village elders. Yet the results bring new life to thousand year old villages, and permanent good will to American friends across the seas who have made the Vadala Project possible.

The Vadala Project has grown in the past few years to include a minimal cost rental program to supply plows, cultivators and spraying equipment; youth and farmers' clubs; distribution of purebred poultry; rat control; milk testing schemes and village libraries.

The Towles have three daughters: Jean, 22; Alice, 20; and Nancy, 15. Both parents saw Jean for the first time in five years when they attended her graduation from Earlham College, Richmond, Indiana, this June.

BERGMAN FAMILY ON FURLOUGH

Rev. Lee D. Bergman and family have returned on furlough to Boston where he was assistant minister in Old South Church before being commissioned a life missionary in 1946 and sent to South Africa the next year.

Mr. Bergman is counsellor to African pastors in the Johanesburg area, working with more than 100 churches. He also serves as a liasion between African and non-African leaders in churches and secular organizations.

Working in the heavily populated new gold mining area in the Orange Free State, Mr. Bergman has shared in organizing a United Church which brings together Christians of many different racial and denominational backgrounds. He says:

> Africans today, more than ever, want to share in the opportunities and responsibilities of belonging to a changing and growing world. Life is not easy for them in South Africa, but there is hope for the future if the church can be kept strong, and play its rightful part in the life of the community.

Mrs. Bergman works with women's groups in the African churches, counseling with them on family life and worship in the home.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

September

THE NEAR EAST

Turkey

6—**Harris Webster** graduated from Oberlin College in 1956 and is serving three-year term teaching English, science and economics at American College, Tarsus.

7—**Mr. and Mrs. David Whitelaw** both graduated from Tufts College, where they both worked in the library. Now they both teach English at American Collegiate Institute, Izmir, where they have extended their threee-year term another year.

8—**Mr. and Mrs. Arthur Whitman, Jr.,** were married in 1957 and went to Istanbul, where he serves as treasurer and business agent of the Near East Mission. He taught there at Robert College 1950-53.

9—**Rev. and Mrs. Walter Wiley** are serving churches of the Mardin-Diyarbakir area in Eastern Turkey. He first went to Turkey in 1918 after graduation from Dartmouth and served short term; returned to get S.T.B. from Yale; went back to Turkey and did evangelistic work. She taught in Beirut before marriage in 1923. They served in U. S. 1935-46, but then went back to Turkey.

10—**Louis Wilkins** is a product of Liberty church, Nathalie, Virginia, and a graduate of Elon College in the class of 1958. He went to Turkey last summer where he is serving three years as a teacher of English in the American College, Tarsus. Our church members in the Southern Convention have a special interest in Louis.

11—**Dr. and Mrs. Warren Winkler** sailed last year as medical missionaries. They have studied the language for a year and now are replacing Dr. and Mrs. William Nute, Sr., at Talas Clinic.

12—**Rev. and Mrs. Melvin Wittler** are teaching at American Academy for Girls, Uskudar. He teaches philosophy and psychology; she is developing nursery school program in home economics department.

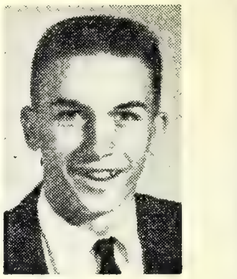
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



David Andes

THE NEW VICE PRESIDENT REPORTS

This Is Your Life

First let me tell you a little about my own life. My name is David Andes, although I have been called other things. I was born on October 1, 1943, in Danville, Virginia, but I'll always claim to be a Tar Heel all the way. Most of my adventurous life has been spent in Winston-Salem and Elon College, North Carolina. The past three summers, the most wonderful of my life, have been spent on the staff at Moonelon. These experiences which have changed my very way of life are ones which I shall always remember. Here I have found true meaning and purpose in life, which may greatly influence my future. I am now a junior at Elon College High School. Here I enjoy several extra-curricular activities such as basketball, honor society, monogram club and Student Council, in which I am honored by the office of vice president. I am looking forward to two wonderful years at dear old Elon after which I plan to attend college, although I have not yet made any definite choice.

This is my life, or part of it. As in every life it has its ups and downs. But now the past falls out of sight and the future comes into view. The future's not ours to see, but ours to be.

As Christian young people we face a great challenge today in trying to make something of our lives while others around us are throwing their lives away. It is not a challenge peculiar to youth of this generation, but has become more complex in our modern civilization than in years past. The pressures and difficulties of our rapidly moving age seem to close in on us each day, making it harder than ever to choose the Christian way instead of the way of conformity.

When we as youth face the future we must realize that life will have no real meaning for us unless Christ is in the center of it. It is through Him and Him only that we come to know the joy of Christian living.

God has given to each one of us the greatest miracle of all, the miracle of life. He has also given us a wonderful world in which to live. Our lives will keep this world turning or perhaps our lives will stop it forever. Man has used many of God's blessings to bring about a better world, but others he has used for destruction and devastation.

It seems that man has more power than he can handle and soon it will be in our hands to do what we will — and what will we do? That's a good question to think about, but first let's ask "What are we doing now?" Yes, what are we doing now to promote brotherhood, justice and peace? Are we living the kind of life that will make us ready for the responsibilities that will soon be ours?

It is never too early to dedicate your life to Christ and His way. It is never too early to prepare for the future, for it must and will come. We as Christian citizens must be ready to meet its challenges with strength and guidance through God our Father.

There is no limit to the wondrous things which may be accomplished if we let God take the lead in our lives. He has given us our lives to do with as we may, but we must place them in His hands if we really want to live a life with meaning and purpose.

EDITOR HAS NEW ADDRESS

The editor of "Youth Faces the Future" has returned home from college, and therefore the mailing address will be changed until further notice. The editor's new address will be Richard L. Milteer, 4212 Bainbridge Blvd., So. Norfolk 6, Va. I sincerely hope that you will continue to support this page, and will share your ideas with the other youth of the convention.

Richard Milteer, Editor

SOCIAL DRINKER GREATER MENACE THAN HABITUAL

The self-confident social drinker is a greater menace behind the wheel of a car than the habitual drunk, according to T. E. Pickard, Jr., Executive Vice President of the Carolina Motor Club.

"The 'drunk' driver often enjoys a kind of built-in protection when he drives his car weavingly down the street," said Mr. Pickard. "It is generally not too difficult for other drivers and pedestrians to note his condition and avoid him. But, of course, not in all cases.

"Much more dangerous is the driver who returns from a party or other social engagement with two or three drinks under his belt. He has just enough alcohol in his system to release inhibitions, often giving him the necessary daring to take chances in traffic. At the same time he acquires an exaggerated opinion of his driving ability, he generally lacks the necessary physical and psychological qualifications to be behind the wheel. This, needless to say, is an explosive combination."

—Reprinted from "Go" at the suggestion of Dr. J. E. Danieley

Next to being witty yourself, the best thing to do is to be able to quote another's wit.

—C. N. Bovee

Japan Christian University Ten Years Old

In 1949, Japan International Christian University existed only on paper. This year, 775 students and 178 full and part-time members of the faculty live and work in the modern buildings on its 312-acre campus outside Tokyo.

"Ten years ago we built this university to serve God and the people," Dr. Hachiro Yuasa, ICU president, declared at the recent Founders' Day ceremonies in which he reviewed the past decade.

The university was conceived as a gesture of reconciliation between the United States and Japan because of the war and particularly because of Hiroshima, the large gathering was told. Beginning as an English-language institute, it developed into a College of Liberal Arts in 1950. With the graduation of its first four-year class in 1957, the Graduate School was opened with the School of Education. Other additions are an allied Institute of Education Research and Service and a Social Science Research Institute, which will later become a graduate school of public administration. And this summer, ground will be broken for a $425,000 library with shelves for more than 157,000 volumes.

Among the students, ten per cent of whom are non-Japanese, is Masayoshi Katsuta. A 23-year-old senior and social science major, he is studying at ICU under a full tuition scholarship endowed by the First Methodist Church of Palo Alto, California. He is typical of many of the Japanese students whose families suffered heavily during the war, and who otherwise would have been unable to go to a university. He was baptized a Christian in his junior year and has served as vice-president of the Tokyo UNESCO Students' Federation. Others in the student body come from the United States, China, Burma, the Philippines, Germany, Indonesia, Korea and Malaya.

Initial funds for ICU were raised in Japan, including gifts from the Emperor, the Bank of Japan and former U.S. Ambassador to Japan, Joseph C. Grew. Fourteen Protestant denominations in the United States contribute to its support through the Japan International Christian University Foundation, Inc.

A boy from Welcome, North Carolina, will be among the U. S. students at ICU this fall.

PRESIDENT OF J.I.C.U.

Dr. Hachiro Yuasa, president of Japan International Christian University since its founding, visited the Southern Convention nearly 20 years ago when he was working with the American Board. He was a professor in the Imperial University at Kyoto, then president of Doshisha University until 1937, when he had to resign because of government pressure. He will be remembered as the "brother" of Ruth Isabel Seabury, whose home was his home while he was in the United States.

Rev. J. Everett Neese, Member of Sponsoring Committee

Requests Help For New Church

In several strategic areas throughout the Convention our denomination has made provisions for establishing new churches. These newly established congregations must begin and oft-times continue their work with only bare necessities. All of us know that church programming and worship are made more effective when there is adequate equipment.

St. Andrews United Church, in a suburban area of Richmond, is moving forward even with limited facilities and equipment. The services of this church can be made more effective if you, as an individual or one of the organizations of your church, could lend a helping hand.

Give the list of needs below some serious thought — discuss this opportunity for service with your Woman's Fellowship, Laymen's Fellowship, Sunday school class or Pilgrim Fellowship and decide on what you can do to HELP a church as it begins a career of service for Christ and His Kingdom. Rev. and Mrs. Carl K. Marks are doing a fine job at St. Andrews.

List of Needs

Set of 200 floor blocks for Nursery	$30.00
3 wall chalk boards (each)	5.40
Miscellaneous Sunday School Supplies	35.00
50 Pilgrim Hymnals (each)	2.25
1 Pilgrim Hymnal, Organ edition	4.50
1 coat rack	32.00
1 typewriter (second hand)	85.00
1 file cabinet, 4 drawer	42.50
1 filmstrip projector, 500 watt	92.50

Mail check for designated items to:

Mr. F. Will, Jr., Treas.,
Sponsoring Committee, St. Andrews
3913 Floyd Avenue
Richmond 21, Va.

Fall program at South Norfolk, where Rev. John G. Truitt, Jr., is pastor, includes evening services beginning September 6 with a series of messages on "God's Covenants." A new study course on Wednesday evenings will begin September 23 with four sessions on "Amos." This study course is to replace the prayer meetings. As the bulletin for August 16 states, "There is always melancholy when the old form gives way to the new, but our aim must always be that regardless of the format we must provide the changes necessary that the spirit of God shall be able to help us grow and mature in the gospel of Christ."

"I never enjoyed a group as much as I enjoyed the group there," says Ruth (Mrs. Henry) McDowell in a letter following the Ministers' Wives Retreat. Dr. and Mrs. McDowell are organizing a new church in the Miami, Florida, area, following service as missionaries in Africa.

Summer Commencement At Elon College

Speaking upon the theme of "Be ye doers of the Word and not hearers only," Dr. Emmett K. McLarty, president of Brevard College, urged members of the Elon College summer graduating class to go beyond the stage of understanding and to apply the ideas which they had learned during their college years .

He pointed out that the process of true learning involves exposure to an idea and repetition of that idea until it is learned, followed by understanding and conviction of the truth of the idea, but he declared that the learning process is not complete until the idea is applied to life and transmitted to others through actions.

Dr. McLarty spoke at the baccalaureate worship services held in the new Elon College Community Church at 11 o'clock August 23. He was introduced by Dr. J. E. Danieley, Elon College president. Others on the morning program were Prof. John S. Graves, college chaplain, who pronounced the invocation and benediction, and Dr. William J. Andes, pastor of the Elon church, who read the scripture and had the morning prayer.

Presentation of diplomas and degrees to 75 members of the Elon summer class took place in ceremonies in Whitley Auditorium at 2 o'clock. A special feature of the afternoon program was the unveiling of a new portrait of Dr. William Allen Harper, president of Elon College from 1911 until 1931. The unveiling was by Janice Saddler, a great-niece of the former Elon president. Special music at both morning and afternoon gatherings included solos by Prof. Charles Lynam, who was accompanied by Prof. Fletcher Moore at the organ.

The Elon summer graduates included Edwin Gray Abercrombie, Burlington; George Clayton Allen, Hyattsville, Md.; Evelyn Rose Allred, Reidsville; Thomas Carmen Amico, Greensboro; Tommy Lee Andrews, Gibsonville; Homer Lewis Apple, Burlington; Frederick Grosvenor Goodridge Barber, Raleigh; Sarah Ellen Barringer, Salisbury; Freddie Burton Bell, Asheboro; Garland Braxton Bennett, Ramseur;

Ronald Warren Bergman, Uncasville, Conn.; Milton Rhoderel Booty, Graham; Nancy Kidd Brady, Franklinville; LaNoel Nelson Brown, Burlington; Vincent Raymond Bujan, Towanda, Pa.; June Rosalie Campbell, Elon College; James Thomas Canupp, Martinsville, Va.; Berry Floyd Caruthers, Graham; Mary Anita Cathey, Salisbury; Robert Delmas Chandler, Blanche; George Dimond Chapman, Hillsboro, N. H.;

Roy Lee Cobb, Burlington; John Herbert Coble, Burlington; Charles Maxwell Coleman, Burlington; Billy Glenn Coley, Burlington; Herman Garrison Crabtree, Durham; Helen Garner Forrest, Robbins; Mary Vivian Franks, Elon College; Wesley Lawrence Gregg, South Norfolk, Va.; Alf Severen Gunnerson, Burlington; Mae Pittman Hawkins, Burlington;

Robert Thomas Hobbs, Haw River; Richard Sterling Ingram, Greensboro; June La Nell Jackson, Rowland; William Stansill Jackson, Greensboro; William Thomas Joyner, Liberty; James Smyre Kistler, Burlington; John Richard Kopko, Monessen, Pa.; Donald Bernard Lichok, Brakenridge, Pa; Phillip Henry Loman, High Point; Robert Horace McIntosh, Elon College; William Scott McKeithan, Shallotte;

Johnny William Meadows, Jacksonville; David Thomas Newman, Burlington; Billy Tyson Oakley, Mebane; William Carlyle Oliver, Burlington; Doris Grissom Parker, Holland, Va.; Floyd Carson Parker, Oxford; Lloyd Allen Parker, Elon College; Eva Walker Poteat, Yanceyville; Doris Marie Price, Altamahaw; Wesley Burgess Reynolds, Elon College; Gene Patrick Rhodes, Danville, Va.; Harold Dean Robertson, King;

Bobby Lee Rogers, Lakeview, S. C.; Helen Louise Rumley, Elon College; Sylvia Edith Sims, Winston-Salem; William Allison Slaughter, Burlington; Nancy Harrison Sprinkle, Winston-Salem; Richard Jackson Stillwell, Burlington; Charles Lingle Swicegood, Lexington; James Edwin Tate, Burlington; Patsy Lenora Taylor, Altamahaw; Peggy Zimmerman Taylor, Burlington; Waye Forrest Taylor, Newport News, Va.;

William Henry Thompson, Greensboro; Patricia Ann Truitt, Glen Raven; Garry Ewell Umstead, Bahama; Larry Lyon Umstead, Bahama; Elizabeth Goodway Updyke, Angola, N. Y.; Worden Jackson Updyke, Angola, N. Y.; Woodrow Anderson Wall, Reidsville; Douglass Lee Walton, Central Falls; Aubrey Clyde Watson, Elon College; and Sally Dennis Zachary, Graham.

Two members of the class, Alfred Severen Gunnerson and John Richard Kopko, were graduated with honors.

President Danieley's Message

Elon College has many traditions which have meaning and significance for those of us who have studied and loved ont his campus. Although most of these are important to us, none is more highly cherished than the tradition of presenting a gift to each graduate. It is my pleasure, on behalf of the College and the T. B. Dawson Memorial Bible Fund, to present the gift to you.

Three years ago this fall I became acquainted with a young chemist who had received his formal education in a college in Bombay, India, and in a university n London, England. He had made an excellent record in his classwork and had completed an outstanding research project in his doctoral program. After a few days of working together I discovered that he had never seen the Bible. I furnished him a copy of the Gospels as translated by J. B. Phillips. He read it with enthusiasm and great interest. As he read, I discovered how interesting and thought-provoking the Gospels are to one who reads with an inquiring mind. Here is a book which is at once great literature, important and interesting history, the testimony of prophets and saints, and a way to life for all who will believe. Read it carefully, thoughtfully, and prayerfully and it may change the course of your life; follow its teachings and you may change the course of human history.

Elon College has purposed to motivate you to study, to help you to think independently and creatively, and to inspire you to live the good life.

It is our hope that you have built here a solid foundation for your continued education, that you have developed those qualities of mind and character which are conducive to effective and responsible citizenship, and that you have learned the secret of living a fall and rich life. May the Spirit of the Christ direct your paths and give you the faith and courage to meet the challenging opportunity of serving God and your fellowman.

Working Against God (Obadiah)

Background Scripture: Obadiah, Jonah 1-2.

Devotional Reading: Psalms 37:1-9.

Memory Selection: **Seek good, and not evil, that you may live; and so the Lord God of hosts will be with you.** Amos 5:14 (RSV)

THE BOOK. The book of Obadiah is the shortest book in the Old Testament — it has just one chapter. Its Hebrew language is classic. Its author may well have lived in the Golden Age of the Hebrew language and literature.

THE AUTHOR. Nothing is known about the author. The opening words of the book are "The vision of Obadiah" and that is the only reference to the man. The name "Obadiah" was common in Israel from the days of David to the close of the Old Testament.

THE CONTENTS. The theme of the book is the destruction of Edom. This overthrow of Edom involves the enlargement of the borders of Judah, and the establishment of the kingship of Jehovah. The prophet deals with three matters: a. Jehovah summons the nations to overthrow proud Edom, which will be brought down from its lofty strongholds and be ravaged; b. This overthrow is due to the violence and villany shown toward his brother Jacob; c. The day of this display of Jehovah's retributive righteousness upon the nation is near. Edom shall be completely destroyed, while Judah shall return to their own land and Jehovah shall be established as king. Most scholars think that **Obadiah is prediction and not history,** although certain verses deal with historic events.

THE BACKGROUND. Edom was a tiny land, inhabited by the descendants of Esau, the brother of Jacob. There had been enmity between these men and their descendants of long standing. Indeed the unborn twins struggled in the womb of their mother, and this struggle existed through the years between the nations that sprang from these brothers. The Edomites, like their father, were "fierce hunters" and they were roundly hated by the people of Judah. Not only did they stand aside when enemies overran Judah, but on occassion they actually ravaged them themselves. Furthermore when Jerusalem was laid waste, these brothers of the Judaites joined the enemies in looting the city! They were heartless, treacherous, cruel, ruthless, irreligious, arrogant. It is against this background that the lesson for today becomes intelligible. But one must not think that Jehovah is vindictive in his treatment of this people. What happened to them was the result of their own character and conduct. Here, as elsewhere, God's judgment was simply the result of his laws, men and nations sowing and reaping, or reaping and sowing. "The day of the Lord" in this instance brought judgment upon this evil people.

THE LESSONS

In this strange book, written centuries ago, by an unknown man, in a far-off land, in times so different from our times, there are a few lessons of a practical nature, timeless in their application.

A. THE MYTH OF NATIONAL SECURITY BASED ON LOCATION OR PHYSICAL STRENGTH. The Edomites thought their position was impregnable. Their land was a mountainous fortress, a land of cliffs and chasms, and rocky shelves, and narrow passes which could easily be defended. They were proud and arrogant, and they felt secure and safe, and looked with disdain upon other people. But it was a snare and a delusion. Their dream of invulnerability was a vain thing. "The pride of their heart had deceived them," as it has deceived many nations since that day. For instance the French people spent millions of dollars building the Maginot Line which they thought would make them secure against any attack from Germany. "Nobody could take the Maginot Line" they thought and said. How wrong they were! In fact, the Germans had little trouble in taking it. In turn Germany built up the most powerful armed forces in history and thought she was invincible and could conquer the world and rule "for the next thousand years" as Hitler boasted. How wrong Germany and Hitler were! And our nation, or any nation, that thinks it can get complete national security, final and complete, in material might, is resting on a vain delusion. God brought Edom down to ignominious defeat, because she lacked the inner defenses of the spirit. As a nation, Edom was irreligious, she lived for pleasure, she knew little or nothing about justice and mercy and love, and truth, and brotherhood, and humaneness. Let it be said again and again that the security of a nation ultimately depends not upon the size of its military forces or its material wealth or its know-how, but upon its men — upon the character and ideals of its citizens.

SUNDAY SCHOOL LESSON

SEPTEMBER 6, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

B. THE SIN OF NEUTRALITY. "In the day that thou stoodest on the other side." In the day of Judah's dire and desperate need, Edom had stood aside — she had been neutral. Even worse, she had joined later in looting the defeated city. For this treachery and inhumanity, Obadiah prophesies that Edom will be destroyed at the hand of the Lord. Here is not only an example of man's inhumanity to man; here is also the teaching that no man or nation of men can stand aside with impunity when truth and justice and righteousness are outraged. Heartlessness and ruthlessness toward mankind stand here exposed as contempt not only for man but as contempt for God — even when cloaked with the excuse of national security. America cannot stand aside complacently and see other nations overrun by brute force. Neutrality in that case is sin.

C. THE DANGERS OF NATIONALISM. "The nations are constantly clashing with each other because they are the victims of false ideas concerning the nature of patriotism." Cecil Rhodes once said he thought the British people were "the greatest people the world has ever seen." Voltaire prophesied "Some day, to be approved of others, it will suffice for one to say, 'This was the taste of the French; it is thus that this illustrious nation thought.' " Professor Lasson of Berlin wrote: "We are morally and intellectually superior to all, without peers." And Dr. Fosdick tells of an American

— Continued on Page 15

Letters Of Appreciation Received

John G. Truitt, Superintendent

Dear Friends:

Rev. Dwight Moore writes, "It is my pleasure this week to be serving as counselor for Mike Wise (at Moonelon), one of your boys. He appears to be having a good time and is getting along real well with the rest of the campers. I hope that this will prove to be a profitable experience for him. He is a very good swimmer. Boys like Mike speak very well for the work that is being done at our Home for Children."

Mrs. Ocie Bordner Carlton writes: "I received your letter Monday saying I could get the children any time. I am writing to let you know that we have made arrangements to come Saturday. I can't begin to tell you how much I appreciate all you have done for them (Ronnie, Dianna, and Steve). The guidance and care that they have gotten from both the Home and the Church I am sure will lead them through years to come. I will do all I can to keep them in church and Sunday school, and to continue the training they have received while in your care. Thanks to each and every one responsible for all that you have done for them in our time of need, and also for the care and supervision. They couldn't have received it anywhere else. I am very grateful. May God bless each and every one."

Rev. E. H. Sessoms writes: "I want you to know that Hayes Chapel church has agreed to support the building program in an amount double to our suggested quota. The first payment will be made in the 1960 conference year, and the second in the 1961 conference year. I am happy that our churches are cooperating in this much needed program."

This morning (August 24) Mrs. Truitt and I are going up into the Asheville, N. C., country for a much needed and quite belated vacation. We expect to be back Thursday — short to be sure, but we shall try to rest fast.

I have space for one more letter. This one was accompanied with the money to back it up: "Dr. John Truitt, We had a weiner roast, and earned $2.75. We hope this money helps the Orphan Home. The Girls Bicycle Club with five girls in it sold hot dogs for a nickle each. (Signed) Charla Rhodes, Faye Bailey, Betty Pope, Kathy Boone, Gaye Bailey."

These letters all came last week — from Moonelon, our Convention center, from a home, from a church, from a little girls' bicycle club. All of them are much appreciated, but I believe the biggest "now-isn't-that-nice" came when I read the little girls' letter.

Do not forget September is our last month in this fiscal year. Thank you for your kindness and help.

HOME COMING PROGRAM

September 6

Songs by the Children
Prayer by Superintendent Truitt
Home Coming Society Hymn:
"Count Your Many Blessings"
President's Welcome Address by Mrs. Allen E. Gant
Introductions:
Dr. H. B. Kernodle, President of the Board
Atty. D. Marsh McLelland, Secretary
John D. Biggerstaff, Assistant to Dr. Truitt
Others who may be present
Minutes of previous meeting
Treasurer's report
Report of committee on memoirs
Miscellaneous Business and Future Plans
Adjournment
Free dinner for all

REPORT FOR AUGUST 24, 1959

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$25,132.61
Eastern North Carolina Conference			
Bethlehem	$ 14.00		
Beulah	98.00		
Ebenezer	50.00		
Mt. Auburn, S.S.	16.00	178.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	46.64		
Damascus	25.19		
Portsmouth, Shelton Memorial	8.00		
South Norfolk	33.00		
Spring Hill, S.S.	9.93		
Hunterdale	109.00	231.76	
North Carolina and Virginia Conference			
Burlington, First	223.89		
Burlington, Bev. Hills	13.00		
Union (Va.), S.S.	5.00	241.89	
Western North Carolina Conference			
Asheboro	13.00		
Pleasant Union	56.61	69.61	
Total			$ 721.26
Grand Total			$25,853.87

SPECIAL OFFERINGS

Amount brought forward			$42,738.14
Kate C. Newman Circle 3, First Cong. Christian Church, Newport News, Va.		$15.00	
John Craddock, Gibsonville, N. C.		50.00	
Girls' Bicycle Club, Miss Charla Rhodes, Suffolk, Va.		2.75	
Mrs. J. Monroe Harris, Norfolk, Va.		15.00	
W. Summey Sharpe Memorial Fund:			
Mrs. C. M. Walters, Jr., Burlington, N. C.	$10.00		
Dr. Edwin Badgett, Burlington, N. C.	5.00	15.00	
In Memory of Mrs. Ruth Daugherty		5.00	
Special Gifts		28.80	
Total			$ 131.55
Grand Total			$42,869.69
Total for the Week			$ 852.81
Total for the Year			$68,723.56

As Light In The World

(Continued from Page 8

your good works and give glory to your Father who is in heaven". There is a **world** to be illumined. And we do our work as Christians only as we help to dispel the darkness of our world.

And so we come to speak of the neighbor.

The light that is in us should light up the face of every man and show us that he is in truth our neighbor. We don't always see men as neighbors, not unless we see them through the illuminating light that comes from Christ. This man who stands beside me, he is the child of God. He has the same essential dignity that I feel for myself. He has rights — to a decent life, to freedom to grow, to inclusion in the fellowship of mankind — which properly call forth from me corresponding duties, to serve him. He is one whom I am to love. I see the whole body of men, women and children as standing in a kind of shadowed existence, in a semidarkness, dim, strange figures — and then a light is shined on them, and I see them silhouetted as persons — my neighbors, my brothers.

Christian neighborliness — what it has meant! Schools, hospitals, social centers, good wages, decent housing, adequate working conditions, the dignity of man, the freedom of man to be himself. How long the list of concerns that the Christian has had, for the well-being of his neighbor — because the light of God in the Christian has shown this man to me as the person I am to love. Christian missions, Christian social action — these all are the Christian functioning as a Christian: "You shine as lights **in the world**".

And now let me put to you a question. Are we shining "as lights in the world"? Are we adequately Christian?

I ask it of us **as individuals.** Does a Christian influence radiate from us? Are we illumining the darkness about us? We have been Christians so long, many of us. There's a book with the dynamic title, "Putting Your Faith to Work". Here is a real call to active Christian living. But the author's name is "Karl Rest". And that discourages me. I know how often I have heard the call, so clarion and urgent, to work for the transformation of the world. But hearing, I have not heeded. And my name too is "Rest".

I ask it of us **as churches?** How does our community feel about the church of which we are members? Of course, it respects our church. But does it know where it is? Often people have to have a church pointed out to them, they never knew it was there. They didn't even know we were members of that church, because they didn't see in us any different kind of behavior, nor a more urgent expression of interest in the community's needs and problems. We've been in the business of worship, legitimate, important business; but not always in the business of Christian witness in the community, which is the more urgent.

I ask it too of **the larger church,** of the denomination, of the state, national and world councils of churches. "What does the Church think about these matters?" people inquire. They look for leadership from us who claim to have the answer to the world's needs in the Gospel of Christ. And what they may get is the echo of their own secular solutions, no new ground-breaking conclusions rooted in Christian belief about God and about man. Often, to be sure, we do say an incisive word, and are ahead of the community. At that point we are genuinely a voice. But how much we simply echo what a fairly secure minority is saying, or perhaps only what most people believe anyway. We have one ear to the ground, and even though we have one foot in heaven, we are too disoriented to run an effective race.

It need not be so. It must not be so. For we have a task to do, and must get at it. We must "shine as lights in the world".

In Memoriam

RAWLS

We, the members of the South Norfolk Congregational Christian Church, wish to pay tribute to the memory of Mr. Henry V. Rawls, who died unexpectedly Sunday, August 2, 1959.

Mr. Rawls, a member of this church, was a regular attendant at its services and at Sunday school. He possessed a pleasant, gentle manner, and was greatly respected by all who knew him.

We extend to the family our sincere sympathy, and commend them to the love of our Heavenly Father.

John G. Truitt, Jr., Minister

SUNDAY SCHOOL LESSON

(Continued from Page 13)

diplomat who said "God has yet made nothing or nobody equal to the American people, and I don't think He ever will or can." This is provincialism, not patriotism. And it is tragic; if persisted in, it will lead to disaster.

Fifty-six missionaries and nationals representing 20 countries are finishing their summer travels as speakers and research leaders at about 330 Congregational Christian youth and family camps. The Southern Convention appreciates the visitors from this group who have made the summer camping program at Moonelon more meaningful than it could have been otherwise.

A new play on a religious theme is being sought by Union Theological Seminary in cooperation with NBC. First prize will be $250; second $100; third $50. The play must be not more than an hour long in performance, be unpublished, written since January 1, 1959, in English by an author in North America, the neighboring islands, or Hawaii. Plays should be typewritten and accompanied by a stamped, addressed envelope for their return. Send your play on or before January 1, 1960, to Union Theological Seminary, 3041 Broadway, New York 27, New York.

SPECIAL SERVICES AT LAKEVIEW

G. H. Veazey, Pastor

The revival at Lakeview Congregational Christian Church, near Burlington, North Carolina, was a decided success. Rev. W. M. Loy did the preaching in an inspired, forceful way. Eight converts from the Sunday school were received into the fellowship of the church.

The revival was climaxed August 16 with the Annual Homecoming Service, at which time the young candidates were baptized and a very able sermon was delivered by Rev. John G. Truitt, Jr. A picnic lunch was enjoyed by all.

The Lakeview church with less than 50 members has had an average attendance in Sunday school of more than 80 this year. The potentialities at this place are very great and the work is indeed pleasant.

Labor Sunday

SEPTEMBER 6, 1959

FREE LABOR . . . IMPORTANT TO FREE PEOPLE . . . IN TODAY'S WORLD

Always the churches should give thanks to God for the freedom that is both heritage and living fact about our nation. In spite of many infringements in our practices, we cherish its spirit within our people, its exercise in our common life, and its embodiment deep within our institutions.

On this Labor Sunday it is right and fitting that the churches recognize and stress the vital place of a free labor movement in and its contribution to our society through the institution of collective bargaining. It is a sign and condition of our freedom that there exist voluntary organizations such as those of labor and management. The effort of these groups to solve together their mutual problems should be encouraged and their freedom to do so safeguarded, in so far as it does not encroach upon the rights of other groups and the common welfare.

BASIC PRINCIPLES RELATING TO COLLECTIVE BARGAINING

Statement Adopted by The General Board of the National Council of the Churches of Christ in the U. S. A.

We recognize the right of both employers and employees to organize for collective bargaining, and in connection with employees we believe that it is generally desirable to do so.

In all transactions between labor and management we believe that the following basic requirements should be met by both:

A. There should be a compelling sense of responsibility for the public interest and for what is mutually fair and just.
B. There should be a willingness to bargain collectively and in good faith and to refrain from violence.
C. There should be recognition of the fact that in the collective bargaining process negotiation requires the existence of recognized entities, each respecting the right of the other to exist.
D. There should be fidelity in the observance of agreements mutually entered into.
E. There should be adherence to procedures agreed upon in advance for the peaceful settlement of issues that arise in the interpretation and application of the terms of a contract.
F. Precautions should be taken by each side to refrain from exerting pressures, the intentions or consequences of which would be a violation of the terms of contract.
G. The interests of the consuming and general public should be protected against possible abuses through employer-union collusion in matters of prices and trade practices.

A PRAYER FOR THOSE WHO LABOR

For those who labor without adequate reward, for those who labor for the common welfare, for those who perfect their skills for better performance, for those who direct the labors of others, for those who adapt machines to lift man's heavy burdens, for those who trade and those who transport, for those who mine and those who smelt, for those who cast and those who die, for apprentices and craftsmen, and for all who contribute to the health and welfare of their fellows through their industry and their effort, dear God, we thank thee. May they receive their reward in the words of the Master Workman, "Well done, thou good and faithful servant." Amen.

From "Meditations for Travelers"
United Church of Christ

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churc

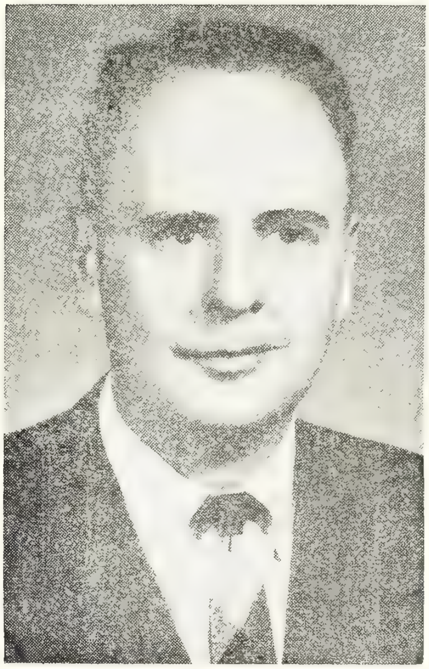
The Christian Sun

Elon College Library X

NUMBER 35 ASHEBORO, NORTH CAROLINA, SEPTEMBER 8, 1959 VOLUME 111

New Denominational Officials

Rev. Bryon Anthony



John E. Morse

September 1 the Reverend Byron Anthony of Elyria, Ohio, became executive secretary of the Service Committee and Mr. John E. Morse, attorney of Vancouver, Washington, became secretary of the Church Building Department of the Board of Home Missions. Both will have offices in New York City. See page 7 for further information.

Here And There Among The Churches

A novel idea: Members of our Durham church are invited to meet at Harvey's Cafeteria each Wednesday for lunch together. No program — just food and good talk, according to the pastor, Rev. W. T. Scott, Jr.

Beverly Hills, Burlington, where Rev. Kenneth Register is pastor, is broadcasting its 11:00 a.m. Sunday services this month over station WBBB.

Rev. and Mrs. Avery Brown and daughter, Ometa, have moved into the new parsonage of our Gibsonville church, where Mr. Brown began his ministry August 30. He has been serving Pleasant Grove and Union Grove churches in the Western North Carolina Conference, of which organization he is vice president.

A busy day for members of our Durham church was Sunday, August 30, when Dr. David G. Bradley preached at the morning worship service, while 40 attended the Choir Retreat at Moonelon where the pastor, Rev. W. T. Scott, Jr., led the worship. That evening the new officers of the Women's Fellowship were installed.

Three ministers visited the Asheboro church the fifth Sunday in August: Rev. Robert Bennett, pastor of Bailey's Grove, Flint Hill and Sophia churches, attended the 9:00 worship and church school; Rev. Max Vestal of Shallow Well, Sanford, and Rev. F. C. Lester, pastor at High Point, attended the 11:00 a.m. service. At the former, first graders in school were recognized by the pastor, Rev. Clyde Fields, while at the latter service public school teachers and those entering college and trade schools were recognized.

October 4 at Wake Chapel will be an important day — Rally Day, observance of World-Wide Communion Sunday, and a picnic dinner in the assembly room.

Deacons of Suffolk Christian Church will be honored at a supper in the Fellowship Hall September 28. This will follow ordination of new deacons on Sunday, September 27, and will include both new and retiring members of the board.

Invitation to Homecoming Service at Haw River next Sunday, September 13, from Frank Bain, deacon emiritus, carries with it the news that the new pastor is Mr. Dan Jones of South Norfolk. Following the 11:00 worship service, at which Mr. Jones is to speak, a picnic lunch will be served at the home of Dr. and Mrs. J. C. Wilkins. Mr. Jones and his family arrived August 31. He is to be a student at Elon College this fall.

Are you middle-aged? If so, you will be interested in the new three-act dramatic series entitled **The Creative Years** to be seen over NBC-TV on **Frontiers of Faith.** September 13, "Spring With the Sargents," at 6:30 p.m.; September 20, "The Twister," 5:30 p.m.; September 27, "Harvest of Zeroes," 5:30 p.m.

Congratulations to the girls' softball team from Beverly Hills, Burlington, who won the trophy in their division. Their church bulletin for August 30 states: "We wish to congratulate these young ladies and their coach, Al Pierce, for the fine showing and the spirit in which they played. Their conduct on and off the playing field spoke well for our church!"

Rev. Bill Simmons conducted revival services at Bethlehem, Suffolk, last week, where Rev. R. E. Brittle is the pastor.

A week-day kindergarten begins work September 14 in the educational building of our Church of Wide Fellowship, Southern Pines. Mrs. R. L. Chandler, a qualified public school teacher, will direct it.

Centennial Anniversary Services at Liberty Vance (Route 1, Henderson, N. C.) include on Sunday, September 20, a Homecoming celebration at 2:30. The morning worship will be led by Rev. Lowell A. Smoot, following which lunch will be enjoyed by the group.

Important church events in September at First, Greensboro — annual congregational business meeting, Sunday evening, September 13, includes election of officers and adoption of a budget; September 20 is "Loyalty Sunday" with Every Member Canvass conducted; that Sunday new members will be received.

A Committee on the Christian Higher Education Fund for the Southern Convention has been appointed by President Garren. Members are Mrs. Jack T. Akin, Dr. W. J. Andes, Rev. R. L. Clapp, Dr. H. H. Cunningham, Dr. J. E. Danieley, Dr. J. H. Dollar, Rev. J. A. French, Mr. Mills E. Godwin, Jr., Mrs. Tom Good, Mrs. F. C. Lester, Rev. G. B. Noyce, Rev. W. T. Scott, Jr., Rev. C. E. Wallace, Mrs. W. B. Williams, and Mrs. W. E. Wisseman. The committee has been called to meet September 14 at Elon College with Matthew Shaw, Associate Regional Director for the Eastern region for CHEF.

Volume 111 Number 35

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Educator and Churchman Honored

Dr. A. C. Dawson, for 22 years connected with schools in Southern Pines, has recently moved to Raleigh to become the executive secretary of the North Carolina Education Association.

A testimonial banquet and program in Dr. Dawson's honor was held at the high school September 4, with Governor Luther B. Hodges as the guest speaker. Planned by a joint committee of civic clubs, the program included testimonials from various groups in the community.

An active member of our Church of Wide Fellowship at Southern Pines, where he had served in an official capacity, it was fitting that the testimonial from the Ministerial Association was given by his pastor, Rev. Carl Wallace. Appreciation was shown in these words:

The Ministerial Association of this community is vitally interested in the leadership chosen to direct the formal educational program of our youth.

All the ministers of Southern Pines during the past 22 years obviously could not be here tonight to express this interest to the honored guest, however, on behalf of those men I can safely say, there are some things ministers will always notice and praise when found in an educational leader. For instance:

1. Christian Character that is generously colored with patience, yet persistent in the cause of right.

2. Ability to attract teachers who sufficiently understand the teaching process so as to value attitude as well as scientific knowledge.

3. Sensitivity to the social changes that are always with us and courage tempered with sound judgment, to prepare young minds for a social climate of tomorrow far different from today.

4. Active involvement in a local church of his choice as a pre-requisite for total enhancement of his worth under God.

5. A father who leads his household with tenderness and care.

These qualities have been easily observed in Dr. A. C. Dawson while he served in this community and as spokesman for the ministers of Southern Pines, past and present, on this honorable occasion, due notice is hereby made thereof.

Rev. Henry S. Raab of Harrisburg, Pennsylvania, under the sponsorship of the stewardship committee, will speak in 20 E. and R. churches in North Carolina September 13-30 on "Tithing." He is the pastor of the Second E. and R. Church in Harrisburg, where the giving of members has increased more than 700 per cent since his pastorate began, according to a recent article in **The Greensboro Daily News.**

My Faith and My Job is the topic for discussion on Sunday evenings in September at our Durham church. Guest lecturers will be followed by discussion leaders from the church: Wade Penny, J. L. Crumpton, Harry Mooney, Clara Godwin, Paul Johnson, James Harward, Bob Brigham, Bill Perkins. Plans were made at the parsonage (home of Rev. and Mrs. W. T. Scott, Jr.) September 3.

SUMMARY OF SUMMER'S WORK AT MT. OLIVET (G)

Doris Ann Morris

The members of Mt. Olivet (Greene) at Dyke, Virginia, undertook the project of painting and repairing the church this summer. The first coat of paint was on by July 5 as planned. This was the date of our annual homecoming. Our regular pastor, Rev. S. E. Madren, could not be with us as he was attending the General Synod at Oberlin College, Ohio. His son, Rev. James Madren, conducted the morning service. A basket lunch was enjoyed by everyone. Paul Rohart of Harrisonburg presented a program of music on the piano and accordian for the afternoon service.

Our regular Vacation Bible School was held during the week of July 13-18.

The young people of our church organized this spring. We meet twice a month with an average of 15 attending the meetings.

Your Church's Apportionment Dollar

William T. Scott, Superintendent

Your gifts to your Church's mission and benevolence program (through your Conference Apportionment) are means of your answering our Lord's Great Commission to His disciples to carry the Gospel into all the world. The following words from a great American Christian leader tell us the story of what our gifts will do.

"A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works. Money is another pair of legs, and lo, it can go where otherwise we could never go, walking amid the need of Africa today or ministering in India and the islands of the sea. Money is another pair of hands, and it can carry burdens that our own fingers cannot touch in our community, our nation and around the world. Money is another pair of vocal chords and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go. What a man does with his money, he is in a real sense doing with himself."

Your church's apportionment is a sacred opportunity and expression of each member's concern. Without your prayers, gifts, and concerns the work of our Lord tarries.

In this issue of The Christian Sun (pages 14 and 15) will be found a statement of apportionment giving from our churches for the 1958-59 Conference Year to August 29, 1959. The Apportionment Year is approximately three-fourths gone. It will be noted that our churches have done well in giving this year, but much remains to be contributed if our boards and institutions are to have funds with which to do the work of Christ within the Convention, America and the world. We hope our churches will take the need to heart and will send liberal contributions to The Convention Office, Elon College, N. C., at once.

It should be remembered that the 1958-59 Apportionment year runs from the beginning of your Conference year in 1958 to December 31, 1959. In the case of the Eastern Virginia Conference it runs from October 1, 1958 to December 31, 1959; The Valley, Eastern, N. C., Western N. C., and N. C. & Va. Conferences 1958-59 Apportionment year runs from November 1, 1958, to December 31, 1959. (The 1960 Apportionment year will be January 1 to December 31.)

A Noted Visitor Is Coming To America

Very soon Americans are to entertain one of the most widely known persons in our modern world. Premier Nikita Khrushchev of Russia, his wife and three children, and an entourage of 100 people, are to visit the United States next week. The Premier will be the guest of President Eisenhower, but the people of America are involved emotionally and socially.

Some citizens are greatly disturbed by the proposed visit. They know that the distinguished guest came up from the lower levels of society to be the dictator of world-communism not by meritorious character, nor by election of the citizenship of the countries he dominates. They remember the blood on his hands as the executioner of multitudes who happened to differ from the then current opinion of the Communist Party. Americans delight in human interest stories, and are proud of having as President one who came from the farm in Kansas. But they are afraid to welcome into our midst the type of person who crushes freedom-lovers — Hungarians, for instance. It is not the fear that makes one cower before another, but rather an uneasiness that the visitor may discover what appears to be an easy way to strike at us.

All Americans are part of the family that will entertain guests from Russia. We will not all go to the front door to do the honors of welcoming, and in fact most of us will never be in sight. But the habits, customs, and ideals of the conglomerate millions of Americans will be on display, and our keen observer will sense that in the background are the people who live as we do. He will see some homes, farms, factories, banks, schools, highways, churches, laborers, secretaries, mothers, fathers, children, teachers, statesmen, soldiers, politicians. He will get an idea of what America really is. That seems to be at least one reason he is anxious to visit us. And that is the reason we can say that he will "visit us."

An observant Sunday school teacher said recently that there may be a few things in American life that we will not want Mr. K. to see. When unexpected company is announced, she said, we often throw a few things under the bed, or dash them into a closet. Applying this principle, this teacher suggested that we will not be anxious for him to see Negroes denied the use of toilets at the service station where they buy gas. Neither will we be anxious for him to read the bulletin boards that list a large number on the rolls of our Sunday schools and only a few present.

This writer does not expect to walk around a block to see the world's leader of Communism, but he does hope that those who see him will be courteous. Courtesy is one of the habits of Americans. It grows out of the teachings of Jesus, who was a far wiser teacher concerning human relations than anyone Communism can boast. Courtesy permits a person to stand erect, look another in the eyes, smile if there is something worthy of it, and allow the other person to act in the same way. It does not guffaw, kotow, or in any way be rude or obnoxious. It is the hope of this editor that Mr. Khrushchev will see America as it is — friendly, busy, unafraid, willing to sacrifice when the cause is worthy, enjoying many of the good things of earth, ready to share what we have with those in need, eager to move forward in company with the rest of the world, devoted to its religious ideals, faithful to its politically proclaimed freedoms, and undisturbed either by threats or smiles.

Americans, we have guests in our midst. And we give them such as we have, with humbleness and sincerity. This is the way to peace in our hearts, and perchance to peace in our world.

Prayer - Our Rich Heritage

One of the rewarding features of a minister's life is the sharing of prayer with people. Sometimes it is done in a small group, as at the mid-week prayer service, sometimes with a large group in church services. But the prayer that reaches deep and brings profound joy is the prayer shared with an individual.

On the way to the General Synod meeting in early summer, this editor-pastor stopped at a hospital to visit an elderly man who was struggling for breath. Members of his large family were there — anxiously waiting. There was no time for much talk between the pastor and the parishioner, but an unspoken prayer from each joined in ascent to the Throne of Grace. A telephone call to Oberlin stated that this friend had come to the end of his earthly journey. The minister felt that his friend had joined the multitude who have loved the Lord Jesus, and who now rejoice in his presence.

Mr. Smith had never attended church much. He worked hard to support his ten children. Religion had never taken as large a place in his life as many had wished. But when he could no longer work, and there was time for serious thought concerning himself, he made inquiry about the way of salvation, and apparently found it. Two prayers he wrote when he could neither sleep nor talk much, were found in his effects after his death, and are given here so readers may join in this heritage of prayer.

Our Father, May we ever be thoughtful of our words and deeds. Guide us by thy spirit that we may not sin against thee. Use us to lead our fellowmen in a way which is right. We ask this in our Savior's name and for his sake. Amen.

O Father, Help us to grow as a Christian family. Save us from discouragement. May we have the knowledge and power to challenge successfully our everyday problems. Help us to dedicate our lives in service to those with whom we come into daily contact. In Jesus' name. Amen.

Prayer is one of the greatest heritages Christians have. Prayer means that we can talk with God; that God will talk with us; that we can receive blessings from the God of the Universe. In prayer we join all good souls when they are at their best. In prayer we unite our minds with the mind of Christ Jesus as it searches for human loyalties to that which is noble and true.

Dr. Frank Laubach tells us that every moment we spend without prayer is wasted. We have no time to waste, but we have a rich heritage to enjoy.

An English Minister Writes

Impressions Of American Life

Dr. A. R. Ankers of Wolverhampton, England, spent the month of July in High Point, exchanging pastorates with Dr. C. C. Herbert of Wesley Memorial Methodist Church. Following are excerpts from Dr. Ankers "impressions of America" which he sent to the **High Point Enterprise** at the request of Holt McPherson, editor.

* * *

As I reflect, I am impressed by the relative absence of those social stratifications (we call them class distinctions) which can so easily mar the life of a community. Doubtless they exist but they are much less marked than in this country. At the same time I was interested in the widespread recognition that the race problem is most pressing and a solution must be sought and found in this generation if the future is not to be overshadowed. This is of course an international problem in which we in the British Commonwealth are deeply involved. The upsurge of African Nationalism in Africa itself and in many other parts of the world constitutes one of the great facts of our times and will require much wisdom, much patience, much sympathy and generosity on both sides if a just solution is to be found.

I came home convinced that you in America are aware of this and you have the goodwill in both communities to achieve an eventual solution.

I was impressed, as we always are, by the energy of your people and their positive genius for organization. You have a clear-sighted and practical approach to matters — a logical directness — which is sometimes almost frightening. If here I may venture a criticism — perhaps you are sometimes in danger of over-simplification of issues, dividing them into right and wrong, black and white, whereas the choice is so often between shades of grey. This is of course your strength but it could become your weakness.

Again it was good to observe the part played in Government on all levels by Christian men. It was good to see that the vital Christianity I encountered in your churches is not shut up there but overflows into the life of the whole community. This was especially manifest in the variety of men's clubs I addressed and the aims and objects to which they are directed. It was naturally my chief joy to associate with such a large variety of your church members, not only in the family of Wesley Memorial but in other churches too. I was almost envious of the honored place given to the Christian Church in the life of your town.

Indeed, it always seemed to me that you have got your priorities right. You value the Home, the Church, and the School as objects most deserving support and devotion. How right you are! My only anxiety is that familiarity may breed contempt; that is you may be tempted to take this heritage for granted and forget that the price of these things is, like the price of peace, perpetual vigilance.

There was just the odd occasion when I seemed to scent the presence of contempt or disregard for Christian institutions. Perhaps it was my imagination, but I should grieve if the day came when America forgot that its whole way of life is intrinsically Christian. It would be disastrous, not only for America but for the whole world. The world threat of Communism will never, in my opinion, be withstood by purely material forces but only by the demonstration of a nobler way of life inspired by the spiritual and material values which Christianity both inspires and conserves.

About * * *

RUSSIA'S LACK OF RELIGION

To anyone who does not know the intricate ideological fundamentals of communism, it is a wonder how a nation like Russia, responsible for the future of 180,000,000 Russians and 100,000,000 satellite peoples, can carry on its political life with such crass disregard for moral obligations and its pledged word.

The reason behind the Soviet Union's unconcern for its moral and other obligations is the total absence of any religious element in the ideology of communism. Founded on a total lack of religious character, communism has made religion its enemy and is committed to a struggle to death against this pillar of strength of true democracy.

Every form of religious worship contains in it the idea of morality and ethics. These two restraints on human behavior are the foundation stones on which civilization has been built. But in communism the only obligation is to live a good communist life, and that kind of existence not only countenances but encourages every form of betrayal of one's fellow beings to the state. The state in the communist world takes the place of God in the non-communist world.

Because a nation's international conduct reflects the character of its people and leaders, this same lack of principle dominates Russia's relations with other nations. This explains why Russia's signed treaties and other pledges have no binding on the Soviet masters when they are in pursuit of their objectives.

State Department records show that correspondence between President Franklin D. Roosevelt and Russian high officials in 1933 relative to the establishment of diplomatic relations between the two countries contains numerous pledges to the United States, such as not to use propaganda in this country, and not otherwise attempt to influence American opinion. Every one of these pledges have been flagrantly violated.

Since 1933, Soviet officials have entered into more than a dozen solemn pledges with the United States and other countries, and all have been grossly disregarded. One of these pledges was made to Russia's allies in World War II to cooperate in the early reparation of prisoners of war. Yet the whereabouts of tens of thousands of such prisoners held by the Soviets are concealed.

The United States supplied Russia with more than **$11 billion** in lend-lease with a promise that payment would be made at the end of the war. Not a dime of this obligation has been met because of Russia's refusal to pay.

Despite this record, a high Russian official said in 1953: "Soviet foreign policy is based on a strict and unflinching observance of all agreements with other nations . . ."

Why, then, in view of this record of deceit, trickery, and dishonesty does the United States extend a welcome to its shores to a man who is the master violator of every principle of decency? The answer is that the American people are church-going and God-loving and possess the religious element which is absent in Russia.

C. B. Diddle

Daughter of Missionaries to Japan, Anne Woodard

Describes Teaching In Turkey

Except for the six seniors in my Humanities class, I teach the eighth graders in the American Academy for Girls, science and speech. Because of the years of English preparations, the girls are older than they would be in the States. They are carefully selected and therefore bright. Incentive is high, sometimes too high. Their curiosity keeps me busy with research. Frequent informal contacts in extra activities and visits in homes reveal their warm-heartedness. In counseling, their difficulty of separating emotions from reality comes into view. Many of their conflicts are the conflicts of a nation emerging from tradition to modernization.

RURAL LIFE

As I travelled with students across Anatolia, we met constant stares from peasants, some of whom eagerly invited us into their humble mud cottages, tents, or caves to share their yogurt and pilav. We talked to village boys who were being herded off to the army. They had never before been on a mechanized vehicle, seen a foreigner, nor a nice girl with lipstick and an uncovered face. In the army, many of them get their first lessons in the three Rs, health, and the ways of the city. Carriages are the only form of transportation in some towns. We found the nearest tea house, where the entire village came to see us, more intersting than the many ancient amphitheaters and columns. As we zigzagged from the coast to the plain, we marvelled that the people survice from the yields of their tiny, eroded fields and hand tilling. The government re-forestation projects seemed so sparse in comparison to the vast emptiness of the winter plains and the barren rocky mountains. Yet there was little sign of despair for the people are not accustomed to much and they have faith in their ambitious nation. The long train ride yielded many friendly conversations with fellow passengers who were as eager to answer as to ask. Only the religious topic is forbidden and the political a hostile one.

ATTITUDE TOWARD OTHER PEOPLE

The same is true at school, so our concern is centered on changes in the girls themselves. I asked my Humanities class whom they thought of when they thought of Americans. They answered "Hilton tourists", the military, and film characters. None of them remembered their 26 teachers. They say we are unlike the others and we are not strangers.

If mission people can open the minds of a few people, we will have performed a valuable service to human freedom.

GOALS OF SCHOOL

During my Christmas visit to the modern metropolis of Ankara, one of the seniors came to me crying. Instead of happiness at the prospect of commencement she was torn because it meant she was destined to wait at home until her family selected a suitable husband. Their old traditions often bind them and yet they are surrounded by the film version of social freedom and a youthful drive to assume the trappings of modernization. One task of our school is to channel their impatience so that they select the best of the new traditions to build into an appropriate bridge between their proud past and expectant future.

Progress toward these school goals seems attainable. Classes, extra activities, counseling, and dinner table conversations provide opportunities to open their minds and to help them examine their social codes of loyalty and honesty. The fact that we can

(Continued on Page 11)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

September

THE NEAR EAST

Turkey

13—**Miss Abigail Wood** graduated from Hollins College in 1955 and has studied two years at Harvard Divinity School. She visited 150 southern colleges in 10 states during the year following her college graduation for World University Service. She teaches English at Izmir.

14—**Mr. and Mrs. John Wood** are both graduates of University of Wisconsin. They teach at American College in Tarsus and he is station treasurer.

15—**Miss Anne Woodard** is widely traveled — she was born in Korea (her parents were missionaries to Japan) and brought up in Japan, except for war years spent in California. Graduated from Univ. of Michigan and spent summer of 1958 in England at an education seminar. Now she teaches speech and general science at American Academy for Girls, Uskudar. See article from her in this issue.

16—**Rev. and Mrs. William Woolworth, Jr.,** have done a variety of work in the Near East. He did evangelistic work in Marash and Kayseri 1919-1928. She taught in Marash and Aleppo 1920 until marriage in 1924. 1928-49 he was principal of Boys School, Tarsus; Mission Secretary and Chairman of Publication Department, Istanbul, 1950-55; mission treasurer, 1955-57, then worked with Protestant churches and students in Istanbul. She taught at Uskudar School and was mission librarian. They are now in U. S. on furlough.

17—**Miss Carol Wright** went to American Academy for Girls, Uskudar, for three-year term as teacher of English in 1957 after graduation from Oberlin College.

18—**Miss Harriet Yarrow** has taught in Turkey since 1927 — Istanbul, Izmir, Tarsus, and now back at Izmir where she teaches math and English.

19—**Rev. and Mrs. Paul Nilson** retired last September after 43 years of service in Turkey. He first went to Tarsus in 1911, while she went to Adana in 1912. After their marriage in 1919 they led the school in Tarsus through difficult years and in 1926 they were called to Talas to reopen and strengthen the school there. Four children were brought up in Turkey. Mrs. Nilson translated "The Upper Room" into Turkish for the last two years. "Their contribution to Turkey continues through their children who serve there, and in their countless friends, both Turks and Americans in all ranks of life, who through them have found new faith and hope in the love of God."

Anthony To Direct Service Committee

The Rev. Bryon Kenneth Anthony, a Congregational Christian minister from Elyria, Ohio, took office September 1 as executive secretary of the Congregational Christian Service Committee. This is the agency which handles most of the foreign relief work for the denomination.

Mr. Anthony succeeds the Rev. Dr. Earle H. Ballou, Chester, Vermont, who retired in March.

Mr. Anthony was minister of the First Congregational Church in Elyria since 1951. During the 16 years previous he served Congregational churches in Waterbury and Branford, Connecticut, and in Belmont, Massachusetts.

After graduating from Yale College in 1928, Mr. Anthony spent three years in China teaching at Yale-in-China, Changsha. He later did graduate work in education at Yale. In 1934 he received a B. D. degree from Yale Divinity School and, in 1935, was ordained.

Mr. Anthony went to the Orient again in the summer of 1958 as a delegate to the World Convention on Christian Education in Tokyo.

The son and grandson of Congregational ministers, Mr. Anthony has been active in denominational work during his ministry. While in Connecticut he was chairman of the committee on Christian education of the Connecticut Conference of Congregational Christian Churches and a member of the Conference board of trustees.

In Ohio he has been a member of the board of trustees of the Ohio Conference of Congregational Christian Churches and chairman of the Conference committee on the ministry. He has also served on the Christian Education Division committee of the Board of Home Missions, Congregational Christian Churches, and has been a delegate to five sessions of the denomination's biennial General Council.

Locally, Mr. Anthony has been active in councils of churches, Rotary and Kiwanis clubs, and in community service organizations such as United Fund and Family Service. He was the first president of the newly-organized Family Service agency in Lorain County, Ohio.

While serving the Elyria church, Mr. Anthony emphasized the importance of lay leadership to church growth. As a result the church, with a membership of 1,459, has 800 volunteers in specific jobs and has adopted a long-range program of self study. The church supports three missionaries in foreign fields under the denomination's Christian World Mission project plan, and it has outfitted a "Pilgrim Circuit Rider" station wagon in which an ordained minister travels about the country, counselling Congregational Christian churches in remote areas.

Mr. Anthony married the former Helen Bursaw of Beverly, Massachusetts, in Kobe, Japan, in 1930. They have four children, Jean, Kenneth, Elizabeth and Janet. Jean has followed in her parents' footsteps by currently teaching at Baika Girls' School, Osaka, Japan, under a short-term appointment with the denomination's American Board of Commissioners for Foreign Missions.

The Congregational Christian Service Committee's major service is the rendering of short-term emergency relief aid in areas of critical need throughout the world. Working closely with the American Board of Commissioners for Foreign Missions, it carries on relief work and rehabilitation projects in Greece, France, Italy, Korea and Lebanon.

It is the agent of American Congregational Christian Churches for the resettlement in the U.S.A. of displaced persons and it cooperates with the World Council of Churches in the rehabilitation of refugees in other parts of the world. The Service Committee is a member agency of the interdenominational Church World Service which sponsors such programs as One Great Hour of Sharing, Share Our Surplus, and the United Clothing Appeal.

New Secretary Of Church Building Department

John E. Morse, a Vancouver, Washington, attorney, became secretary of the church building department of the Board of Home Missions of the Congregational Christian Churches, September 1.

He will replace Dr. William K. Newman, who has been elected to head the denomination's pension boards. His headquarters will be in New York City.

Mr. Morse is a partner in the law firm of Robinson, Morse and Landerholm, Vancouver.

In his new position Mr. Morse will oversee the administration of a church building loan fund in excess of $7,500,000 and of grants to churches in excess of $6,770,000. In addition, he will counsel with churches on problems relating to church building.

Mr. Morse is a member of the Washington State Bar Association, Delta Theta Phi legal fraternity, and the Clark-Skamania County Bar Association, of which he is a past president.

In Vancouver he has headed fund drives for the Red Cross, Lions Club, Blind Fund and Heart Fund. He also served on the board of directors of the Red Cross and on the Citizens Advisory Committee for Vancouver public schools.

An active churchman, Mr. Morse has served for three years on the board of directors of the Washington Conference of Congregational Christian Churches. He also served on the Conference's church extension and finance committees.

He is a member of the First Congregational Church in Vancouver where he is chairman of the building steering committee. Since joining the church in 1950 he has served as chairman of the board of trustees and president of the Laymen's Fellowship.

Mr. Morse was born October 6, 1923, in Bartlesville, Oklahoma. He attended Westminster College, Fulton, Missouri, and Stanford University, from which he received his A. B. degree in 1947 and his Ll.B. in 1949. He was admitted to the Washington State Bar in 1949.

He is married to the former Mary Jo Wise. They have three children.

Our Ministers Write Their People

Fall Plans

George D. Alley, Suffolk

Let me share just a few of my hopes and dreams for our life and work together as we come "back to church" in the early Fall:

1. My first hope, of course, is that all of you will "come back", both in spirit and in truth, even if you haven't really been away. Whatever we do, as minister and people together in the life of our church, depends upon **maximum participation** if we are to succeed. The individual gets the most out of that which he puts the most into; the group, the organization, the entire congregation is uplifted by every individual who shares in its life and program and work.

2. My second hope is that you, too, will have found some time for the renewal and refreshment of body, mind and spirit and that you will return to the full calendar of church activity with a new willingness to share in all that we do, with some new, constructive ideas of your own to suggest and help incorporate as we go along and with a desire to see others share where they have not participated before. Your encouragement toward all these ends will mean far more than mine.

3. My third hope is that we may help everyone, new and old participants alike, to see the value of all that we attempt to do, both at home and abroad, in the name of Jesus Christ. Beyond this, though, having developed a full appreciation for the best that is included in our activity, we shall need to cultivate a greater degree of support . . . in terms of the dedication of time, talent and financial resources . . . if we are to give an adequate accounting of our stewardship of what God has given us. Should a careful effort of this kind reveal that some of what we attempt is not worthy of the church of Jesus Christ, then we shall need to revise our activity accordingly. We are still a long way from all that a church such as ours should be doing and, if there are things we should take out, there are, surely, some things we should put in.

4. My fourth hope is in connection with the celebration of our church's Centennial, its one hundredth birthday, in 1960. Here, my hopes are in several parts: (a) that we make of this occasion all that it should be; (b) that we have a fully representative committee, first meeting in the early Fall, to begin proper plans for the celebration; (c) that we arrive at the celebration completely free of all indebtedness and with several improvements to our facilities, worthy of the occasion, made and paid for; and (d) a new sense, growing out of where we have been in the past century, of where we ought to be going in the coming one.

5. Last, but not least, I shall be hoping and praying for an abundant measure of God's blessing upon us and upon our church that we may walk together in those ways wherein He would have us walk, that all we think, speak, or do . . . all that we have . . . all that we are, may be to the glory of His holy name.

"R's" OF EDUCATION

Carl Daye, St. Peter's, Greensboro

In a few days the doors of our public schools will be opened to thousands of boys and girls. Many will be going to school for the first time. Here these children will be introduced to the three "R's" of public education — Reading, Ritin', and Rithmetic.

The importance of thorough training in these subjects cannot be over stressed. But no person's education is complete unless he receives training in the fourth "R" — Religion!

Unfortunately, the public schools cannot include the fourth R in their curriculum. Therefore, thousands of children never receive training in religion. This part of their education is left up to the home and the Church.

The Church is able to reach only about 50 per cent of the children of our nation and has them for two short hours each week.

The bulk of the responsibility of a boy or girl's religious education then lies with the home. It is up to mothers and fathers to see that their child's education is complete.

A person may have a string of degrees and still be uneducated if he is ignorant about the ways of God, Christ, the Bible, and the Christian Church. "Train up a child in the way he should go, and when he is old, he will not depart from it."

A Story Of Two Trees

W. E. Wisseman, First, Greensboro

This summer I shared a unique experience with our youth groups — Christmas in July.

On a hot July Sunday afternoon we gathered at the church to decorate a Christmas tree. Afterwards we took the tree to a shut-in member and sang for her some of the old church hymns which she loves. This "Christmas caroling" in July was a rich experience for all of us.

But it is the tree itself which I want to talk about; it was decorated with fresh flowers tied to its branches. It was a thing of beauty, just as the December Christmas trees are beautiful with their balls and tinsel. But today as I write, the decorations have faded and the tree itself has wilted and been thrown away.

I think, too, of another tree. A tree I saw on my vacation in the mountains of Pennsylvania. An apple tree, loaded from top to bottom with ripe apples. A think of beauty.

Today as I write the apples may all have been picked and sold, but the tree still stands alive and beautiful. Next spring it will be filled with blossoms, next summer there will be fruit again. The roots of the apple tree go deep; the Christmas tree has no roots.

A PARABLE

To me, these two trees are a parable of our Christian life. There are things that we can do in our Christian life which for a brief time may make us glitter like the lights on a Christmas tree; but only as the roots of our life sink deep into the solid rock of God himself can we live and grow and produce good fruits.

This fall as we begin a new church year, my deep desire is that the spiritual roots of our church life shall go deep.

In prayer, in Bible study, in weekly worship together, in gifts of money and in gifts of service, let us send down roots which will result in spiritual growth for ourselves and for the church which we love.

Varied Summer Activities

William T. Scott, Jr., Durham

Summertime often means a curtailment of the regular activities of the Church. At the time it seemed as though this summer was no exception. But a glance back at the calendar makes one a bit dizzy. . .

June 8-16—Vacation Church School —Attendance about 40; Study: Africa; Comments: cool, calm, the best yet. Leaders: Florence Dickerson, director; Janet Gergen, Hunter Harden, Agnes Langston, Peggy Penny, Louise Woody, Lena Munday, Carrie Hessee, Nancy Perkins, Beth Johnston, Edna Ruth Mitchell, Helen Pendergrass, Mary Scott.

June 9—Meeting with Merchant — Rev. Joseph W. Merchant, secretary for the Urban Church of the Board of Home Missions met with a group of about 15 interested members, including the special committee appointed by the Deacons to investigate the possibility of the purchase of land for relocation or expansion. Among his appraisals of our situation: "we have done a better than average job with what we have had to work with in view of our location and the fact that we are a minority denomination in the community. Our record of mission contributions is excellent, reflecting a healthy church. We have a high degree of harmony in the church and a tradition of good leadership, clerical and lay. Recommendations: Church can stay where it is indefinitely, maintaining its present membership level. Would probably profit by a relocation to a more advantageous spot."

June 10-11—Strategy Conference in Chapel Hill — Ministers and laymen from the C. C. Churches and the E&R Churches met with city planners at the Institute of Government to consider the population trends in North Carolina. Attending from Durham: John Kernodle, Guy Alling, Bill Scott.

June 27—Planning Conference at the Church — Group met to lay plans for the church year with recommendations for the Budget Committee at an all day session. Among those attending: Dot Harward, Ray Harden, Bob Dickens, Bob Brigham, Walter Hessee, Bill Dickerson, Walt Langston, Guy Alling.

July 19—Choir Concert and Reception — The choir in a joint concert with Dorothy Hilliard presented a thrilling concert of sacred music. Following the concert, Clarine Perry and her committee treated the congregation to a reception. Used for the first time was the silver punch bowl given by Mrs. John Hutchings.

July 25th—Annual Ice Cream Freeze (with annual electrical storm)

August 16 — Picnic at the Orphanage — About 70 members laden with food traveled to Elon College to the Congregational Christian Home for Children, there to share picnic dinner with the children, matrons, and officials in the Home.

Guest Preachers: Clifton Walker on July 19; R. H. Sales on August 9 and 16; David Bradley on August 23 and 30.

And time would fail to tell of the class picnics, laymen's and lay women's activities, special committee meetings, and the on going business of the Church.

But time must be made to tell of the valiant men who carried the banners of the Church in the YMCA Softball League. Plagued by injuries and other assorted excuses, it was a losing season. Nonetheless, under the brilliant direction of Managers: Curtis Young, Warren Lacock and Clifton Walker — with the able assistance of such diamond greats as Chris Milholland (who started the season with the Northgate Presbys) Mallie Paschall, James Harward, Walt Langston, Bill Erbach, Bill Tucker, Tom Davis, Danny Walker, Preston Perry, Al Hilliard, John Pendergrass, Jimmy Pope, Larry Hendley, Laurence Smith, and Bill Perkins — and with the "once is enough" men like Guy Alling, Walter Perry, and Bill Scott, we managed to chalk up a perfect record marred only by two forfeits. Every other game was an honest loss!

A WORD OF ADVICE

Earl Farrell, Wake Chapel

As the preacher who got his tongue twisted and cried out, "Lord, fill him with fresh veal and new zigger," so we hope that now vacations are about over, we will give to the Lord our presence, prayers, interests at the appointed hour of Sunday School and Church Worship. Certainly high among the sins of the world are those of omission, committed by otherwise good people who think what they want to do is more important than God's work. Our sins do find us out!

One of the saddest things about life is to be blind or indifferent to our opportunities, unaware of our mistakes. Some mistakes cannot be corrected. How can an evil word spoken be re-called? How can you correct the fact if you lead a child astray? How can you recall last Sunday and give God the praise for all His goodness? Why not decide right now that henceforth you will do what God asks of you? Among other things He will lead you to church on Sunday. "Remember the Sabbath day to keep it holy."

And Finally. Remember the sick in your prayers, and visit them out of your Christian love. Do not forget those who are shut-in and would welcome a visit from you.

Of course, we remember the loyalty and faithfulness of those who are concerned for every activity of the church, those who are present at God's house almost every Sunday the year around. This is as our New Testament teaches.

RESOLUTION REGARDING CHURCH LEADERS

Church of Wide Fellowship, Southern Pines

In consideration of the unusual responsibility by the leaders of our church as leaders of a volunteer Christian endeavor, we, the members of the Board of Deacons do hereby declare unto ourselves and to our fellow leaders and teachers the following statement:

"A Christian Church organized as a democratic body depends upon the elected leaders, not only for particular functions as established by the Constitution and tradition, but also as the primary force for establishing standards which govern the life and productivity of the group. We further realize that every officer and teacher of our group is a spiritual witness to those who have elected him and as such is sought out as a 'measuring stick' for that which is expected. It is therefore deemed of utmost importance for elected officers and teachers to be regular in attendance for all public programs of the church unless providentially hindered."

We trust that the conscience of each leader of our church will prompt him to fulfill his responsibility as an opportunity offered only a few.

THE BOARD OF DEACONS
Mr. Dwight Hoskins,
Chairman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Rosemary Hoffman

Trail Blazing

Rosemary Hoffman,
Fellowship Chairman

On August 8 over thirty young people headed for the E&R camp, John's River, way up in the N. C. mountains with the thought in their minds that they were to blaze trails in the area of Christian living. This started as a thought, but by the end of the week it became a reality. The conference was called the United Senior High Camp and it really was united for it brought together young people from the Southern Synod, the Southern Convention, and the Convention of the South to learn, work, and live together as Christians.

Each day we began our trail blazing by singing a hymn together and then going by ourselves for morning watch. Bob Knowles prepared very meaningful meditations with scripture and poetry to guide our thoughts during this time. After a hearty breakfast, our very vivacious missions visitor, Avo Artinian from Syria, presented many new ideas in the area of Christian Missions. Then Dorothy Hampton took over and helped us discover new dimensions in world ideas. This helped us immensely in understanding our place as Christians in the world today. Under the excellent leadership of Percell Alston we spent some time "exploring the Bible" during which we learned a lot of history and discussed many basic ideas of the Bible and the different ways they are interpreted.

The afternoon began with a much needed rest period followed by interest groups. Then everyone let off a lot of steam with work projects which, among other things, included actually blazing a trail up a nearby mountain. After a lot of hard work, it didn't take any persuasion to get everyone into the river for a swim. (Even if the water was rather cold.) Dave VanEpps, the National Fellowship Chairman, was the lifeguard. He was our National P. F. Visitor and also led an interest group in P. F. ideas.

The evenings were filled with a variety of things. One night we went to see "Horn in the West" which helped us to see the close relationship of the world situation today with the situation during the Revolutionary War. Other evenings were occupied with recreation led by Ivan Morrin, a campfire circle, and a nine-mile hike.

Rev. Gaylord Noyce, the director of the camp, did a wonderful job of keeping things in line and seeing that everything ran smoothly. The whole camp certainly appreciated his expert leadership.

Each of us left John's River with many new insights into Christian living. We understood what it meant to live in a community free of religious and racial prejudice. Most of all, we realized the many things which we can and must do in our separate communities to make this a more Christian world in which to live.

I spent another exciting week at UCYM Training Conference. About ten different denominations were represented at this camp so all had an excellent chance to find out more about what young people of different denominations are doing. In the mornings we had a Bible study followed by a period for small group discussions in which we could discuss our personal beliefs and gain a better understanding of the beliefs of others. A class in UCYM organization and ideas gave us a lot of information to help us in our work with other denominations. In the afternoon we divided into study groups to discuss things which can be done more effectively with many denominations working together rather than separately in the areas of Faith, Witness, Outreach, Citizenship, and Fellowship. During the week we found many new ways in which we can express our "oneness in Christ" which is certainly more important that emphasizing our denominational differences.

I have told you briefly about two camps which I have attended this summer and which will be held again next summer. Each of us can gain a lot from these camps and I hope that next summer many more young people from the Southern Convention will take advantage of the opportunity of attending them.

SCHOOL BELLS RING

Richard L. Milteer

As always, September marks the time when boys and girls, young men and women will be returning to school and college. It is also in September that many of our youth groups of the Southern Convention resume their meetings, which have disbanded for the summer. Many of you, I am sure, are and will be making plans for the coming year's activities for your Pilgrim Fellowship.

This youth page has been a little weak this summer as far as local P. F. reports. I sincerely hope that from these first meetings and planning sessions, many ideas will develop for articles for this YOUR Youth Page. I also hope that when you are planning for the coming year, that you will make plans to exert a tremendous effort to support **Youth Faces The Future.**

I am looking forward to again seeing a two-page spread of Youth News which we had in the beginning. However, we can not accomplish this without YOUR support. Remember, this is your page, and only you can make it a success or a failure. Won't you do your share?

If You Work With Youth, Look!

Robert A. Knowles

Some of the most frequently repeated requests on the part of those who have a concern for the youth program in the local church have to do with information and opportunities that will help leaders of youth understand and carry out their task more effectively. "What is our role in relation to youth? What are the available resources? How can we develop a good youth program?" If these or similar questions are in your mind, you'll want to make plans now to participate in one of the leadership sessions outlined below.

The Reverend Edward A. Powers, who heads the Department of Young People's Work for our Congregational Christian fellowship, is to be in the Southern Convention for a brief but potentially significant period this month. Ed is known to his colleagues in the area of Christian Education and to many young people and adult leaders across the country as a wise and skillful interpreter of a dynamic youth program. His keen insights, based on practical experience and careful study qualify him to give able guidance to those who are concerned that today's youth should understand and accept and apply the Christian Gospel to their life situations.

Adult workers with youth in the Eastern Virginia area are urged to be present at the Holland Church on Friday, September 18. Beginning at 4:00 p.m. there will be opportunity for individual discussion with Ed Powers concerning specific ideas and goals and problems related to one's own local church. At 6:00 o'clock there will be a sandwich supper (with each person providing his own sack full) with an opportunity for group fellowship. At 7:00 Rev. Ed Powers will speak to the assembly on the topic, "Youth and You," with an opportunity for follow-up discussion. This session is limited to adult leaders only.

Eastern North Carolina leaders will have an opportunity to raise questions at a meeting scheduled to begin at 2:30 p.m. on Saturday, Sept. 19, at the United Church in Raleigh. Here also there will be occasion for individual conferences as well as an address by Ed and follow-up group discussion. The meeting will come to an end at about 5:00 p.m. and, again, is limited to adult leaders.

Sunday, Sept. 20 will find Ed at our Asheboro Church in the morning where he will preach; and then in the afternoon, both youth and adults will gather at the Pleasant Ridge Church in Ramseur for a Pilgrim Fellowship Rally. Included in the program will be worship, PF business matters, recreation, and the feature address by Mr. Powers. Western North Carolina young people will have an opportunity not available to others in that this will be the only time that Ed will speak directly to youth during his visit.

The Southern Convention Board of Christian Education, meeting on Monday, Sept. 20, will benefit from Ed Powers' counsel during the afternoon session. We do not expect that one person in a brief period should solve all of our problems in connection with youth work, but we are confident that Rev. Ed Powers will contribute much to our thinking and help us to plan intelligently as youth and adults work together in the name of Christ.

SECOND ANNUAL UNITED SENIOR HIGH CONFERENCE DRAWS GOOD DELEGATION

Gaylord B. Noyce

The second annual High School Conference for delegates from all the constituent bodies of the United Church of Christ in the southeastern United States was held August 8 to 14 at the camp grounds of the E&R Synod, Collettsville, N. C. About a third of the students came from each of the Southern Synod (E&R), the Southern Convention, and the Convention of the South. Two delegates came from Florida and two from Alabama, as well.

The staff likewise represented the three sponsoring organizations, with the addition of a missions visitor, Avedis Artinian of Syria, and the national Pilgrim Fellowship visitor, David Van Epps. Delegates will be making reports to various groups in their home churches, building bridges of acquaintance across the denominational and racial divisions, which the United Church of Christ bridges as it is formed. Thirty-one students attended the conference. Last year's camp was held at Bricks, N. C.

FOUR LESSONS

Betty O. Wilson
Salem Chapel

These things taught me how to smile:
Beautiful music all the while,
Peaceful reading and favorite chair,
Sunlight on a baby's hair.

These things taught me how to sing:
Song of sparrow on the wing,
Rush of wind in stately pines,
Rippling water under mossy vines.

These things taught me how to love:
Fleecy clouds in blue above
Roses red on a window ledge,
Rainbow at the ocean's edge

These things taught me how to live:
Seek to learn and strive to give,
Deeds for others; think to care,
Faith in God — and earnest prayer.

DESCRIBE TEACHING IN TURKEY

(Continued from Page 9)

neither help them to become better Moslems nor to examine Islam critically is frustrating. However, our ability to improve their minds is a real and critical one which potentially contains their ultimate spiritual growth. With patience we will truly serve our mission rewardingly.

AN INVITATION

The crumbling cobbled stairways which lead up Istanbul's (Constantinople) many hills wind through the old homes and shops toward the cosmopolitan center. Goats and chickens are as frequent as ragged children and peddlers chanting their wares. From the minarets come the calls to prayer. The men in their tattered or new suits converge, with the women covered in black and the women in the latest Paris fashion, onto the car-choked thoroughfares. A truck and horse-drawn cart both wait for the man carrying a refrigerator on his back. Beyond the tea house filled with men, the young movie-goers surge into the street. This bustle is hidden from the car ferry that shuffles between Uskudar and the city, but the complexity of cross-cultural contact is never hidden at the intersection of Europe with Asia. There is always a welcome for those who will enter into the spirit of this contact in friendliness. Won't you come visit here with me?

AT OUR CHURCH HOME FOR CHILDREN

Goal For Year In Sight

John G. Truitt, Superintendent

Dear Friends:

When we add the sum of $5,423.85 which we have received in cash from the farm this year to the total contributions shown in the attached report, $69,099.17, it is apparent that we only need $5.476.98 to reach our goal of $80,000.00.

It takes considerable money to keep the three buildings housing these children here in good respectable condition. The buildings are better repaired, fresher painted, more comfortable, than many of you would realize. The living rooms, bathrooms, halls, bedrooms in each of the buildings are quite presentable. Every member of the staff is definitely interested in doing the very best we can with what we have to do with. Curtains, drapes, dresser scarfs — clean floors and clean closets are a must throughout the buildings.

You have answered my constant request that you visit us. You have gone through the buildings, with observant, some times critical, eyes, and you have asked about this and that, here and there. It has cost money every year to bring each place up better and better year after year.

And while the living quarters have been improved the girls and boys have "lifted their sights" on their own clothing — their dresses, their suits, their shoes, their winter wraps and coats must be better. In fact we do not know what to do with a lot of the stuff people who do not understand modern teenagers send in here when they are cleaning out their closets. Boys and girls who go to the modern public school, and to a beautiful church, and who are taught to be good and proper and polite and presentable do not relish looking like a cast-off or a stow-away.

And so it goes. If these fine boys and girls are worth doing a good job for — or any sort of job as to that matter — it costs money in these days. So by the time the buildings and grounds are put in presentable shape, and the boys and girls are properly clothed and housed and fed, and rightly presented at school and church we need friends. We need folks who know it costs to get the right sort of people to look after these boys and girls, people who know full well that "it is more in the man than the land."

Here we feel that we are a part of a church. Shall I say, part of a great church whose people like to do the right thing by their own children and who would appreciate having a Home for Children where a good job is done for children who are homeless and were on that account placed in the care of their Home for Children.

We cannot do as we would like to do. We see things every day which need doing, and which really should be done, but we simply have to economize and do the best we can with what we have (or hope to have!). A home like this cannot be rightly run on less than pluck, and good business, and great faith. I believe there are enough people amongst us who know that to see that we have what is really needed.

DANVILLE YOUTH VISIT ELON

J. E. Danieley, President

A group of young people from the Third Avenue Christian Church in Danville visited the new Elon College Community Church, the College, the Home for Children, and the Moonelon Conference Center on Sunday, August 30. Included in the group were: Betty Ann Harville, Barbara Burnett, Lois Ferguson, Lorene Griffith, Nancy Dooley, Doris Phelps, Gladys Phelps, Patricia Ann Lewis, Camelia Ann Bradwell, Diane Corbin, Linda Horville, Joyce Marie Meadows, Mrs. Fred Holley, and Mrs. Russell Moorefield.

The young people were escorted on the tour of the College by A. S. Hassell, Director of Admissions of the College, and on the tour of the Home for Children by John D. Biggerstaff, Assistant Superintendent of the Home.

Dr. J. Earl Danieley will be the speaker for the father-son banquet sponsored by the Churchmen's Fellowship at First, Greensboro, September 12. Dalton Harper is president of the local group.

REPORT FOR AUGUST 31, 1959

MONTHLY OFFERINGS

Amount brought forward			$25,853.87
Eastern North Carolina Conference			
Pleasant Union	$25.00	$25.00	
Eastern Virginia Conference			
Berea (Nans.)	18.00		
Christian Temple	97.96	115.96	
North Carolina and Virginia Conference			
Greensboro, Palm St.	15.50	15.50	
Western North Carolina Conference			
Sophia	3.00		
Sanford — Northview	11.00	14.00	
Total			$ 170.46
Grand Total			$26,024.33

SPECIAL OFFERINGS

Amount brought forward		$42,869.69
Women's Fellowship, Wake Chapel Church, Varina, N. C.	$40.08	
Vacation Bible School, Prince George Cong. Christian Church	15.25	
New Hope Christian Church, Roanoke, Ala.	5.00	
J. H. Webster, Pittsboro, N. C.	10.00	
The Pillsbury Co., Minneapolis, Minn. (for coupons)	72.89	
Harrison Factors Corp. (dividend)	37.50	
Ed M. Hicklin, Burlington, N. C.	5.00	
In Memory of Mrs. Maude C. Hedly	5.00	
In Memory of Rev. James L. Foster, Sr.	10.00	
Special Gifts	4.43	
Total		$ 205.15
Grand Total		$43,074.84
Total for the Week		$ 375.61
Total for the Year		$69,099.17

God's Concern For All People (Jonah)

Background Scripture: Jonah.

Devotional Reading: Psalm 67:1-7.

Memory Selection: **The Lord is good to all, and his compassion is over all that he has made.** Psalm 145: 9 (RSV).

The little book of Jonah is an **interesting bit of literature.** It is the story of a man who was commanded by God to undertake an evangelistic crusade in a city whose inhabitants were hated foreigners, a city "full of lies and robbery" as one of the Hebrew prophets characterized it, a city of culture and great palaces, gardens, libraries and temples, a city with a circumference of sixty miles! But this prophet did not want to undertake this work — he hated these foreigners, and he was afraid that if he did preach, they would change their ways, and thus escape the judgment of God and the fearful harvest of their sins. So he got on a ship bound for a distant port, with the thought that he could get away from God! As if a man could get away from God! It is all very interesting thus far.

And now it becomes a **mysterious story.** A great storm arises and there is danger that the ship will sink with all on board. With the superstition characteristic of that day, the sailors felt sure that somebody on the ship had done wrong and offended the gods, so they cast lots or drew straws to find out who the guilty man was. And alas, "the lot fell upon Jonah." Whereupon he told them all, and at his own suggestion, they threw him overboard. And lo, "the sea ceased from her raging." And here comes the mystery. God had prepared a "great fish" — the story says nothing about a whale — to swallow up Jonah! And Jonah lived in the belly of the great fish for three days and three nights! How a man lived inside a fish for three days and three nights is a mystery to say the least! In fact, many scholars interpret the book of Jonah as an allegory, rather than as actual history. In any event this part of the story has a symbolic meaning. At the end of three days and nights, the great fish vomited Jonah out on dry land.

The prophet was in a chastened mood after this harrowing experience, and when the word of the Lord came to him the second time, commanding him to go and preach to Nineveh, he obeyed. Even then he did it grudgingly. And when, as a result of his preaching, the people and even the kind repented, Jonah got "all out of sorts." For when God saw the genuine repentance of the people of Nineveh, He "repented of the evil that He had said He would do unto them, and He did it not." God changes his mind as man changes his ways. God is always ready with forgiveness, and with suspension of judgment (evil) He had planned. He is always waiting patiently and eagerly for those who turn to him in true repentance and faith, whatever their race or condition. All this did not please Jonah — in fact it displeased him exceedingly, and he was very angry. And like a sulky boy, he went outside the city, even yet hoping that God would wreak his vengance upon those hated foreigners.

As he sits there and sulks, God teaches him a much-needed lesson. A gourd which, with its large leaves, gave him shelter from the burning sun, withers and dies. And Jonah becomes quite disturbed about the situation. In fact he becomes faint and says to himself "It is better for me to die than to live." This gives God an opening. "So you are concerned about the gourd, for which thou hast not labored. . ." an ephemeral thing which is here today and gone tomorrow? Do you have no concern for the great city of Nineveh, in which there are thousands of people, and even one hundred twenty thousand children "that cannot discern between their right and their left hands; And further, aren't you concerned about the cattle, dumb beasts?" That was the crowning irony. God even cares for the beasts of the field. Does He not much more care for the children of men! And here the story ends, with Jonah red-faced, in a great sulk, hating those Ninevites.

This is not only an interesting, and a mysterious story, but **a disturbing story.** For applied to our time, it rebukes the narrow spirit of nationism, of racial hatreds, of contempt for alien peoples, of human antagonisms wherever found and whenever expressed. Jonah is not only Israel — he represents every modern nation with exclusive regard for its own interests, selfish ideas of its own glory, with nothing but fear of, or hatred for, other nations, with complete disregard for the underprivileged peoples of the world, exploited by all.

Here in this little book, the searchlight of God's truth shines upon our littleness of interest, and our pettiness of spirit. Here are revealed our disregard for the dignity of the peoples of all races and religions, our contempt for the culture of peoples not of our own class or color, our sense of superiority over people of other colors, our disregard for elemental human rights, our exclusiveness and snobbishness, our mistaken feeling that God loves us more than He loves other people, our man-made fences or barriers that cut us off from our fellowmen. Here is a dramatic expression of God's inclusive love, of his divine forgiveness, of his unspeakable mercy, and of his boundless grace. Here is a proclamation of the sweep of his redemptive plan and purpose — to bring all men to a saving knowledge of his grace made known in Christ Jesus. The book of Jonah is not a very soothing book to read if one reads it in the light of the purpose for which it was written. It has dynamite in it. The practical application of its message to our everyday life would revolutionize society. And if we practiced what it preaches, we would find a solution to the problems that vex us in our modern, everyday life.

A driver on a crowded bus in New York City, harassed by passengers jammed in the front part of the bus, and unsuccessful in getting them, either by request or order, to move to the rear of the bus, finally drew up to the curb in front of the United Nations Building. Stopping the bus, he stood up, and pointing to the imposing building, he said "If we can't get together on this bus, how can we expect those fellows in there to keep us out of war?"

A writer in a recent issue of a magazine also made this searching statement: "If we do not love the people we see every day, are we honest in claiming to love the same kind of people across the ocean?"

SUNDAY SCHOOL LESSON
SEPTEMBER 13, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

YOUR CHURCH'S CONFERENCE APPORTIONMENT

Nearly 75% or three-fourths of the 1958-59 Apportionment Year has passed. If your church has not contributed as much as 75% of its total Apportionment, we hope you will make every effort to do so at once. Please note carefully the following report. All causes to which the Apportionment money goes are in need of funds with which to do the total work of the church. Your help will be greatly appreciated. If the statement of receipts which follows is not correct to August 29, 1959, please notify the Convention Office, Elon College, N. C., at once. Thanks.

Wm. T. Scott, Superintendent

AN APPORTIONMENT STATEMENT
1958-59 CONFERENCE YEAR
From the Convention Office

Showing Total Apportionment, Total Credits to Apportionment to August 29, 1959, and balance to be paid on Apportionment before December 31, 1959.

VIRGINIA VALLEY CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID ON APPT. TO 8-29-59	PER CENT OF APPT. PAID TO 8-29-59	BALANCE APPT. TO BE PAID
Antioch	$ 788.00	$ 591.00	75.0	$ 197.00
*Bethel	1045.00	588.59	56.3	471.96
Bethlehem	1029.00	771.75	75.0	257.25
Beulah	109.00	109.00	100	
Concord	231.00	138.00	59.7	93.00
Dry Run	440.00	243.00	55.2	197.00
Joppa	164.00	164.00	100	
Leaksville	1058.00	539.00	50.9	519.00
Linville	781.00	502.47	64.3	278.53
Mayland	494.00			494.00
Mt. Lebanon	618.00	190.48	30.8	427.52
Mt. Olivet (G)	460.00	118.80	25.8	341.20
Mt. Olivet (R)	883.00	330.64	37.4	552.36
New Hope	399.00	240.00	60.1	159.00
Newport	1132.00	624.00	55.1	508.00
Palmyra	319.00	80.00	25.0	239.00
Timber Ridge	912.00	383.28	42.0	528.72
Winchester	3354.00	1545.00	46.0	1809.00
Wissler's Chapel	504.00			504.00
Wood's Chapel	504.00			504.00
Totals	$15224.00	$ 7159.01	46.9	$ 8080.54

*Represents overpayment to Christian Education & Ministerial Scholarship Funds.

EASTERN VIRGINIA CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID ON APPT. TO 8-29-59	PER CENT OF APPT. PAID TO 8-29-59	BALANCE APPT. TO BE PAID
Antioch	$ 655.00	$ 28.00	4.2	$ 627.00
Barrett's	199.00			199.00
Bayside	848.00			848.00
Berea (Nans.)	1503.00	1223.00	81.3	280.00
Bethlehem (D.)	702.00			702.00
*Bethlehem (N)	3906.00	3007.22	73.2	1045.69
Burton's Grove	209.00	125.46	60.0	83.54
Centerville	231.00	138.60	60.0	92.40
Cypress Chapel	1990.00	1100.00	55.2	890.00
*Dendron	272.00	229.04	71.0	78.71
Eure	1167.00	150.00	12.8	1017.00
Franklin	3203.00	3123.00	97.5	80.00
Franklin-H'dale	1822.00	633.00	34.7	1189.00
Great Bridge	2173.00	1713.57	78.8	459.43
Holland	2486.00	1490.00	59.9	996.00
Holy Neck	1958.00	350.00	17.9	1608.00
Hopewell	920.00	55.00	5.9	865.00
Isle of Wight	600.00	400.00	66.6	200.00
Liberty Spring	2639.00	1635.00	61.9	1004.00
Mt. Carmel	1213.00	566.09	46.6	646.91
Mt. Zion	377.00	215.50	57.1	168.50
New Lebanon	170.00	18.00	10.5	152.00
Newport News	4516.00	3005.56	66.5	1510.44
Norfolk:				
Bay View	1089.00	545.00	50.0	544.00
Central	1065.00	656.00	61.6	409.00
Christian Tpl.	6826.00	6511.00	95.1	335.00
First	1471.00	424.00	28.8	1047.00
Little Creek	662.00	441.30	66.6	220.70
Oak Grove	320.00	160.00	50.0	160.00
Oakland	2564.00	1442.00	56.2	1122.00
Portsmouth:				
First	2094.00	1215.00	58.0	879.00
Shelton Mem.	1271.00	867.89	68.3	403.11
United	479.00	300.00	61.1	186.00
Prince George		229.00		
Richmond:				
First	1240.00	496.00	40.0	744.00
St. Andrews		31.58		
South Norfolk	4627.00	3084.70	66.6	1542.30
S. Norfolk-Rose.	5522.00	2186.39	39.6	3335.61
*Spring Hill	361.00	165.95	40.5	214.85
Suffolk	9558.00	2346.53	24.5	7211.47
Sun.-Damascus	1152.00	916.81	79.6	235.19
*Union-Surry	161.00	183.65	19.8	129.00
Wakefield	785.00	588.00	74.9	197.00
Warwick	742.00	535.00	72.1	207.00
Waverly	1573.00	1317.79	83.7	255.21
*Windsor	1471.00	1379.42	92.2	114.90
Totals	$78792.00	$45229.05	56.5	$34,234.96

*Represents overpayment to Foreign Missions and Congregational Christian Home.

EASTERN NORTH CAROLINA CONFERENCE

Amelia	$ 761.00	$ 350.00	45.9	$ 411.00
Antioch	347.00	100.00	28.8	247.00
Auburn	761.00	490.82	64.5	270.18
*Bethel	184.00	35.82	11.9	162.00
Bethlehem	267.00	267.00	100	
Beulah	908.00	476.00	52.4	432.00
Catawba Sp.	491.00			491.00
Chapel Hill	1393.00	50.00	3.5	1343.00
Christian Chapel	274.00	27.50	10.0	246.50
Christian Light	617.00	468.14	75.8	148.86
Clayton	604.00	21.50	3.5	582.50
*Damascus	369.00	233.00	60.9	144.00
*Ebenezer	793.00	250.00	10.8	707.00
Fayetteville	1189.00	90.00	7.5	1099.00
Fuller's Chapel	546.00	546.00	100	
*Good Hope	294.00	172.00	55.8	130.00
Hayes Chapel	449.00	314.00	69.9	135.00
Henderson	2100.00	865.00	41.2	1235.00
Hope Mills	311.00	192.97	62.0	118.03
Lebanon	67.00			67.00
Lee's Chapel	355.00	152.16	42.8	202.84
*Liberty Vance	1955.00	1211.00	59.9	783.00
Martha's Chapel	170.00	24.28	14.2	145.72
Moore Union	381.00	210.00	55.1	171.00
Morrisville	319.00	105.00	32.9	214.00
*Mt. Auburn	735.00	364.30	47.5	385.65
Mt. Carmel	280.00	130.00	46.4	150.00
Mt. Gilead	425.00	21.00	4.9	404.00
Mt. Herman	409.00	295.00	72.1	114.00

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID ON APPT. TO 8-29-59	PER CENT OF APPT. PAID TO 8-29-59	BALANCE APPT. TO BE PAID
New Elam	813.00	406.49	50.0	406.51
New Hope	973.00	200.00	20.5	773.00
Niagara	83.00	53.37	64.3	29.63
*Oak Level	515.00	104.00	18.6	419.00
O'Kelly's Chapel				
Piney Plain	593.00	312.00	52.6	281.00
Pleasant Hill	210.00	116.00	55.2	94.00
*Pleasant Union	378.00	175.00	16.1	317.00
Plymouth	474.00			474.00
Pope's Chapel	359.00	51.28	14.2	307.72
Raleigh	1648.00	791.50	48.0	856.50
Sanford	1855.00	927.50	50.0	927.50
Shallow Well	1246.00			1246.00
Southern Pines	2229.00	1339.50	60.0	889.50
Turner's Chapel	640.00	193.00	30.1	447.00
Wake Chapel	2388.00	2049.19	85.8	338.81
*Wentworth	425.00	116.15	10.8	379.00
*Youngsville	274.00	121.00	41.2	161.00
Totals	$32857.00	$14418.47	42.5	$18886.45

*Represents overpayment to Cong'l. Christian Home.

WESTERN NORTH CAROLINA CONFERENCE

Albemarle	$ 1644.00	$ 1233.00	75.0	$ 411.00
*Antioch (C)	417.00	144.41	14.1	357.80
Antioch (R)	357.00			357.00
Asheboro	2027.00	1592.69	78.5	434.31
Bailey's Grove	246.00	11.40	4.6	234.60
Bennett	113.00			113.00
Big Oak	508.00	136.54	26.8	371.46
Biscoe	116.00	15.00	12.9	101.00
Brown's Chapel	650.00			650.00
Center Grove	50.00			50.00
Ether	501.00	227.00	45.3	274.00
Flint Hill (M)	256.00	164.76	64.3	91.24
Flint Hill (R)	262.00	65.00	24.8	197.00
*Grace's Chapel	1127.00	423.06	32.9	755.94
Hank's Chapel	1656.00	874.00	52.7	782.00
High Point	768.00	201.00	26.1	567.00
Liberty	732.00	200.00	27.3	532.00
Mt. Pleasant	430.00			430.00
Needham's Gr.	530.00	300.00	56.6	230.00
New Center	286.00			286.00
Parks Cross Rd.	230.00			230.00
Patterson's Gr.	100.00			100.00
Pleasant Cross	469.00	168.25	35.8	300.75
Pleasant Grove	1107.00	581.00	52.5	526.00
Pleasant Hill	1439.00			1439.00
Pleasant Ridge	1201.00	898.00	74.7	303.00
*Pleasant Union	574.00	589.61	77.0	132.00
Providence Ch.	145.00			145.00
Ramseur	722.00	464.13	64.3	257.87
Randleman	1102.00	787.10	71.4	314.90
Sanford-N-view.		121.00		
Seagrove	689.00	250.00	36.3	439.00
Shady Grove	417.00			417.00
Shiloh	360.00			360.00
Smithwood	566.00	229.20	40.5	337.80
Sophia	456.00	260.56	57.1	195.44
Spoon's Chapel	303.00	50.00	16.5	253.00
Union Grove	530.00	162.28	30.6	367.72
*Zion	858.00	772.16	43.3	485.84
Totals	$23944.00	$10921.15	42.5	$13829.67

*Represents overpayment to Foreign Missions and Congregational Christian Home.

NORTH CAROLINA & VIRGINIA CONFERENCE

CHURCH	TOTAL 1958-59 APPT.	TOTAL PAID ON APPT. TO 8-29-59	PER CENT OF APPT. PAID TO 8-29-59	BALANCE APPT. TO BE PAID
Apple's Chapel	$ 2358.00	$ 1352.00	57.3	$ 1006.00
Asheville	1938.00	1200.00	61.9	738.00
Belew Creek	507.00	270.00	53.2	237.00
Berea	639.00	150.00	23.4	489.00
Bethel	810.00	435.87	53.8	374.13
*Bethlehem	1670.00	275.00	15.3	1413.00
Burlington:				
Beverly Hills	1746.00	875.00	50.1	871.00
Edgewood		63.63		
First	7825.00	4605.28	58.8	3219.72
Lakeview	405.00	83.00	20.5	322.00
Carolina	890.00	300.00	33.7	590.00
Concord	656.00	300.00	45.7	356.00
Danville	2864.00	675.00	23.5	2189.00
Durham	3704.00	1466.67	39.6	2237.33
Elk Spur	170.00			170.00
Elon College	3166.00	1553.00	49.0	1613.00
Gibsonville	1295.00	204.00	15.7	1091.00
Graham:				
Prov. Mem.	714.00	468.00	65.5	246.00
Greensboro:				
Calvary	480.00	53.00	10.8	428.00
First	6414.00	3983.74	62.1	2430.26
Palm St.	1887.00	1213.11	64.2	673.89
St. Peter's		121.74		
Happy Home	1849.00	1244.19	67.2	604.81
Haw River	1429.00	395.00	27.6	1034.00
Hebron	302.00	20.00	6.6	282.00
Hendersonville	730.00	350.00	47.9	380.00
Hines' Chapel	1295.00	704.10	54.3	590.90
Hopedale	787.00			787.00
Howard's Chapel	317.00			317.00
Ingram	1047.00	926.00	88.0	125.00
Kallam Grove	485.00	207.84	42.8	277.16
Lebanon	745.00	745.00	100	
Liberty (Va.)	966.00	483.00	50.0	483.00
Long's Chapel	1149.00	687.00	59.8	462.00
Lynchburg	677.00			677.00
Mebane	198.00	55.00	26.2	146.00
Monticello	810.00	591.25	72.9	218.75
Mt. Bethel	513.00	219.84	42.8	293.16
Mt. Zion	913.00	600.00	65.7	313.00
*New Lebanon	1103.00	690.25	56.7	477.18
Pfafftown	456.00	119.00	26.1	337.00
Pleasant Grove	1202.00	650.00	54.0	552.00
Pleasant Ridge	456.00	456.00	100	
Reidsville	4542.00	2925.00	64.4	1617.00
Rocky Ford	220.00	25.00	12.8	195.00
Salem Chapel	524.00	424.00	80.9	100.00
Shallow Ford	1479.00	500.00	33.8	979.00
South Boston	640.00	200.00	31.2	440.00
Tryon	2879.00	2056.40	71.4	822.60
Union (NC)	2210.00	835.00	37.7	1375.00
Union (Va.)	2422.00	684.50	28.2	1737.50
Winston-Salem	706.00	500.00	70.8	206.00
Zion	456.00			456.00
Totals	$73645.00	$36941.41	49.7	$36979.39

*Represents overpayment to Cong'l. Christian Home.

Sophia Church Dedicated

The Sophia Congregational Christian Church dedicated its new church building on Sunday with special services combining the burning of the mortgage with the annual Homecoming.

The services culminated some six years of planning and building by the congregation which was organized in 1910 as Brown's Chapel Community Church.

A building fund for the new church building was begun in 1953 shortly after the Rev. Avery Brown accepted a call to the church. Ground-breaking ceremonies were held on August 19, 1956 and the Rev. Mr. Brown and others in the congregation did much of the actual construction work.

First services were conducted in the completed building on December 30, 1956. Mr. Brown left for another pastorate on the following Sunday.

The Rev. W. W. Sloan filled in as supply pastor at Sophia until the services of the present pastor could be obtained. The Rev. Robert Bennett, the present pastor, answered a call to the church on November 1, 1957.

The final payment on the mortgage was paid in May, 1959 and the actual dedication ceremony and note-burning was delayed to coincide with the annual homecoming.

The Sophia Church has had 15 pastors since the time it was first organized and used a brush arbor as its sanctuary. The Rev. S. M. Penn served the church for 14 years. The pastor with the next longest tenure of service was the Rev. Weldon Madren.

Prior to building the new church the congregation had used a frame church building since 1922.

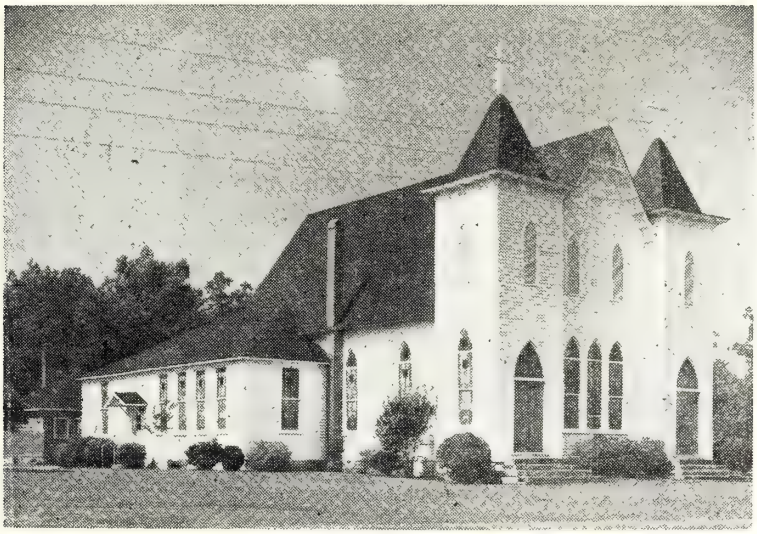
In The Randolph Guide

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

NUMBER 36 **ASHEBORO, NORTH CAROLINA, SEPTEMBER 15, 1959** **VOLUME 111**



Liberty Vance Christian Church

Epsom, Vance County, North Carolina

cordially invites you to attend

the Celebration of its 100th Anniversary

on Sunday, September the 20, 1959

Services begin at 11:00 a. m. and 2:30 p. m.

Picnic lunch will be served at 1:00 P. M. The Celebration will continue through the week with services each night at 8:00 P. M., beginning Monday night and continuing through Friday night.

Come and help make the day and week a grand success. Learn something of the achievements of the church through the century from a small beginning in 1859.

MEMBERS OF LIBERTY VANCE CHRISTIAN CHURCH

Here And There Among The Churches

Week-day kindergarten is being held in the Parish House of the Elon College Community Church with Mrs. John Stone as teacher of the 28 pupils.

Family night supper at South Norfolk will be held Wednesday, September 23. That evening the first of a series of four studies on Amos will be held from 8:00-9:15.

Burlington area ministers and their families will meet at Moonelon Monday evening, September 21, at 6:00 for their regular quarterly fellowship dinner, with each family bringing two dishes of food. According to Rev. G. H. Veazey, from whom this announcement comes, there is no program, just good Christian fellowship.

Dr. Richard Overholt, famous Boston Chest Surgeon, warns that smoking is more of a menace to health than radio-active fall-outs. He says that long use of tobacco may take off as much as 8 or 9 years of the average life span. The U. S. Government estimates $5,600,000,000 spent on cigarettes in '58.

—Bay View, Norfolk, Bulletin

Sermons result in action: Rev. Carl Daye at St. Peter's United Church, Greensboro, preached on evangelism in August — the what, why, who, and how were explained. The consistory decided to sponsor a program to do something about evangelism during September. The Fishermen met at parsonage for supper and instruction and assignments for visiting September 13, 14, 15. September 20-24 every member is asked to visit prospective members. New members will be received on first anniversary, October 4.

W. N. C. Pilgrim Fellowship is to meet next Sunday afternoon at 2:30 at Pleasant Ridge church, near Ramseur. Rev. Ed Powers will be the guest speaker.

Dr. and Mrs. John G. Truitt, Sr., were among the guests of South Norfolk church and the parsonage August 30. At the morning worship service Dr. Truitt read the scripture lesson and offered the prayer. The topic of the sermon delivered by his son, Rev. J. G. Truitt, Jr., was "Putting First Things First."

Four members were received into the new St. Peter's United Church, Greensboro, August 23, making a total membership of 73. It is interesting to note that one couple, Mr. and Mrs. Bill Jones came from Hines Chapel Congregational Christian church and the other couple, Mr. and Mrs. Harvey Walker, came from First Evangelical and Reformed church, Burlington.

Rev. and Mrs. John R. Lackey and daughter, Susan, of United, Winston-Salem went to California on their vacation. **Neighboring pastor C. Fred Allred** was available for pastoral services, while the pulpit was supplied by Mr. John Woodring who spoke on "Christianity in College" and Chaplain Charles Smith of the Baptist Hospital staff who spoke on "Accepting Our Humanity."

Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America was elected a president of the World Council of Churches at the recent meeting of the Central Committee of that organization in Greece. He was born in Turkey in 1911, came to the U. S. in 1939 and is a U. S. citizen.

Vacation school on the new church lot was reported successful by United, Winston-Salem, with 31 present each day during the first week in August.

Ministers in the W.N.C. Conference are reminded to return the evangelism questionnaire to Rev. Robert Hultman, Pittsboro, as soon as possible. This reports methods used, results of those methods, and personal views concerning the evangelism program in the Conference.

Churches of the Southern Synod (E. and R.) will have Miss Johanna Stroetker, a trained worked in the field of Christian Education, visiting them from October 2 - March 1. She will stay five days in each church visited with the purpose of strengthening its Christian education program.

Talking Book Records for the blind distributed last year by the American Bible Society numbered 45,468. Distribution of both records and embossed Scriptures registered an increase of nearly fifteen per cent over the previous year. In response to urgent appeals two large shipments of Braille paper were delivered by the American Bible Society to the Bible Houses in Japan and Korea for local printing of Scriptures in Braille.

A display of things preserved and treasured through the years will be a special feature of the Liberty Vance Centennial celebration. All next week the church annex will house these valuable and interesting "antiques." which belong to members. Committee planning for the entire Centennial is composed of Rev. L. Gale Brady, F. B. Fuller, Jr., and Osman Garrard.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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MRS. WILLIAMS STILL BUSY

Mrs. W. B. Williams of Newport News, who is the immediate past president of the National Fellowship of Congregational Christian Women and is now serving as Chairman of the Education Committee for the National Fellowship, will have the following schedule for the month of September:

September

11-18—Attend National Committee meetings in Chicago

22nd — Guest speaker at the Oregon State Women's Fellowship, Salem, Oregon

23-24—Guest speaker at the Fall Meeting Washington State Women's Fellowship, Yakima, Washington

26 —Orem District Meeting of the Utah Women's Fellowship Orem, Utah

27 —Guest Speaker at the Sunday Morning service of the Bountiful, Utah Congregational Christian Church

27 —(afternoon) Bountiful District Meeting of the Utah Women's Fellowship, Bountiful, Utah

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Hypersonic Aerodynamics, the first textbook devoted exclusively to this subject, is written by Dr. Robert Wesley Truitt, who heads the aeronautical engineering department of Virginia Polytechnic Institute. Better known to many in the Southern Convention as "Bob," the author is the son of Mr. and Mrs. L. O. Truitt of our First, Greensboro church.

September 27 will be red-letter day at St. Peter's United Church, for it will be Rally Day in the church school and Loyalty Day at the morning worship service which will feature rededication of members.

The Elon College church building was consecrated last Sunday, September 13. Sharing the service with Dr. W. J. Andes, pastor, were Mr. Martin T. Garren, president of the Southern Convention, and Dr. W. T. Scott, Superintendent of the Convention.

A national conference on evangelism is being held this week on the shores of Lake Erie. About 100 ministers and most chairmen of evangelism committees of our conferences and synods were expected. One of the leaders is Rev. Fred Register. This is the first such meeting of the United Church of Christ.

SACRIFICIAL MEAL

Ada Clayton

September 1 the ladies of Little Creek church, Norfolk, met at the home of Mrs. Thelma Meyers to plan the programs for each chairman of the different departments for the coming year.

Friendly Service chairman, Mrs. Pansy Eubanks, gave the day's program which was "A Sacrificial Meal." Bread and milk were served to all ladies present.

Our pastor, Rev. Kenyon Edwards, has just completed a week of successful evangelistic services.

Enjoys Paper

Mary Hemingway

Retired Missionary

Each number of **The Sun** gets better and better. The coverage of the General Synod meeting in Oberlin was splendid. I like the Young People's Page, especially July 28 and August 4th's Outdoor Service. I always look for C. B. Riddle's varied and interesting contribution. (Sorry he has been ill.) "What Interested" Mrs. Lester always interests me. And every number has a fine missionary page. **The Sun** takes the place of our old **Missionary Herald.** I wonder where you get such fresh and interesting missionary news? (The missionary articles come from the Boston Office of Communication, of which Boardman Getsinger is director. Ed.) The headlines are especially captivating — like "Doctor on Horseback Comes Home."

The August 11 issue is full of things that delighted me —

The poem on the cover.

The Scotford Guest Editorial on "What We Owe the Antis" (A new, surprising idea!)

The Calendar of Prayer which I follow.

The General Synod Devotional Services — especially Dr. Joseph King's prayer.

The picture of the Dalai Lama's brother receiving a gift from the Synod. (What a splendid gesture!)

Best of all the Nutes — not to mention almost everything else in the paper. I know the mothers of the two young pastors on page sixteen.

I am enclosing subscriptions for my daughter (Isabel Hemingway, Missionary Nurse in Talas, Turkey), and my sister who lives in Indiana.

REPORT BLANK TEA

On Sunday afternoon, August 30, presidents of the local Women's Fellowships of the Burlington District attended a "Report Blank Tea" at the home of the District Chairman, Mrs. Kenneth Register. Others attending were the incoming presidents for the new year beginning in September, ministers' wives of the area, new district officers, and Mrs. W. T. Scott, wife of the Superintendent of the Southern Convention.

The tea served a two-fold purpose — brought most of the report blanks in at one time, and helped the officers, presidents, and minister's wives to get better acquainted.

There was no business and all present seemed to enjoy the fellowship and the fun of learning each others names.

The new officers for the Burlington District for 1959-60 are as follows: Chairman, Mrs. O. J. Stuckey, Graham-Providence Memorial; Asst. Mrs. W. D. Rippy, Beverly Hills; Secretary, Mrs. W. J. Fonville, Long's Chapel; and Asst. Secretary, Mrs. H. H. Jolly, Jr., Burlington, First.

CORINTH OPENS NEW BUILDING

Corinth Evangelical and Reformed Church, Hickory, N. C., formally opened their new plant on Sunday morning, September 6, with a service of dedication led by Dr. Harry D. Althouse, minister. The evening service was designated "Southern Synod Night", and Superintendent Scott shared in the service with Rev. Harvey A. Fesperman, president of the Southern Synod. Dr. Scott brought greetings and spoke concerning the history of the Congregational Christian churches.

On Sunday, Sept. 13, the visiting preacher was Dr. Sheldon E. Mackay, co-secretary of the United Church of Christ.

Sunday, September 20, is designated "Dedication of Memorials Service" and the guest speaker will be Dr. Robert V. Moss, Jr., president of Lancaster Seminary and a product of Corinth church.

Heartiest congratulations to Dr. Althouse and Corinth church on this magnificent new church plant. We wish for pastor and church joy and success in all their undertakings.

Revival at Newport, Rev. Rosser Lee Clapp, pastor, is scheduled for September 18-23. A goal for the Wednesday night meeting has been set at 250 persons present.

EDITORIALS

President Pleads For Peace

President Dwight D. Eisenhower, the military general who knows from experience what war is and what it does to people, is our present world's greatest pleader for peace. He is asking for peace with honor; not peace at any price.

The reason for his recent trip to Europe, the invitation to Khrushchev, the proposed trip to Russia (and probably other countries) in the near future, all of these are earnest efforts of the President to find a way to lasting peace, a peace that will allow people everwhere to live with dignity and to enjoy the good things of earth. His knowledge of war, his love for people, his religious devotion, all push him forward as he gives again and again the resounding call to freedom, justice, peace.

Many of the scientists who have helped to release the power of the atom and to discover its military uses wish they had spent their efforts in some other channel. They know better than most what an atomic war will do to human civilization. It has been said that the third world war may be fought with atomic and related energies, but that the fourth will be fought with clubs, stones, knives. Man will be thrown back to the stone age by another war. That prospect is enough to drive all of us to search in every possible way for world peace.

We must constantly remind ourselves that peace, like charity, begins at home. Human dignity must be recognized and respected on Main Street, in public schools, wherever people meet. When we learn to live together in peace in small places, then peace can prevail in large places.

Consider The Constitution

The new proposed Constitution and By-Laws of the United Church of Christ has been sent to ministers and churches for consideration, and suggestions for improvement. Those who have feared that the democratic process would fail in the United Church should be encouraged. Every church in the Congregational Christian and Evangelical and Reformed fellowships can have a say in making the constitution under which we will operate through the years.

More copies of the book can be secured, and it is hoped that they will be. This is no empty gesture to placate the objectors; it is a sincere attempt to get the ideas of all the people concerning the kind of denomination we are to have when four former groups enter into a united fellowship. So study the proposals and then report what you think should be changed.

Plans are in the making to have this matter presented at the annual conferences this fall by a member of the commission that wrote the constitution. Hence it seems wise for us of the Southern Convention to wait until after Conference before making final decisions. Many of our questions will be answered at Conference. We should be ready to ask questions then so we can get real answers.

There are two sources of information concerning the new church constitution. One, of course, is the group that is responsible for making the constitution. The other is the group that for many years has sought in every possible way to defeat the merger, even by going to court to do so. Those who have an open mind on the matter will doubtless seek for information from those who honestly try to make the proper rules for the effective operation of the United Church of Christ, and will not be too disturbed by what the objectors keep telling the churches.

The constitution attempts to give complete freedom to the churches in their area of activity, to the associations, conferences and conventions in their area, and the General Synod in its area of responsibility. At the church level the congregational way is guaranteed forever, and at the General Synod level there are rather strict rules of procedure. So far as your editor can see, this is an excellent way to bring together these divergent strands of Protestantism. There may be some improvements that need to be made, and especially in the relation of boards to the Synod, but in the main it appears to be an excellent constitution.

Convention Considering Merger

Selected leaders from the five conferences of the Southern Convention met at Elon College recently and spent a day in considering just what the convention should do about the merger in our area. The proposed constitution was considered item by item, and there was frank discussion of how we can fit into the United Church. Decisions reached by this group were opinions of leaders gathered through the democratic process. Only the Convention can make changes.

It was agreed that effort should be put forth to discover what can really be accomplished in the way of uniting all our churches of the area. No one seemed to think that there can be an effective merger of white and colored churches at the present time, but it did appear wise to discover what leaders of the various groups are thinking about the matter rather than just to say that nothing can be done in our lifetime.

An idea arose from the talk that indicated a belief that North Carolina and Virginia should continue to work together in what may be a newly constructed Southern Convention, or a North Carolina and Virginia Conference, or Synod.

The reason for this report is to let it be known that the Southern Convention is trying to find its place in the United Church of Christ and that the leaders are eager to find the best possible plans for our future as we move into the new day of united Protestantism. There are real difficulties, before us, but this is just as Jesus said it would be for those who love him and who undertake to establish his church on earth.

About * * *

A MEXICAN PAWNSHOP

A pawnshop in the estimation of most people is a place run by money sharks. But Mexico has a pawnshop that is different, even so different that it is known as the Mount of Pity. It has compassion and a welfare heart.

Mexico City's main square is the Zocalo, and one side of that square is an ancient building known as the Monte de Piedad, that being Spanish for Mount of Pity, as the 184-year-old institution is affectionately called by the natives.

But the place is more than a pawnshop. It is a welfare arm of the Mexican Government, and is owned and operated by it, thus making the place vastly different from pawnshops privately operated for private gain.

This unusual pawnshop is different in other respects. It will loan as low as one peso, which is 8.5 cents, or it will loan 100,000 pesos, or $8,500, its maximum. It operates a primary school and trains young people for office work, and employs about 1,000 workers, plus 150 expert appraisers, thus providing a living for many times that number of people.

Every day thousands of financially hard-pressed people go to Mount Pity, and its several branches, to pawn everything from pots, pans, mattresses and dresses to cameras and automobiles. The monthly interest income is about $125,000 to the Mexican Government.

Small loans are called "helping hand service", for when the amount is $8.00 or less there is no interest charge. On larger loans the rate is three percent a month. Redemption time is lenient.

In many cases where something is pawned that is of need to the family, such as a sewing machine, the owner may come in and use it any reasonable period of time. And the woman who wants to use her machine can partake of one of the nearly 5,000 breakfasts that are offered daily to those who come to pledge articles. This pawnshop with a heart has a fund of $1,000,000 which it uses to pension old people who cannot make a living themselves.

Little wonder that this pawnshop — called Mount of Pity — with a do-good philosophy and a philanthropic conscience is considered by Mexicans as a momument of a charitable government.

C. E. Riddle

Shall We Belong To The United Church?

Frank E. Ratzell, Asheville

We have noted with satisfaction the attention given by the secular press to the merger proceedings of the United Church of Christ.

What makes the merger exceptional news is that it is the first attempt to unite two denominations of such different backgrounds. The Congregational Christian Churches have lived under a democratic system, in which local churches enjoyed full autonomy, and all denominational boards have been purely representative and without powers over the local congregations. On the other hand, the Evangelical and Reformed Church has operated under a presbyterian system, so that official denominational boards held some authority over the local congregations. There has been fear of this among some Congregationalists, and also considerable opposition, during the long period of years the merger has been in process.

But a constitution for the merged church was promised in 1956, a document which would clearly delineate the system under which the United Church of Christ would function. The text of this proposed constitution was submitted to the Second General Synod at Oberlin last June and was enthusiastically received. The Synod will meet again next Summer to take final action on the document. Meanwhile, the churches are to give their careful attention and study to the Constitution and to submit criticisms and suggestions prior to December 1 of this year.

We have ordered sufficient copies of the Constitution for our church, together with copies of the new Statement of Faith, and when these are received they will be mailed to our church homes. We urge that every member give this document careful study and thought. We are not yet members of the United Church of Christ and will not be unless the congregation votes to take itself into the merger. After we have had time to make our study of the Constitution, the Moderator will call a special meeting of the congregation, at which time we shall make our decision.

If our church votes to merge we will need to consider what name the church shall have thereafter. It will be our own choice. Some churches have taken the title, "The United Church of Christ," and dropped all others. Some have continued to call themselves Congregational Churches, with United Church of Christ as a sub-title. Others have adopted "The United Church of Christ" as their name, with Congregational as a sub-title. This is a matter upon which we shall have to make a decision, if we go into the merger. It will help to give it some advance thinking.

To satisfy the curiosity, or the anxiety, of any old-line Congregationalists who are either opposed to the merger or are luke-warm about it, may we say that a careful examination of the proposed Constitution by your editor shows clearly that the United Church of Christ will in no wise interfere with the affairs of the local church and that its autonomy is stated in concise and unequivocal language. While the opponents of the merger did not succeed in keeping the denominations from uniting, they did succeed in conserving what is most precious in our system. And for this, we should all be grateful.

CHURCH LEADERS MEET WITH PRESIDENT EISENHOWER

Last Wednesday leaders of denominations which make up the National Council of Churches met with President Eisenhower. Object of the visit was to apprise the President with progress of the peace education program sponsored by the Council's Department of International Affairs.

Dr. Edwin T. Dahlberg, National Council president, said: "The purpose of this visit is to let the President know of the prayerful concern which Christian church leaders have for the heavy responsibilities he is carrying on behalf of our country and world peace.

Later Dr. Dahlberg issued a Prayer for the Nation. Asking for prayers on the part of the American people for the forthcoming meeting between President Eisenhower and Premier Khruschev, the prayer continued: "As they are in consultation with each other, may we all hold a summit conference with Thee. . . (and may) clouds of suspicion and fear now shadowing the life of mankind all be cleared away."

ANDREW MILLS IN INDIA REPORTS

A Busy Fourth Of July

Dear Friends:

This is how I spent the '4th'. The sound of Isaac's rattling buckets and pouring water into our bathroom tanks woke me up. Besides Papu, Isaac is the most conscientious worker we've had. He comes every morning at 5:30 to draw our day's supply of water from the orphanage well. The rest of the day he helps clean the house and runs many valuable errands for us.

OFF IN THE JEEP

This morning I must be in Oddanchattram by 7:00 to meet the Minor Irrigation Overseer. So I get up, shave, and dress. By this time Skyler has Jane up and is raring to go. I collect some papers pertinent to the day's work, put them in a shopping bag, and munch down some bananas. Isaac calls the orphanage boys to push the jeep because the battery has suddenly gone dead. About ten boys joyously leap to the task, and they practically lift up the jeep bodily. It starts suddenly and I'm off. I stop at a nearby cluster of tiled and thatched houses to pick up a girl with a stomach complaint and a man with a sick child to take them to the hospital.

We start and the jeep rolls smoothly over the black-topped road. At Ambilikai village we turn into a cart track. Finally, after a mile or so of sandy track, passing weavers stretching thread out for sizing, we arrive at Sindalapatti. The harijans here, some of whom are Christians, are suffering a great deal for lack of water. The government contract for deepening their well has been given to the local Panchayat president, a high caste man. He has been delaying so much that we talked with him about letting another man take over the contract. He had agreed to see the Minor Irrigation Overseer about it this morning, but when I come and ask him now he says he is unable to come and sit in the jeep because of boils at an awkward place. He assures me he will resume the well digging in four days. There is some hubbub in this village because of the coming Panchayat president election. There is a harijan who is a member of the Panchayat Board. His vote is heatedly sought by the caste parties in the president election. For some reason both sides take me into their confidence.

SICK PEOPLE HELPED

After loading sick people from this village into the jeep, we leave for Oddanchattram. In Oddanchattram I leave the sick persons at the hospital and stop at the Minor Irrigation Overseer's house. We talk about the government well sanctions, and the well work going on in several villages. He promises to make a date to come in the jeep and see proposed sites for new drinking water wells. After having breakfast of rice cakes with him in his home, I stop in next door to see Sundaram Chettiar, a wealthy Christian estate owner. One of his sons has a crippled hand, the remnant of a polio attack. It is slowly improving with exercise. He is a friendly, nice-looking boy.

I head for the bazaar. I buy some thin rope necessary to finish the bamboo spinning-wheels being made in Veriapoor. Soon Mariappan, the boy I am expecting from Kathayam village, comes with his father and uncle. I am helping to send this very poor boy to our church trade school near Madurai. As soon as the bus comes I buy a ticket for the boy and send him off with some money. Before going I have to give careful directions about getting to the school. Although he is 16, since he has never been to Madurai before he is rather uneasy, as are his father and uncle who insist I draw a map for the boy.

Now it is 10 a.m. and since the bank is open I hasten there. I draw out a sum. Then I go to the post office where I send money orders for helping several school children in other areas. Then I go to our beloved Christian Medical Fellowship hospital. I pay my bill for the last two months for poor patients. As usual Dr. Tharien is surrounded by waiting outpatients. He comes out of his office when he sees me and we talk about some patients I have sent him. We have difficulty making a girl with an infected leg bone stay in the hospital. The hospital has no common kitchen. Each sick person must bring a relatives or friend to cook on separate little hearths for them. This little hospital is self-supporting, not dependent on church support in any way. It is run by a fellowship of doctors, nurses, compounders, and laboratory technicians working with real devotion and service. Dr. Tharien is our dear friend, advisor, and helper.

"LAWYER, MERCHANT, CHIEF"

Jeyaharan, the teacher of the Street Boys' School in Oddanchattram comes for his pay. He asks for a week's leave for the school since the street boys will all go to a big Hindu festival nearby to do coolie work there. I give the leave.

My friend the manager of the khadi store sends word for me to come. I go to the store. The teacher for Ambar Charka (the advanced machine for hand-spinning) has come and will soon start the three-month course in Veriapoor. The manager, the Ambar Charka teacher, and I get in the jeep and drive to Veriapoor village, four miles northeast. We go to the village munsif's (headman) house, have some coffee, and call for all the women to come who are to take the first Amber Charka course. Some women have gone for work in harvesting peanuts. We decide that more than the specified number of 20 women may come to the course in the first two weeks during which time the less capable ones will be dropped.

I go to the Bible woman's house and pay the carpenter his wages for making spinning wheels, as well as the man in our congregation who fixed the ropes to the spinning-wheels. The government has promised to send a man especially trained in making bamboo spinning-wheels to instruct our local carpenter.

I have brought some milk powder (surplus supply from U.S.) for Veriapoor children. As I carry the case from the jeep, little children come running, screaming for joy. Chelliah, one of the congregation leaders, has been mixing milk powder and giving it out daily as milk to all who come. As a result, the poor children in this village have full faces and gleaming complexions.

We climb in the jeep again and head back to Oddanchattram. On the way we have a flat tire which is quickly changed. When we get to Oddanchattram I take the tire for repair to a certain cycle shop. While I wait for the tire to be repaired, a well-dressed man comes up and suggests a remedy of saffron powder for my chronically leaking radiator. So the cycle shop man adds some to the radiator water. So far so good. We'll see how it works.

FRIEND TO THE PASTOR

I lunch in a Brahmin hotel. After eating I meet Rev. Packianathan, our pastor, coming in the street on his bike. We chat for a few minutes about the recent diocesan council meeting for the election of a new bishop for our diocese, since Bishop Newbigin has just left to take up leadership in the International Missionary Council. Then we decide on a day next week to convene the committee for advising on local distribution of gift food supplies from America.

The warden for the orphanage in Kallimandaiyam appears. He has asked for some surplus milk and rice supplies for the orphanage. We go to a trucking office and the man finally agrees to take a load of powdered milk cases and bags of grain from the store room in Oddanchattram to Kallimandaiyam for twenty rupees. One of the richest men in Oddanchattram, Kamatchi Pillai, has given a large store room free for the storage of surplus food in Oddanchattram. The pastor and I go there and watch the supplies being loaded on the truck. I settle some money accounts with him in Kamatchi Pillai's office.

Thirty acres of cut-over government forest land have been leased to some of our harijans. They are asking for a loan for hand implements to develop this land. The pastor and I discuss this. How great the need is to help these landless harijans get settled on land! If we are able to help them settle on common government land through advancing loans and grants for a well and simple houses, the government will grant many aids to them for co-operative farming.

The truck is loaded and goes off. I bid farewell to the pastor. The sick people I brought in the morning having got medicines and treatment are already seated in the jeep. I drive back to the bazaar to pick up notebooks for school children at Kallimandaiyam and some vegetables for us. Then we leave Oddanchattram. We go to Sindalapatti and let out the sick riders there; then on to Navakani village. At Navakani they tell me that the last of the earth that fell in the well as a result of the one torrential rain in April has been removed today. Now with the well walls and platform finished, the people will have good water for drinking and bathing. While I stopped in the village, an elderly Chettiar widow comes up to me with a note requesting me to plead on her account to the government so she will be able to get a loan to dig an irrigation well for her land. I promise to try to help her.

Now we're on the road again. Two miles from home we stop at Mandavadi where I pay the salary to the midwife stationed there by the church. I write a note to the Mandavadi Panchayat president asking him to attend the coming committee meeting for surplus food distribution. The midwife, Naomi, will deliver it to him.

HOME AGAIN

Two more miles and I arrive home. Isaac has the gate open just in time so I drive right into the jeep shed. Jane standing on the porch is a welcome sight. Hendrik runs up with news of recent achievements of him and his faithful companions. Pappu says supper is ready. Jane informs us that because of the wind we will have to eat supper sitting on a mat on the kitchen floor with all the doors and windows closed. This is truly the windy season. The wind whistles and roars and carries dust and soil of all sorts. Within minutes after wiping off the dining room table it was more dusty than before. So we settle down to our "kitchen picnic." Jane laughs, "Isn't this the wildest place to live you've ever heard of?" During the meal we talk over some problems and disagreements over helping the poor people with money in various ways. After supper we ponder our good fortune and blessing in having such a cute pair as Hendrik and Skyler. Even now they're beginning to play together. Anything Hendrik does Skyler considers supremely hilarious. After baths we go to bed to a background of deadened drum noises somewhere nearby. The wind shows signs of calming down soon.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

September

THE MISSION OF FELLOWSHIP TO THE CHURCHES OF EUROPE

20—**Rev. and Mrs. Kenrick Baker, Jr.,** have served since 1956 as directors of the Fellowship Center at Le Chambon, France. A graduate of Bowdoin and Yale, Mr. Baker taught at the American University Cairo, served churches in U. S., and was assistant to the general secretary of the World Council of Churches in Geneva, Switzerland, before going to Le Chambon.

21—**Mr. and Mrs. Edward Brown** are representatives of the Service Committee, working on a new type assignment — fraternal workers for youth at the invitation of the Synodical Commission of the Evangelical Lutheran Church in Montbeliard, France. They are supported by a group of French Lutheran churches. He s a graduate of Duke and Yale.

22—**Rev. and Mrs. William Graffam** are in their second period of service representing the Service Committee in Germany. He is the editor of a new church magazine for youth. He is a graduate of Boston Univ. and Yale. She is a native of Germany and edited a YWCA magazine in West Germany before her marriage.

23—**Mr. and Mrs. Belden Paulson** are both graduates of Oberlin, and both worked in Italy under Service Committee before their marriage. He was one of the founders of Casa Mia and now is directing the program supported by Don Murray in Italy known as HELP, where hard core refugees may secure small farms.

24—**Rev. and Mrs. Robert Starbuck** work under the Service Committee in Germany, specializing in industrial evangelization. He is a graduate of Pennsylvania and Yale; she has her B.A. and M.A. from Univ. of N. C. and taught at Radford College, Virginia.

25—**Miss Hulda Stettler** directs the distribution of food and clothing and a dispensary service at Casa Mia in Italy under the Service Committee. There refugees are aided, kindergarten and elementary school classes are held.

OTHER PERSONNEL AND CONCERNS

26—**Miss Edith Galt** was born in China of missionary parents and went back to China as a nurse; in 1951 she received a joint appointment to Korea from Church World Service and our Service Committee. She is a sister of Rev. Ralph Galt, who served a group of our churches in the Valley of Virginia.

History Of Liberty (Vance) Church

The history of Liberty (Vance) Church is the lengthening shadow of one man — Charles E. Ayscue. In 1859 he wrote:

"I was looking for a church to suit my religious sentiments in the year 1857. I visited a protracted meeting in Granville County at Fullers, conducted by Elder W. N. Bragg. I heard the Principles of the Christian Church explained, I fell in love with her broad arms of Love, and Charity, and joined the Church at Fullers, received the ordinance of Baptism by Immersion.

I then talked of my church in my neighborhood. It seemed to suit so many that I proposed to Bro. Bragg to organize one at Liberty Hill, which he did on the 24th day of September, 1859, with the following members: C. E. Ayscue, Mary G. Ayscue, John H. Ayscue, and Lemuel Hayes."

Later on that year four more members were added: George W. Allgood, Lucie A. Ayscue, Elizabeth T. Ayscue, and Wilky Tharrington.

A three-room school house on the land of James and Anne W. Journigan, known as Liberty Hill, was the building in which the church was organized and continued to be the meeting place for some years, so the church took the name Liberty Hill, also.

Through the dark years of the Civil War, the faithful members managed to have preaching. Elder W. N. Bragg served for the remainder of the first year with Rev. P. W. Allen following in 1860. Rev. George W. Walker in 1861 and Rev. John N. Manning in 1862 were followed by Rev. J. W. Wellons, affectionately known as "Uncle Wellons," in 1863. "Uncle Wellons" served ten years and was long remembered for his loving and untiring efforts for the church. During this time Mr. C. E. Ayscue wrote:

"From the organization of the church to 1863, we kept no regular record for want of a book and the unsettled condition of the members on account of the war. Nothing of a business-like record was kept by the secretary that was thought worthy of recording except the election of officers until 1865, at which time Elder J. W. Wellons furnished the Church with a Book — and the first Quarterly conference was recorded."

Rev. P. W. Allen returned in 1874 for three years followed by "Uncle Wellons" for another year. Rev. Jeremiah Holt served in 1878.

Extracts from the minutes of business meetings show some of the difficulties of the struggling church. Much of the time at these meetings was taken up with the trial of some member who had not acted according to the strict discipline imposed by the older members. The minutes for May, 1870, read:

"Quarterly conference convened, Elder J. W. Wellons presiding. C. E. Ayscue proposed that all male members be required to subscribe 100 lbs. of seed cotton to pay pastor's salary next year ($36.00) and if there was any excess after paying salary, said amt. should be used to defray the necessary expenses of the church."

Charles E. Ayscue, Sec.

May, 1874. Quarterly conference convened. Elder J. W. Wellons presided. Several names were in hands of committee but the charges were not definitely defined. One brother is charged with non-attendance, using profane language and other immoral conduct. Another brother for never paying anything. One sister was allowed a rehearing, another sister's name was dropped, a husband and wife suspended for a year.

Charles E. Ayscue, Sec.

Sat. before 3rd Sunday in May, 1875. Quarterly conference convened. Elder P. W. Allen presided. On motion the following rule was adopted: members failing to attend quarterly conference twice in succession shall be waited on by standing committee of the church. A committee was appointed to select a suitable place to build a house of worship. Conference adjourned."

In 1880 Rev. David F. Jones was pastor. Action was started toward acquiring a new church home. The committee considered buying the Wright's Chapel building, between Epsom and Rocky Ford, but no agreement was reached. Then Mr. and Mrs. Enoch Powell selected the site and gave the land on which the church now stands. Mr. Jones, the pastor, helped cut the lumber and build the church, which was just a plain frame building. In 1880 the name was changed from Liberty Hill to Liberty. It is interesting to note that Mr. Jones was our first missionary to Japan. The church minutes of 1881 read:

"Sept., 1881. In accordance with the request of authorities of the county and after a long drought during the whole year, nearly all of the people of the surrounding county met at Liberty Church to pray for temporal and spiritual blessings and in answer to the same, several professions were made and copious showers of rain descended during the whole evening, making more rainfall than we have had during the whole year. This we think was in answer to prayer."

Charles E. Ayscue, Sec.

Rev. M. L. Winston, who was pastor in 1883, was followed by Rev. P. T. Klapp in 1884. In 1886 Rev. J. T. Ball was called, but resigned, then "Uncle Wellons" took charge and served until 1893. Rev. J. D. Wicker served until 1898 and was succeeded by Dr. W. D. Harward who served two years. Dr. W. T. Herndon then served four years. During his pastorate the present church building was erected and was dedicated the third Sunday in May, 1904.

Rev. M. W. Butler was pastor in 1905-1906, followed by Dr. C. E. Newman, who served until 1914. Rev. J. C. Stewart came for the year 1914-1915, and Rev. J. G. Green served from 1915 to 1920. Rev. B. F. Black was pastor in 1920-1921, during which time the wings were added to the church building. Rev. J. E. Franks served from 1921 to 1926, followed by Rev. H. E. Crutchfield 1926-1931. During this time the parsonage was built across the road from the church. At this time only the seven rooms on the first floor were finished. Rev. S. E. Madren succeeded Mr. Crutchfield in 1931. While he was pastor, a great improvement was made in the church grounds by moving driveways and landscaping.

Homecoming Day was held the fifth Sunday in October, 1933, at which time the history of the church was read. Five Sunday school rooms were added to the rear of the church in 1937, and the next year a piano was added to that department. The first picture window in the church was given by Mrs. R. G. Ayscue.

Rev. J. E. McCauley was pastor from 1939-1944. In 1939 two rooms were finished on the second floor of the parsonage. The next year the Women's Missionary Society sponsored the painting of the interior of the church.

A destructive fire at the Alston home in 1941 destroyed church records from 1896-1941. Records for years 1859-1896 were saved. Also, in 1941 a gift of $100.00 from the estate of a merchant in Henderson, Mr. S. F. Teiser, was used to buy the dossal and altar set.

New pews costing over $1800 were installed in October, 1942, and memorial windows in the sanctuary the next year. The windows in the pulpit were given in memory of two charter members. In 1944 the windows were installed in the Sunday school rooms. That same year the Annex was built. This building houses the heating plant for the church and contains a well-equipped kitchen and dining room, which also double for an educational center. This project cost $9500 and was paid in full in 1945.

When Mr. McCauley left for a pastorate in Waverly, Virginia, in 1945, Dr. F. C. Lester supplied for one year. He was followed by Rev. T. Fred Wright in 1946.

At this time a movement was begun to improve the cemetery generally and to place markers at all graves. A full-time caretaker was employed in 1949.

1948 was a memorable year because Liberty church was host to the Southern Convention of Congregational Christian Churches. Few country churches ever have this honor. Before the Convention met, the new carpet was laid at a cost of $929. Also that year the Hammond Organ was installed with chimes given by H. B. Newman. The church and parsonage had both been painted the year before.

In 1952 Rev. Warren Matthews, a senior at Elon College, served until Rev. W. A. Grissom came. That year new equipment — two electric ranges and an electric water heater — were added to the annex. One range was purchased by the Woman's Missionary Society.

The Elon College Choir presented Handel's "Messiah" in the spring of 1954. Three members of the church who were students at Elon sang in the choir.

During Rev. Mr. Grissom's pastorate the Laymen's Fellowship was organized with its membership made up of all interested men in the community. About this time the Ladies' Missionary Society was reorganized, the group being divided into four circles.

Rev. L. A. Smoot became pastor in 1956 after several months of services by Dr. and Mrs. W. W. Sloan of Elon College faculty.

A beautiful pulpit Bible in the Revised Standard version was given to the church in 1956 by the children of Mr. and Mrs. E. M. Newman in memory of their parents.

A heating system was installed in the parsonage in 1957 and central air-conditioning in 1958.

In 1959, a new piano was placed in the sanctuary.

Land was bought from Mr. D. T. Dickie to extend the cemetery and church grounds back of the present site.

This church has grown in membership from the four charter members in 1859 to 300 in 1959. Five members have been ministers: Rev. Walter Fuller, Rev. Elmo Powell, and three sons of Mrs. M. L. Grissom and the late Mr. Grissom — Rev. W. Alfonso, Rev. Raymond T., and Rev. Martin L. Grissom, Jr.

Plans are being developed for erecting an educational building suitable for the growing membership in the near future.

The shadow of the founder has lengthened to include other families too numerous to mention, who have loved this church and what she has stood for in the community.

Centennial Observed At Hayes Chapel

Mamie Tussey

The 100th Anniversary and Home Coming was held August 30 at Hayes Chapel, Garner, North Carolina. Dr. W. T. Scott brought a very inspiring morning message. Special music was rendered by the choir.

Due to rain, lunch was served at the Garner school cafeteria. After a bountiful supply of food was consumed, the congregation returned to the church for the afternoon session. Former pastor W. C. Ferrell gave the devotion. Special music was rendered by the church choir, Mt. Zion and Macedonia Methodist church choirs, and various quartets, solos and duets were sung. Rev. J. M. Denton, a former pastor, spoke on "Witnessing for Christ."

Twenty-seven preachers served Hayes Chapel during its one hundred years, with only ten now living. Due to distance and other engagements, we were only able to secure the two above mentioned former pastors for this occasion. Rev. E. H. Sessom is our present pastor.

The beautiful flowers were given by Nannie Carter, the great-granddaughter of the founder of Hayes Chapel. In 1859 Rev. Henry B. Hayes organized a Christian Church at Utley schoolhouse with the following members: Henry, Candis, Betty, Sarah, Cornelia and Mary Utley; Piety Carroll; and Willie Powell. Mr. Hayes served as pastor from 1859-1862. In 1867 a piece of ground was secured from Eli Dupree where the church is now located. A house of worship was built. The membership of 41 agreed the name of the church should be known as Hayes Chapel. The church membership gradually increased, but suffered a great loss during both World Wars and was almost forced to close its doors, never being able to have service more than once a month.

In 1946 with some of the members returning home, a new interest was aroused and three classrooms were added. In 1952 new pulpit furniture and pews were installed along with a carpet for the aisle and rostrum. In the same year a heating system was installed. The membership increased and in October the church began two services a month. With continued progress the church now has two rest rooms and six classrooms, with two classes meeting in the sanctuary. The ceiling has been lowered and a vestibule added.

In the year of 1956 a new piano was purchased and a pastor called for half-time service. The membership of the church is now 122 and the Sunday school 159.

The desire of the congregation is to begin in the spring of 1960 to build a new sanctuary to seat approximately 400 people with an assembly room seating 250 and with classrooms in the basement as an educational department.

The work of our first pastor, Rev. Mr. Hayes, goes on with his great-granddaughter serving as secretary of the church which bears his name.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Richard L. Milteer

An Important Date

WORK DAY FOR CHRIST is approaching — October 17, 1959. This year let's really do some outstanding work. Many P. F. groups hire themselves out to baby sit, wash cars, wash windows, and many other household duties. Some groups even do the cleaning duties of the church — others hold a bake sale, or home made articles sale. These are only a few suggestions; possibly your group has more or better ideas, but please remember this Special day we use our time and money for Christ.

Last year's report showed that Eastern Virginia P. F.'ers did very well, but may this year do even better. We CAN make it an exceptional year — Let's DO IT.

May I challenge each Group of P. F.'ers to do their utmost in a dedicated way to prove their sincerity in an "all-out" effort of physical ability — Work one Day for Christ! I'm sure each of us will be better P. F.'ers in doing our part. How about it?

Sue Harrell
Eastern Va. P. F. Treasurer

ZION Y. P. MEET

Martha Causey, Reporter

The Youth Fellowship of Zion Christian Church met Sunday, September 6, at 7:00 at the church. The president, John Williams, called the meeting to order. We sang two hymns, after which a short business session was held. Then the meeting was turned over to the program committee, Paulette Mitchell and Marlyn Thomas. After the program we all joined in a friendship circle. There were 15 members present. The counselors were Mrs. Hobert Wicker and Mrs. Rosser Thomas.

A Devotional Moment

WITNESSING FOR CHRIST

Karen Eaton

OUR CHRISTIAN FAITH grows only through witnessing. Unless we testify to the Christian message, it can not get into the lives of men. A Christian witness has opened the door of truth for every believer.

We may be shocked when we realize that 1900 years of witnessing have won no more than a fourth of the globe for the Kingdom of God, BUT we are heartened when we remember that Christ's original commission was given only to eleven men.

Standing on a lonely hill, Christ said, "GO therefore and make disciples of all nations." What followed has resulted from the devotion of millions who have told and retold the story. Across these nineteen centuries empires have risen and fallen. Generations have come and gone. But the gospel lives on because men and women have witnessed to its power in their lives.

There is a legend of a contest between the elephant and the thrush. The elephant boasted that he could make himself heard farther in the forest. The thrush accepted the challenge. Confidently, the elephant raised his trunk and sent forth a piercing blast; the little thrush sang her song quietly. The judges then went into the forest to find out from the animals how far the contestants had been heard.

"Did you hear the elephant's trumpet?" asked one of the judges. "Yes," came the answer, "ever so loudly." "Did you hear the thrush's song?" "Yes, but very quietly."

On and on the judges went through the forest until they came to animals that had not heard the elephant. "Did you hear the thrush?" "Yes, but quietly." So the thrush won the contest. Why could they hear the thrush and not the elephant? The thrush family has sentinels throughout the forest. When one sings, another takes up the song. They pass it along until it is carried everywhere. This legend suggests a technique for Christian witnessing.

Christians can pass along the witnessing from Christian sentinel to Christian sentinel until the wide world is circled with the saving gospel of Christ.

The witness begins with YOU in YOUR church, in YOUR school, in YOUR home, where YOU work, and where YOU are. In all walks of life, by teaching and example, by word and deed, the Christian witness must live in you and through you.

ATTENTION — EASTERN VIRGINIA ADVISERS

Rev. Edward Powers, National Pilgrim Fellowship Youth Director, will conduct a workshop for Junior Advisers, Senior Advisers, and ministers of the Eastern Virginia Conference on Friday, September 18. The Holland church, of which the Rev. Carl Dollar is pastor, will be host. The schedule is as follows:

4:00—General Discussion — Questions and Answers.

6:00—Supper brought by those attending; drinks will be supplied.

7:00—Address on "The Role of Adult Advisers." Don't miss this excellent opportunity!

Nancy Rountree, President
E. Va. Pilgrim Fellowship

Why Build A Church?

TED FIELDS

Mr. Fields is a student at Elon College, commuting from Asheboro, where his father is pastor of our church.

WHY DO WE BUILD A HOUSE?

John Doe bought a five-room house 10 years ago. It was all he needed then and like most young married men he did not have a realistic eye for the future. He had done the best he could do with what he had.

Ten years later, John's family has more than doubled, for he has three children. Now he must either build to what he has or rebuild altogether, for his present house does not provide an adequate home life for his children.

Being older with vision and foresight he enlarges his house, because God has blessed him by an increase in his family, good health, a good job, and most of all, God has kept his family together.

WHY ONE CHURCH WAS BUILT

In 1163, 800 years ago, a few devoted people in a town that is now called Paris, France, decided to build a church. They had no money, they were only laborers, but they were devoted to their task. The building they conceived was so tremendous that they nor their children saw it completed, for it was not finished until 1270 — 107 years later. It is the beautiful Cathedral of Notre Dame.

It was built as a monument to God, an offering to the grace of God for allowing man to be a Christian laborer.

By these two illustrations I have tried to show two reasons we might think about for building a house of God.

WHAT IS A HOUSE OF GOD?

Is it only a gathering place? Is it only a worship center? Is it only a place of learning? We might say it is all these, plus another function.

The walls stretch toward the sky, pointing people toward God. The curch is a material monument to the ever-presence of God in our lives. Its main function is more than social, more than educational, the church is a monument to God.

PHYSICAL NEEDS

First, we see the physical reasons. A church must be an adequate gathering place for Christians. It must provide space for the continuous growth of the Christian congregation and must offer a challenge to increase the Christian community. It must reflect the vision and foresight of its members.

Second, a house of God must be an adequate worship center, so built as to provide an impetus to worship. The physical qualities of a church must be designed so that every worshipper sitting in his pew will be drawn, as if by a magnet, to the altar of God.

The building must enhance the instruments of worship — organ, choir an anthem, congregational singing, pastoral sermon. It must give an opportunity for everyone to participate in the worship service. Everyone, on entering the doors of the church must feel bound up in an amalgous group, each contributing to and each receiving from the air of worship in which he is surrounded.

Third, the church must be an adequate center of learning. One of the most important aspects of Christianity is increasing knowledge. A church is primarily designed to train the little child, for the formative years are the most important. Classrooms, music facilities, room for growth must be provided.

The church must not only provide facilities, it must provide a motivation for learning, must inspire its members to increase in knowledge of the religion it professes.

THE SPIRITUAL ASPECTS

The church is a monument to God. to the grace of God, to a Way of Life.

The church is a reminder of this to God's people. Whenever Christians pass its site, immediately they reflect the purposes for which the church is dedicated. Immediately the perfection of the church points to the error and fallacy of our daily living.

The House of God is an offering, thanking God for his blessings to us — for increasing our number, for keeping us intact, for giving us the necessities of life. It is an offering to posterity, providing for the future. The church is a provision we make so that they who follow us inherit a house of true worship, and a kinship with our Christ.

SUMMING UP

I have offered some of the reasons for building a church. Of course, there are others.

We have seen the physical necessity and spiritual necessity for adequacy in our church buildings. Have we met these requirements? Are we providing an adequate House of God?

THE IMPORTANCE OF THE CHURCH TO THE HOME

Carl Daye

In an age when 1/5 of all marriages end in divorce, it is heart warming to know that among couples who have an active church connection, only 1/50 end in divorce. For Christians, marriage is not an agreement between two parties, but a covenant among three—them and God. When God is not accepted as a partner in marriage and the home, and couples depend on their own strength to solve their problems, the results are often tragic.

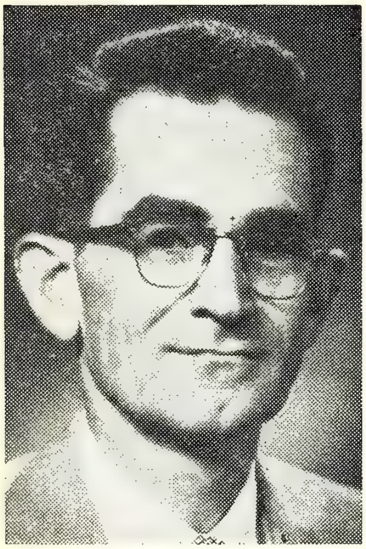
Religious companionship is a powerful tie between married couples. Their love for each other is supported and hallowed when they connect it with their love of God. They need definite reminders that God is a partner in their marriage. When they are out of sorts with each other, the very act of going to church together can bring them back as nothing else can. "Families that pray together stay together."

Most parents will do what they plainly see is for the good of their children. Children need to feel that their home is definitely Christian-with the parents openly recognized as followers of Christ and with religion regarded as necessary. Parents and children need to go together to a place of worship. It is not enough for parents to send their children only. The parents' practice is more important than their preaching. There is much truth in the old saying "A boy loves his mother but he imitates his father."

A young couple, seeking to share all the finest things in life, should be able to share something as important as religion. If possible, both parents should be members of the same church. Enthusiasm for the church by the parents will be reflected in the lives of their children.

—From **Church Notes,**
St. Peter's, Greensboro

Chaplain Appointed For Elon College



Rev. John S. Graves

Marking increased emphasis on the religious life of the students, Elon College has just named the Rev. John S. Graves as a full-time minister or chaplain for the Elon campus, according to President J. E. Danieley, who stated that the minister will have full faculty status.

Graves moves into the campus ministerial post after serving since September, 1956, as a member of the faculty in the college's department of religion, in which he taught courses in Bible and religious education.

A native of Atlanta, Georgia, he received the A. B. degree from Elon College in 1950 and the M. A. degree from the School of Religious Education of Hartford Seminary in 1952. He was ordained to the teaching ministry that same year.

After completing his studies at Hartford, he served as minister of Christian education for the First Congregational Christian Church in Burlington from 1952 until 1954 and was Secretary for Christian Education and Youth Work of the Southern Convention of Congregational Christian Churches from 1954 until he joined the Elon faculty in 1956.

Commenting on the new campus ministerial program, President Danieley stated, "Our campus has always emphasized a full measure of religious activity, but we have been aware for some time of the desirability of having the services of a full-time chaplain."

He added that "Mr. Graves possesses a fine academic background in addition to his successful experience in youth work, which we feel equips him to meet successfully the spiritual opportunity on a campus such as ours here at Elon College."

ELON COLLEGE

APPORTIONMENT GIVING

June 26, 1959 thru August 20, 1959

Eastern North Carolina Conference

Amelia	$ 29.00
Bethlehem	23.00
Christian Light	25.00
Damascus	70.00
Henderson	130.00
Hope Mills	9.00
Lee's Chapel	9.00
Mt. Elam	23.00
Niagara	6.00
Southern Pines	125.66
Wake Chapel	57.39
	$ 507.05

Eastern Virginia Conference

Great Bridge	$ 76.00
Burton's Grove	7.00
Centerville	10.00
Damascus	44.25
Dendron	3.50
Franklin	374.00
Holland	96.40
Isle of Wight	30.00
Liberty Spring	10.00
Mt. Zion	25.00
Christian Temple (Norfolk)	283.21
First (Norfolk)	34.00
Little Creek (Norfolk)	17.00
Oak Grove	10.00
Oakland	300.00
Portsmouth: First	62.00
Shelton Memorial	36.00
South Norfolk	121.00
Spring Hill	5.79
Suffolk	86.58
	$1,631.68

North Carolina and Virginia Conference

Apple's Chapel	$ 66.00
Asheville	63.00
Berea	29.00
Bethel	10.76
Burlington, First	187.65
Burlington, Bev. Hills	24.00
Carolina	20.00
Concord	19.00
Durham	28.19
Graham, Prov. Mem.	40.00
Greensboro, First	83.04
Greensboro, Palm St.	25.50
Happy Home	70.60
Hines Chapel	37.00
Ingram	100.00
Kallam Grove	39.84
Lebanon	57.00
Monticello	30.00
Mt. Zion	38.00
New Lebanon	18.00
Pleasant Grove	40.00
Reidsville	186.00
Salem Chapel	19.42
Tryon	78.00
Winston-Salem	9.00
Hendersonville	14.00
Burlington-Edgewood	4.72
Greensboro-St. Peter	5.12
	$1,342.84

Western North Carolina Conference

Asheboro	$ 74.00
Big Oak	4.00
Flint Hill	1.76
Grace's Chapel	10.00
Needham's Grove	34.00
Pleasant Cross	7.00
Pleasant Grove	30.00
Pleasant Union	18.00
Ramseur	17.14
Randleman	13.00
Seagrove	8.00
Smithwood	5.00
Sophia	11.00
	$ 232.90

Valley Virginia Conference

Bethel	$ 40.61
Bethlehem	46.75
Dry Run	20.00
Linville	30.21
Mt. Olivet	5.00
Mt. Olivet	19.00
Timber Ridge	15.00
Winchester	95.00
	$ 271.57

January	$1,795.50
February & March	4,214.85
April, May & June	7,540.25
July & August	3,986.04
Grand Total	$17,536.64

* * *

The heart is a garden that can be cultivated to make bloom the best within, and to lessen the worst without.

God's Promise Of Peace (Zechariah)

Background Scripture: Zechariah 7-14.

Devotional Reading: Psalm 85:8-13

Memory Selection: **How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace.** Isaiah 52:7.

In order to understand this lesson, it is necessary to get the background of events leading up to it. The Jewish people, or at least many of them, had returned from exile, and were engaged in rebuilding their homes and establishing themselves again in the land. Zechariah, a young man returns with the first caravan, and serves as prophet and priest, serving both God and his country. He is greatly concerned with the rebuilding of the temple, and drives hard for it. He is also greatly concerned with true righteousness rather than with mere ritual. His prophecies center around these two pillars.

RIGHTEOUSNESS ABOVE RITUAL

A deputation from Bethel, which had been the scene of an earlier sanctuary, came to Jerusalem to get some matters straight. First of all they wanted help in rebuilding the famous Bethel altar. And secondly, they wanted to know whether they should observe the fasts of the fifth and seventh months, which commemorated the burning of the city, and which had been observed faithfully ever since the destruction of the city. Zechariah's answer was blunt and brusque. He told them that God was not primarily interested in ritual, but in righteousness. God is more interested in truth than in temples. He wants practice more than he wants profession. Indeed how one acts is more important than what one merely thinks or believes. God wants mercy, compassion, truth, justice, righteousness. Ceremony, no matter how elaborate or involved is no substitute for obedience to the moral and ethical laws of God. God is not primarily interested in what kind of language we use in our prayers but in how we treat our fellowmen. Do we show mercy to our fellowmen, to the strangers within our gates, to the aged and to children, the fatherless and the widows and the poor? That is what matters most, says Zechariah. And what he said to these men from Bethel, he says to the people of America.

The fact is that religion does not make much difference in the lives of many people. And that is not cynicism or pessimism. Many people who are circumspect in their religious beliefs and practices express but little of the spirit of true religion in their daily lives. They attend church regularly, contribute to the church, even say their prayers and read their Bibles. But what about paying their bills, what about their attitudes and actions toward the people of other races, what about their honesty in paying their income taxes, what about the spirit of jealousy and hatred and pride toward others, their unwillingness to forgive wrongs, their lack of devotion to good causes, their niggardly giving to the church and to charity? Zechariah was simply saying what Jesus said later: "By their fruits ye shall know them." Let no man think that correct ceremonial observance is a substitute for character and conduct. Some of the world's most pious ritualists have been the most unrighteous. There is always the subtle danger that we shall substitute ritual for righteousness, creed for character and conduct. We honor God with our lips and dishonor him with our lives.

THE CARE OF THE YOUNG AND THE OLD

"There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof." Here is a picture of the restored community, the vision of the new Jerusalem rising out of the ruins of the old city. In that ideal community the welfare and the best interests of both the old and the young were paramount. Old people and children! The care of these groups in a reflection of society's heart and righteousness. "When we provide — thru the church or thru the community, thru any agency — for the people at both ends of the life scale — for people in their declining years and thus reflect our respect for human personality; when we spend ourselves in wealth and effort to make the years of childhood happy and purposeful, we have a Christian society. But when we allow the aged to die in neglect, and the children to grow into the status of juvenile delinquents — well whose fault is that?" One of the problems that confronts our modern world is the increasing number of people who are well past sixty five years of age, and that number is increasing. Some of our more far-sighted leaders are thinking about the problem posed by these old and older people. And society must come to grips with this problem. In like manner, a great deal of thought is being given to the interests of children and their place and problems in our modern society. The church has a stake in both of these age groups. The prophet says that God demands happiness in childhood and in old age.

SUNDAY SCHOOL LESSON
SEPTEMBER 20, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

THE PROMISE OF PEACE

In poetic and symbolic language the prophet foretells the era of peace. It is a peace based not upon armed force or multilateral compacts and collective alliances, but on righteousness and justice and cooperation. In the Bible peace is promised only to men of good will. A nationally known speaker puts it thus: "Nations desire to have what they cannot obtain — so they fight to possess it." Clemenceau once said "If we want peace, then the British must get out of India; we French must get out of Indo-China; and Americans must get out of the Philippines (which we have since done). When the leaders of the nations remonstrated with him, he replied, "Then it is not peace you want, but war!" And he was right, as subsequent events have proved. As long as the struggle in the family of nations is primarily one for the balance of power and a jockeying for position, we cannot expect a lasting peace. The Chinese put it in a beautiful proverb, "If there is righteousness in the heart there will be beauty in the character. If there be beauty in the character there will be harmony in the home. If there is harmony in the home there will be order in the nation. When there is order in the nation, there will be peace in the world."

AT OUR CHURCH HOME FOR CHILDREN

"Home Coming" And School Opening

John G. Truitt, Superintendent

Dear Friends:

Home Coming was a good day at the Home for Children. The day was rainy, but many of the former children, their families, and neighbors and friends came and had a good time together. Mrs. Allen E. Gant (Ethel Boone), president of the Home Coming Society presided in her very gracious manner. Mrs. Gant was reared at the Home and is proud of it, and we are proud of her. Clyde W. Rudd is secretary of the Home Coming Society and read the minutes of the last meeting, recorded the actions of the current one, and had a share in the discussions.

Among the matters claiming the attention of the Society were: the forthcoming campaign for $250,000.00, and the former children's part in it; the time of the annual Home Coming day came up for discussion, and it was decided that Sunday prior to Labor Day was not as good a day for it as it was when chosen 30 years ago, and another date is to be selected for the next meeting; the Society passed resolutions on the death of Vitus Reid Holt, a former president of the Society, and for twenty years president of the board of trustees of the Home.

School is in full swing for the children of the Home, and they seem glad to be back in that routine. They have had a good summer, have had their vacations, and their visits here and there. We are now trying to get settled down for some good school work. Which, by the way, reminds me that we need to review our off-campus regulations. Children are permitted over-night off-campus visits four times during the year, one in each quarter — Easter, summer vacation, Thanksgiving and Christmas. Friends of the children and friends of the Home can make it easier for the children and for us if they make their requests for exceptions just as infrequent as possible. It is not good to let one child go away for several weekends when another child, not so situated, is deprived of such a privilege — unfairness, unrest, partiality are to be guarded against in a group of children such as we have here. Our understanding of what happens in the hearts and minds of the children makes it necessary for us to see the group as a whole.

It is easy to get cooperation on the part of our friends when they understand the circumstances. Many friends come and get children for a one-day visit — leaving the campus for a few hours during the day, Saturday or Sunday, but not staying over night and not missing church or Sunday school. And many friends like to please the children right here on the campus without taking them away — a little party for this, or that building; or a picnic for all the children, or a weiner roast; a program of some educational or entertainment nature, or a fun program in our recreational room. A favorite way of doing, both for the child and the one who wishes to help a child, is to come on Saturday morning, after chores have been done, and take the child out to lunch, or on a little shopping trip and for refreshments. Just help us by remembering that the children are all in school, and that each child here has his or her assigned chores and duties, and you will be somebody the house-mothers are always glad to see.

REPORT FOR SEPTEMBER 8, 1959

MONTHLY OFFERINGS

Amount brought forward		$26,024.33
NO REPORT THIS WEEK		
Grand Total		$26,024.33

SPECIAL OFFERINGS

Amount brought forward		$43,074.84
Vacation Bible School, Clayton Cong. Christian Ch.	$ 2.80	
Pilgrim Fellowship, Clayton Cong. Christian Church	8.50	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Henry A. Rowles, Suffolk, Va.	15.00	
Mr. and Mrs. J. M. Spencer, Avondale Estates, Ga.	10.00	
General Mills, Inc. (for coupons)	64.92	
Friends, Portsmouth, Va.	10.00	
In Memory of Mrs. Wellington Mills Saecker	5.00	
In Memory of Mrs. Coy McPherson	5.00	
In Memory of Mrs. W. C. Hodge	5.00	
In Memory of Mrs. W. C. Hodge	5.00	
Special Gifts	346.75	
Total		$ 487.97
Grand Total		$43,562.81
Total for the Week		$ 487.97
Total for the Year		$69,587.14

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.............................. as a memorial gift to the Christian Orphanage in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Winchester Women Report Good Year

Mrs. C. L. Whitlock,
Retiring President

The Women's Fellowship of the First Congregational Christian Church of Wincester, Virginia, closed a busy, fruitful year of consecrated service with it's meeting of August 18, 1959. The following officers for the year 1959-60 were installed by Mrs. Robert A. Whitten:

President, Mrs. T. F. Trenary; Vice President, Mrs. Roland L. Nelson; Secretary, Mrs. Andrew J. Vincent; Asst. Secretary, Mrs. Robert W. Newman; Treasurer, Mrs. H. F. Nelson; Asst. Treasurer, Mrs. C. A. Pugh; Reporter, Mrs. Rodney M. Keller; Spiritual Life Chairman, Mrs. Wm. Clark Mauzy; Stewardship Chairman, Mrs. E. C. Nelson; Friendly Service Chairman, Mrs. O. C. Ploss; Christian Education Chairman, Mrs. C. L. Whitlock; Missionary Education Chairman, Mrs. J. F. Miller; Christian Social Action Chairman, Mrs. G. W. Daugherty.

The Fellowship has an active membership of approximately 75 women. They are divided into four groups or circles with an extra mission study group. The five circles have done the following activities during the past year:

1. Sponsored four public morning worship services; Women's Fellowship Sunday in November, Mother's Day in May, Divine Worship 1st Sunday in July, Divine Worship 1st Sunday in August. Conducted a Sunday evening program on Spiritual Life. Had a Mexican meal with the Mission Study. Were hostesses to the Council of Church Women of Winchester on World Community Day.

2. Met all Friendly Service quotas for supplies for Italy, Uplands Cumberland Mountain Sanatorium in Tennessee, Ryder Memorial Hospital in Puerto Rico, Missouri Thrift Shop, and Leprosy Work in India.

3. In addition to the quotas they sent four layettes to Lebanon and gave $25.00 for the construction of a Chapel and Child-care Center at the local Negro Migrant Camp, sent 2 boxes of quilt pieces for Indian Americans in the Dakotas, and a box of used stockings and greeting cards to Lucy Perry Noble Institute in India.

4. They have paid, through tithes and offerings, the following amounts on their apportionments:

Conference Treasurer	$228.36
Women's Gift, Thank Offering	128.33
2 Life Memberships	20.00
2 Memorials	20.00
On Conference Expenses	20.00
On Children's Apportionment	5.00
Cradle Roll	3.00
Total	$424.69

5. They have raised from rummage sales, dinners, sale of cards, Christmas candles, waste paper liners, etc., a total of $985.33 for local projects.

6. Entertained at open house on "Recognition Day" for the Reverend Robert A. Whitten and family. Served the noon meal for the Valley Conference Sunday School Convention. Conducted Cottage Prayer services during week preceeding Evangelistic Campaign. Conducted nursery during the morning worship service. Entertained the Pilgrim Fellowship at supper meetings. Bought materials for daily vacation Bible School. Helped finance the purchase of a movie projector for the church. Purchased china and silver for the church kitchen. Made substantial contributions to the Church Building Fund. Contributed to the purchase of the new parsonage to be occupied August 26 by the new minister, Rev. Mark W. Andes, and family. (The present parsonage will be converted into an Educational Plant for the Church School.)

The children of the church with the help of their parents sponsor two children at Bird's Nest, Lucy Perry Noble Institute in India at a cost of $72.00. They sent $10.00 at Christmas as gifts to them. They contributed $25.00 for the support of a child in Japan and $5.00 to our Children's Home at Elon College, plus $5.00 paid on their mission apportionment.

As we face a new year under the leadership of the new president, Mrs. T. F. Trenary and with the added inspiration of Mrs. Catherine Andes, the Spiritual Life Superintendent of the Convention, we feel that new heights should be reached as we "move on together".

In Memoriam

MOSS

God is his infinite wisdom and mercy saw fit to call to his eternal home Mr. Ernest C. Moss, Sr., on July 22, 1959 after a short illness.

He was a man of simple tastes, friendly spirit and loving character.

He was a member of Hayes Chapel Church, Garner, N. C. A man of sterling kualities, he and his wife were regular attendants at church and Sunday school. He will be greatly missed, a man of retiring manner but always ready to lend a hand to one in need.

(1) Therefore be it resolved that we accept the will of the Father of us all.

(2) That we extend our sympathy to his good wife and the other members of his family,

(3) That a copy of these resolutions be sent to the family; a copy be sent to The Christian Sun for publication; and a copy be placed on the records of the Church.

Mrs. Jesse W. Evans
Mrs. Mamie Tussey
B. G. Partin
Committee

SOUTH NORFOLK CHOIR GIVES CONCERT

Beatrice George

The choir of the South Norfolk Congregational Christian Church, under the direction of Mr. Dan W. Jones, Jr., presented a program of music Sunday evening, August 30.

The program included fifteen sacred numbers by the choir. In addition, Mrs. Carlton Chappell and Mrs. Melvin Thomas sang "Just Because He Loves Me So" as a duet; Mrs. Gregory Tegerides, Miss Elva Hanbury and Mrs. Thomas sang, "How Much I Owe"; Rev. O. D. Poythress and Mrs. Thomas sang "Love Divine"; Mrs. Thomas sang "He Came to Me One Day"; Mr. Poythress sang "My Heavenly Father Watches Over Me"; and Mrs. D. W. Jones, Jr. sang "Submission."

In addition the congregation joined in singing several numbers, one of which, "Amazing Grace" followed the hymn story given by the pastor, Rev. John G. Truitt, Jr.

Members of the choir, in addition to those listed above, are: Mrs. Leslie Daniels, Mrs. John Ford, Mrs. Earl King, Mrs. Ethel Linton, Miss Kay Rogers, Miss Otelia Winborne, Mrs. Floyd Hines, Mrs. Courtney Sykes, E. C. Chappell, J. W. Strickland, Ellsworth Morris and Warren Morse. Miss Gladys Hanbury is the organist.

The program was a sort of finale for the choir members and Mr. Jones, shared with the members and friends of the church. Following the program there was an informal reception in the social hall. Mr. Jones and his family left September 1 for North Carolina, where he will enter Elon College to study the ministry.

A MISSIONARY ANSWERS QUESTIONS

All of us at some time have wished that we might talk to a missionary. A certain minister did this, and the conversation was so pertinent to all of us that we are publishing it here. The missionary, Kirk R. Stetson, stationed at Mt. Silinda in Southern Rhodesia, Africa, answers four questions that we all would like to ask.

1. What are the most important things which the local church and we as Christians can do for missionaries?

a. Support us with your prayers. This is sometimes a rather hackneyed phrase which Christians feel obligated to include even though they're not really sure it makes any difference. As far as I am personally concerned, it does make a difference. When I think of the events of the past year and all that has been accomplished, I realize that my own strength alone couldn't possibly have been sufficient. When we receive letters from the people back home telling us that they're praying for us, we know that their prayers are coming through.

b. Support us with your money. This suggestion is one that always comes from missionaries but until you've been on the mission field you can't realize how helpless missions are without money. Back home when I needed extra money for something I wanted to do, I would get busy and earn some extra money. Out here there is lots of extra work to do — day and night — but instead of bringing in money it drains our coffers. Roughly speaking, our work is in direct proportion to the funds available.

2. What is your personal testimony of the importance of Christian Missions since being in Africa?

When I think of the importance of Christian mission work, I think of people. I'd like you to meet Mr. Zikai Sitole, head teacher of the Mt. Silinda grammar school, who also helps me with my language study. He is a young man of about my age doing a job previously done by a missionary. I can't help but wonder when I talk with him what his life would have been like if the Mission hadn't come here. The changes are unbelievable. He undoubtedly would be wearing animal skins, have several wives living in a thatched-roof hut and digging his fields with primitive equipment and putting his trust in witch doctors and superstition which would be ruling every minute of his life. If this seems too far-fetched, I had the opportunity to meet his father the other day. He is a very fine-looking man and I thought to myself that he might resemble a college professor if he had on a suit and white shirt, but the truth is that he meets the old-fashioned standards that his son is so far removed from — the only difference is that he wears cotton clothes instead of animal skins. The son is a leader in the church and a very capable teacher. When I sit here in my home and talk with him about religion or economic geography (he knows a lot more about it than I do) which he is studying by correspondence course, I have living proof of the difference that missions make.

3. How far can missionaries "stretch" a dollar?

Pretty far. For instance, the evangelists for the mission (one of which works in the hospital) are paid from seven to thirteen dollars a month and they work pretty close to full time. (We expect them to have fields to raise corn and other food to help out their income). These evangelists are not highly educated people but are people who have taken the Christian message seriously to heart and are very dedicated Christians. I'm interested in watching them preach — they really put their hearts into it. They don't have the slightest self-consciousness and often act out in pantomime the story that they're telling. They also have great skill at making up parables out of everyday life to illustrate the point they want to make. Frankly, they do a bang-up good job and American churches never get a better bargain than this in spreading the gospel.

In the medical field I think we do pretty well, too, thanks to the Rhodesian government which pays three-quarters of the total drug bill of our hospital. It's a temptation to think that since the government is so generous, maybe we can get along without so much help from home. The fact of the matter is, though, that we have to have that first dollar or the Rhodesian government won't consider adding their three to it. What it amounts to for the American churches is that for every dollar they send over, we have four dollars to spend for drugs. Another help that the government gives us is to contribute one-half the cost of any new hospital buildings that house patients (this does not include facilities for outpatients and housing for student nurses.)

4. What part do you see missionaries and the missionary movement playing in the world situation?

There is an increasing amount of education and medical work being done for the primitive people of the world by other than religious organizations. It is principally governments that are doing this and they do it in order to supplement mission work because missions have not been able to keep up with the growing pressure of those who would be helped. This supplementary work is to be commended except for one thing — it trains people without the sense of direction which is given by religion which is so needed in the world today. Power without direction is already showing itself as a great danger in Africa. I think a good analogy would be the unsuccessful attempts to fire intercontinental rockets from the coast of Florida. Plenty of power was available but the sense of direction was lacking and the missiles had to be destroyed before they destroyed us. Just as the scientists are working day and night to give direction to the powerful missiles that have been discovered, Christian missions are doing their best to give guidance to those who are growing so rapidly and will certainly be a powerful voice in the years to come.

—Mission Today

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The Christian Sun

Elon College Library X

VOLUME 111 SEPTEMBER 22, 1959 NUMBER 37

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

COMING

Religious Education Week
September 27 - October 4

Promotion Day
Rally Day
World-Wide Communion
October 4

Organ of the Southern Con-
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hristian Churches.
Editorial and Publication
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Subscription office:
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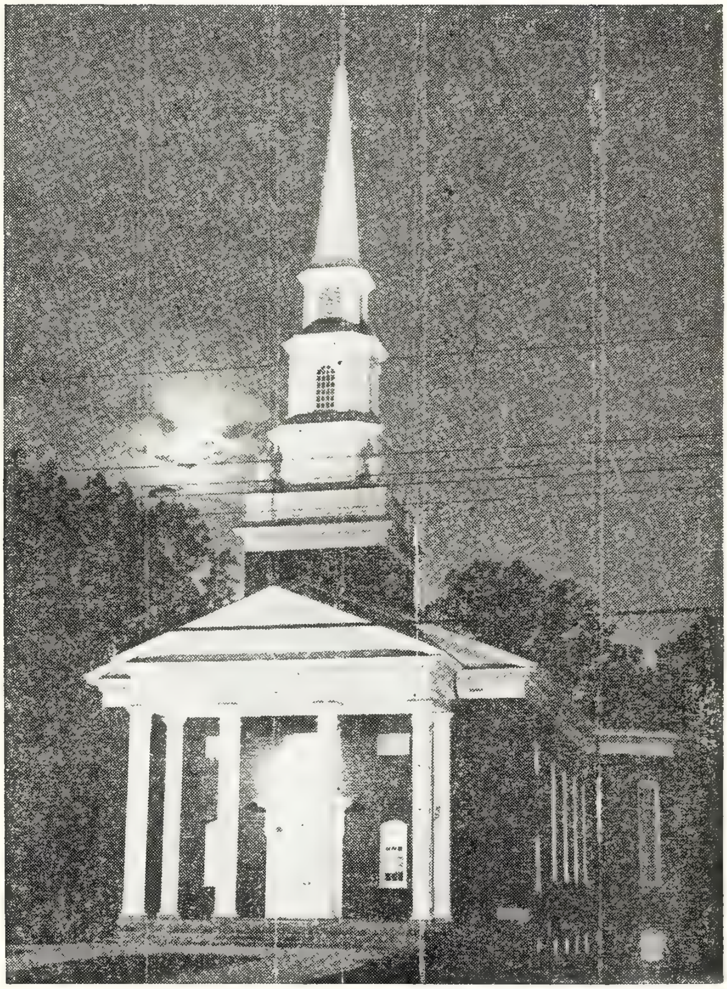

A full moon looks down on the floodlit steeple of the new Elon College Community Church. The building was consecrated Sunday, September 13, 1959, at 11 a.m.

Here And There Among The Churches

Correction: The revival at Newport church in the Valley Conference will be held October 18-23, rather than in September as was stated in a recent issue of **The Sun.**

Rev. W. W. Snyder is presenting morning devotions each morning this week at 6:40 over station WTAR-TV, as he did last week.

Brunswick stew was the order of the day last Saturday at Beverly Hills, Burlington. Fellowship and work on Friday made possible the huge amount of food dispensed on Saturday.

Mrs. Olin Pendleton will tell about Hawaii at a joint meeting of the Women's Fellowship groups of First, Portsmouth and Shelton Memorial churches September 24. The Pendletons lived in Hawaii for several years.

Ever have any connection with Center Grove church, near Pittsboro, North Carolina? If so, you may want to help paint the building, which is no longer in use but stands on the highway as a type of memorial. The Mission Board will pay $50.00 of the cost. Contributions may be sent to Rev. Robert Hultman, Pittsboro, pastor of nearby Hank's Chapel.

Refreshments after the church hour was the "order of the day" September 6 at Eutaw Community, Fayetteville, where Rev. Truett High is pastor. Mrs. Ruth Henegar is now the organist and Mr. Ben Burner the choir director there. This church has teams visiting prospective members on Monday evenings, and is beginning Wednesday evening sessions for prayer and study.

Best wishes to A. L. Rich of Elon College, who is recovering from surgery at Cone Memorial Hospital, Greensboro. Mr. Rich is a son-in-law of the late Rev. J. W. Patton.

Mrs. Ray Gordon installed the officers of the Women's Fellowship at First, Portsmouth, last Sunday morning at the morning worship service. Mrs. Gordon is president of the Eastern Virginia women and Christian Education chairman of the Southern Convention.

October 4 will be a red-letter day for our Newport News church. World-wide communion and reception of members will feature the morning service. At 5:00 p.m. **Miss Helen Kenyon will lead the mission study** on Africa. This will be followed by a buffet supper served by Edna Webb and Friendship Circles.

Valley United Churchmen's Fellowship, composed of men from E. and R. and C. C. churches in the Shenandoah Valley area, will meet at Broadway High School at 3:00 p.m. Sunday, September 27, and end with supper, according to information on a church bulletin of our Newport Church. A constitution will be discussed and probably adopted.

It is not likely that Rowland Wisseman will forget the month of September, 1959. In that month he not only married Lois Robinson (with both ministerial fathers participating in the service), but he received his doctorate from Duke University. This follows graduation from State College, Raleigh, where he was Phi Beta Kappa, and graduate study at Vanderbilt and Duke in the field of nuclear physics.

Rev. Clyde Fields, chairman of our Evangelism committee, attended the first national conference in that field for the United Church of Christ at Dunkirk, New York, September 15-17.

High Point church invites former members, friends, and neighbor churches to a Home-Coming service October 11, which will be the last service in the present building.

Different idea for Promotion Sunday: At Rosemont, South Norfolk, September 27, there will be a picnic supper, followed by a program and the presentation of awards for last year's attendance.

Rev. Lawrence A. Leonard, Evangelical and Reformed minister of Asheboro, North Carolina, will be the guest preacher for the revival and spiritual emphasis week at First Congregational Christian, Newport News, Virginia, September 27 - October 2. Cottage prayer services will be held each evening the preceding week. Organizations of the church and colony groups will sponsor attendance each evening. Dr. J. E. Dollar is the pastor.

Gifts presented at Sophia church September 6, preceding the special afternoon service of dedication, included an altar cross by the Pilgrim Fellowship; candlesticks by the Women's Fellowship; pulpit Bible by the Sunday school; and dossal cloth and sign in front of the church by the church itself. The Young Adult Class is responsible for improvements to the church grounds and to the driveway. The next project will be pews for the lovely church building, according to plans announced by the pastor, Rev. Robert Bennett.

Volume 111 Number 37

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Conferences Are Coming

DELEGATES

Each church should be represented at Conference by elected delegates. Ministers of the Conferences are members. Each church should be well represented so the church may be informed of the work we are trying to do together.

CONFERENCE REPORTS

This year there will be an abbreviated conference report made by the churches. The report blanks are being mailed to the churches by the conference secretaries and should be in the hands now of the church secretaries. These reports should cover the period from the conference session held in 1958 to September 30, 1959. If your church has not yet received a report blank, please write to your conference secretary, or to the Convention Office, Elon College, N. C. These reports will be used by the conference secretary in compiling information to be presented to the conference. It is important that your church have its report in as soon after October 1 as possible, in order to give the conference secretary time to compile the information. However, this report will not be the one used for the Annual. Rather, report blanks will be mailed in December to the churches for that purpose. The report for the Annual will be for the period from the 1958 Conference session to December 31, 1959. However, please fill out and return at once to your conference secretary the shorter form report blank which you have just received.

A YOUNG MINISTERIAL FAMILY

Rev. and Mrs. Gale Brady and their four fine children have recently moved to Liberty Vance parsonage. This week Mr. Brady, as minister of the church, is host to former pastors who are speaking each evening as part of Liberty church's centennial celebration.

The 1959 Annual Conferences

DATES & PLACES OF MEETINGS

October 27 — **Virginia Valley Central Conference**
Mt. Lebanon Church, Shenandoah, Virginia
Mr. Clarence A. Phillips, President
Rev. Rosser Lee Clapp, Secretary

October 29 — **Eastern Virginia Conference**
Liberty Spring Church, RFD 1, Suffolk, Virginia.
Dr. George D. Alley, President
Rev. W. W. Snyder, Secretary

November 3 — **Eastern North Carolina Conference**
First Church, Henderson, North Carolina
Rev. Earl T. Farrell, President
Rev. Gaylord B. Noyce, Secretary

November 4 — **Western North Carolina Conference**
Pleasant Grove Church, near Bennett, North Carolina
Rev. Clyde L. Fields, President
Dr. F. C. Lester, Secretary

November 5 — **North Carolina and Virginia Conference**
Shallow Ford Church, near Elon College, North Carolina
Rev. W. W. Hall, President
Rev. Richard M. Petersen, Secretary

APPORTIONMENT

It is hoped that if possible each church will contribute its full conference apportionment by the time the conference meets. However, the 1958-59 Conference Apportionment runs to December 31, 1959. Beginning in 1960, the annual apportionment year will be from January 1 to December 31. All apportionment contributions should be sent to the Southern Convention Office, Elon College, N. C.

It is through the fellowship of your local church with other churches in your Conference and Convention that we are able to do together as Christians that which we cannot do separately. In unity there is strength for the cause of Christ. We are grateful to you and to your church for your continued prayers, concern, and support of or Conference, Convention, and the larger fellowship.

William T. Scott, Superintendent

EDITORIALS

Elon Starts New Term

For the seventieth time Elon College started a new term yesterday, September 21. The governor of North Carolina led off with an address at the ten o'clock chapel in which he told of his recent trip to Russia. This was the second time that Governor Luther Hodges has spoken at Elon.

Students entering, or returning, will find the buildings much improved, according to a report on page twelve. If Mrs. W. P. Lawrence of Elon, the only living member of the first freshman class is on campus for this occasion, she will find it far different from that first day in 1890. Then there were only two buildings, and they were not completed. She, like the other graduates and friends of the college, will be delighted to see the changes and to know that the young people of today have greater opportunities for learning than the people of any previous generation.

Church people are greatly pleased that President Danieley and his coworkers are finding it possible to make physical improvements to the buildings, and they are happy that the programs of instruction and religious development are moving forward with the other phases of the work.

The Christian Sun is confident that our college has the best wishes and the sincere prayers of the membership of the Southern Convention. Money is not the only thing that we can give, and the other things may be even more important. When there is evidence of progress in the institution, there certainly will be a greater desire to meet all obligations on the part of the people, which means that the churches will surely want to pay the apportionment for Elon College in full this year.

Education In The Churches

The Southern Convention churches own and operate Elon College, but that is not the only education that the churches promote. Every church, from the largest to the smallest, is an educational institution. One important phase of church work is education. The preacher helps to educate people. The worship service has in it educational factors. Planning and carrying forward a program of activities educates people in methods of church work. The socials teach people how to behave in company, and how to enjoy fellowship with other human beings. Men, women and young people have separate meetings largely for educational purposes. And every church feels that it must run a school of its own. We call it Sunday school because that is the day of the week on which it meets, and sometimes we forget that it really is a SCHOOL, not just a social gathering.

So important is that school run by the church that we now have a Religious Education Week in the calendar of what American people are expected to share. That is next week. Churches across the land will be emphasizing various phases of the religious education of all the people who make up our church homes.

Promotions are part of the expected procedure in good schools. When a member of a class has made satisfactory progress during a year, and this is especially true of children and young people, they are promoted to a higher grade. This is important. It recognizes that people are growing in their knowledge of what the school undertakes to teach. It reminds the leaders that it is a school which is being conducted. And it helps to make the community aware that the Church is searching for truth as it teaches that which it already knows. Next Sunday is Promotion Day. The first Sunday in October begins a new Church School year. Make it good.

Fundamentals Of Faith

Our distinguished visitor from Russia is helping American people to search for the fundamentals of what we really believe. It is easy when all goes well with us, and when there is no challenge to our thinking, to take for granted that we believe in the fundamentals, that we are right and others are wrong. But when the leader of almost half the world stands before us, the leader of those who deny the reality of those things which we thought were forever steadfast, it is not so easy to shrug off the ideas held by multitudes of people.

At the heart of American culture is belief in God. We believe in him as Creator; but we believe far more than that. We believe that he came to the world in Jesus of Nazareth in a special way, and that he moves among people today. It is this assurance that God rules in the destinies of man, or at least that he moves upon the minds and hearts of people directing them in choosing the right, that gives Americans the will to climb the ladder of success and to extend a helping hand to all other people.

This belief in God as Father of the human family binds ties of kinship and love about the hearts of those who accept it. This big idea made the early settlers of America willing to welcome people from all over the world until America became the melting-pot that started a political life of freedom and equality based on the right of every individual.

All of this is challenged in our time by a world-wide Communism which has become not only a political philosophy but a religion worth sacrificing to promote. It denies that there is a God, and therefore makes man much less than God's child. Man becomes a servant of the State, and gives to him value only as he serves the State. If one fails in this service, it is quite right to extinguish his life — a life that ends in death, since there is no eternal life.

As we see and hear Premier Khrushchev we are challenged to think again about what we really believe. That may be the reason so many listen courteously without giving much applause. If this visit compels us to rethink our fundamental beliefs and makes it possible for us to know the foundation on which our culture is built, the visit will be of real value.

About * * *

A PIONEER STUDENT OF BIRDS

The first American to make a detailed study of birds, and who was first to conceive the idea of producing literature on the feathery tribe and illustrating it with color plates, was Alexander Wilson, born in Paisley, Scotland, in 1766.

Wilson came to America at the age of 28, and settled in Philadelphia. Failing to find contentment in several occupations, he took up the study of birds and pursued it for ten years. He lived among birds, recorded their habits, and wrote the histories of 350 species, 29 of which were previously unknown to science. It remained for John J. Audubon, who was born 14 years after Wilson, to put on canvas what Wilson described in words and by color printing from drawings.

So thoroughly done was Wilson's new and self-imposed task that a century later only a few species had been added to his list of American birds. No one in any part of the world had ever undertaken such a feat.

After accumulating a wealth of information on birds, Wilson canvassed many parts of the United States soliciting subscriptions to his contemplated 8-volume set on bird life, which was to sell for $120 — a fabulous price at that time. Thomas Jefferson was among the individual subscribers.

A Philadelphia publisher in 1807 employed Wilson as an editor. The publisher became interested in Wilson's extensive notes and drawings and made possible the first unfolding of his dream — to publish The American Ornithology.

The first volume was issued in 1808, and within five years seven volumes were produced. While the eighth was on the press, sudden death ended the career of the man who blazed the trail into the bird kingdom of the new world.

In addition to Wilson's now rare volumes on birds, his name is perpetuated in the scientific designation of a group of warblers known as Wilsonia, and in Wilson's phalarope, Wilson's snipe, and Wilson's thrush.

Wilson's remains repose in Old Swede's churchyard, Philadelphia, the city in which his most cherished dream came true.

C. B. Riddle

Rest And Prayer Room

Out in Winnewood, Oklahoma, a service station operator has attached to his station an extra room, the sign on the front of this room reads, "A Rest and Prayer Room for Weary Travelers." Bibles, stationery and stamps are available for all.

Winnewood is a little town located on Highway 77, running from Oklahoma City to Dallas. This is a fast and busy road; thousands of cars pass over it every 24 hours. The operator-owner, says that the travelers passing that way have expressed many times their appreciation for this room of rest and prayer, and that many people have taken advantage of this opportunity for rest and prayer, and to write a line to relatives and friends back home.

Many of them he says also write back to their church treasurer enclosing a check for their "Tithe and offering." Remembering that the expenses of their church go on, even if they are absent.

Wouldn't it be a fine thing if service station operators all over our nation would do the same thing that this man has done. Being a Christian himself, he said that he felt that travelers needed two things; "Rest and Prayer." The profit motive was not in his mind, he says, but his plan was so successful, that his business also showed a great increase.

Had the profit motive been the chief thing that prompted this man to set up and properly equip this room, it might very well have failed. But when it comes to honoring our Lord, by serving needy people, in this, or in any other way, we just can't outdo God.

Service station operators, how about thinking this over? This is also another way of preventing highway accidents. The last report I had on this project, there had not been a major accident in, or around Winnewood, since the prayer room was set up.

—"The Beach Comber"
in **The Randolph Guide**

ON PIE-CUTTING AND MORTAR

Gaylord B. Noyce, Raleigh

What with getting the children to school again, and to Scouts and Brownies, and what with catching up again ourselves on the P.T.A. and the heavy September work-load, and the fall lawn work and one more week-end out of town, the church might seem only one more pressure. How do very busy people keep their sanity?

One way is through a philosophy of "balanced living" practiced by neat-minded people who cut the schedule like a pie. Work is for bread on my table; recreation is to get some fun out of life and be with the family; civic work is for feeling important in doing good; church work keeps religion in life as it ought to be.

But "balanced living," helpful a system as it is, can tear a man apart. One interest can compete against another. And compartmentalized pie-cutting is actually a distortion of the religious view of life.

In the religious view, all these things are parts of life-under-God in its wholeness. A man may confront God in crucial decisions in work or with the family, as well as at church. And he may serve God in politics and the P.T.A.

Instead of pie-cutting, call your problem that of wise investment of time and talent so the leaven of the Kingdom of God may best grow in and around you. (Jesus gave us these metaphors.) Or, say you're building; Godward faith is mortar binding together many activities. Each brick has its place in a good wall. Hard decisions still must be made, but with this attitude, life should be pulled more together than apart. Don't cut with a knife; build with mortar.

OIL POINTS OF FRICTION

It is a favorite cliche of the apartheid (absolute segregation) proponents that "points of contact are points of friction." I've been doing some thinking on this subject and it occurs to me that every machine that has ever been invented has points of contact which are points of friction. ..A wise engineer, though, does not dismantle and segregate the parts of his machine when he realizes this, but gives special attention to these friction points. He makes all surfaces as smooth as possible and then makes provision that oil will be applied to these surfaces throughout their lifetime. The message of Jesus Christ is the greatest ameliorating force we have in the world today if only you and I and all people will put it into practice in the humble spirit of Jesus.

Kirk Stetson, M.D.
American Board Missionary in Africa

MOONELON CRASH CAMPAIGN

Cary Powell, Jr., Chairman of the Moonelon Crash Campaign Committee, and several others who have specific concerns in relation to the Campaign, met at our Durham Church on Saturday, September 12, to plot out the plans for the closing stages of the Campaign. Enthusiasm for success was evident and there was a unanimous expression of confidence in the ability of Southern Convention Laymen to carry the Campaign to a successful conclusion.

It was recognized that, although only a little less than 30 per cent of the total suggested goal had been paid in through the end of August, the most productive months lie just ahead; and it is hoped that the total goal of $33,667.00 will be reached by December 31, 1959. The expectation is that the money will be in the hands of the treasurer by then, but it will also be possible for churches which have made firm commitments to make final payments after the first of the year.

Following is the most recent list of Goals and Payments according to the official records of the Campaign Treasurer, John Foster of Greensboro. See where your church stands in relation to the suggested goal and then resolve to add the weight of your concern and support to the task of reaching the 100 per cent mark. The Moonelon Camp and Conference Center is a vital and strategic factor in the life of our Southern Convention; let us be sure that we use its facilities wisely and that we give it the support it deserves.

MAY 1, 1959 - AUGUST 31, 1959

Church	Goal	Pd. to 8/31/59	Bal. to be Pd.
EASTERN VIRGINIA			
Antioch	$ 115.00	$	$ 115.00
Barrett's	30.00		30.00
Bayside	156.00	100.00	56.00
Berea (Nans.)	262.00	140.00	122.00
Bethlehem (Disp.)	104.00		104.00
Bethlehem (Nans.)	890.00	200.00	690.00
Burton's Grove	35.00	13.00	22.00
Centerville	47.00		47.00
Cypress Chapel	346.00	44.25	301.75
*Dendron	28.00	28.00	
Eure	331.00	80.37	250.63
Franklin	477.00	300.00	177.00
Great Bridge	354.00		354.00
*Hunterdale	375.00	375.00	
Holland	298.00	175.00	123.00
*Holy Neck	327.00	337.00	(10.00 over)
Hopewell	124.00		124.00
Isle of Wight	88.00		88.00
Liberty Spring	352.00		352.00
Mt. Carmel	206.00		206.00
Mt. Zion	52.00		52.00
New Lebanon	25.00		25.00
Newport News, 1st	577.00		577.00
Warwick	175.00	60.00	115.00
Norfolk, Bay View	178.00		178.00
Central	129.00		129.00
Christian Temple	719.00	200.00	519.00
First	211.00		211.00
Little Creek	85.00		85.00
Oak Grove	59.00		59.00
Oakland	451.00		451.00
Portsmouth, First	213.00	81.00	132.00
Shel. Mem.	142.00		142.00
United	109.00	100.00	9.00
Richmond, First	229.00		229.00
South Norfolk	734.00	100.00	634.00
S. Norfolk, Comm.	170.00		170.00
S. Norf., Rosemont	788.00	320.95	467.05
Spring Hill	56.00	5.00	51.00
Suffolk	1369.00	200.00	1169.00
Sunbury, Damascus	184.00		184.00
Union (Surry)	20.00		20.00
Wakefield	116.00		116.00
Waverly	208.00	190.00	18.00
Windsor	207.00		207.00
Totals	$12151.00	$ 3049.57	$ 9111.43
EASTERN NORTH CAROLINA			
Amelia	$ 213.00	$ 100.00	$ 113.00
Antioch	93.00		93.00
Auburn	151.00		151.00
Bethlehem	78.00		78.00
Beulah	201.00		201.00
*Chapel Hill	157.00	157.00	
Christian Chapel	116.00		116.00
Christian Light	220.00		220.00
Clayton	107.00		107.00
Damascus	77.00		77.00
Ebenezer	252.00		252.00
Fayetteville	208.00		208.00
Fuller's Chapel	171.00	150.00	21.00
Good Hope	107.00		107.00
Hayes Chapel	112.00		112.00
Henderson	420.00	120.00	300.00
Hope Mills	57.00		57.00
Lebanon	35.00		35.00
Lee's Chapel	85.00		85.00
Liberty Vance	335.00		335.00
Martha's Chapel	67.00		67.00
Moore Union	101.00		101.00
Morrisville	49.00		49.00
*Mt. Auburn	160.00	160.00	
Mt. Carmel	135.00		135.00
Mt. Gilead	100.00	13.00	87.00
Mt. Herman	147.00		147.00
New Elam	253.00		253.00
New Hope	214.00	12.72	201.28
Oak Level	133.00		133.00
Piney Plain	151.00		151.00
Pleasant Hill	73.00		73.00
Plymouth	103.00		103.00
Pope's Chapel	102.00		102.00
*Raleigh	254.00	254.00	
Sanford	252.00	100.00	152.00
Shallow Well	358.00		358.00
Southern Pines	294.00	34.18	259.82
Turner's Chapel	148.00		148.00
*Wake Chapel	364.00	400.00	(36.00 over)
Wentworth	166.00	9.00	157.00

Church	Goal	Pd. to 8/31/59	Bal. to be Pd.
Youngsville	53.00		53.00
Totals	$ 6872.00	$ 1509.90	$ 5398.10

WESTERN NORTH CAROLINA

Church	Goal	Pd. to 8/31/59	Bal. to be Pd.
Albemarle	$ 275.00	$ 60.00	$ 215.00
Antioch (C)	124.00		124.00
Antioch (R)	114.00		114.00
Asheboro	240.00	146.50	93.50
Bailey's Grove	32.00		32.00
Bennett	15.00		15.00
Big Oak	201.00		201.00
Biscoe	25.00		25.00
Brown's Chapel	162.00		162.00
Ether	95.00		95.00
Flint Hill (M)	68.00		68.00
Flint Hill (R)	68.00		68.00
Grace's Chapel	310.00		310.00
Hank's Chapel	308.00	64.00	244.00
High Point, First	93.00		93.00
*Liberty	109.00	109.00	
Mt. Pleasant	114.00		114.00
Needham's Grove	109.00		109.00
New Center	57.00		57.00
Pleasant Cross	68.00		68.00
Pleasant Grove	249.00		249.00
Pleasant Hill	281.00		281.00
*Pleasant Ridge	208.00	225.00	(17.00 over)
*Pleasant Union	48.00	48.00	
Providence Chapel	26.00		26.00
Ramseur	121.00		121.00
Randleman	134.00	70.00	64.00
Sanford, Northview	35.00		35.00
Seagrove	109.00		109.00
Shady Grove	84.00		84.00
Shiloh	88.00		88.00
Smithwood	148.00		148.00
Sophia	66.00	25.00	41.00
Spoon's Chapel	50.00	25.00	25.00
Union Grove	126.00	62.50	63.50
Zion	189.00		189.00
Personals		5.00	
Totals	$ 4549.00	$ 840.00	$ 3731.00

NORTH CAROLINA & VIRGINIA

Church	Goal	Pd. to 8/31/59	Bal. to be Pd.
Apple's Chapel	$ 458.00	$ 75.00	$ 383.00
Asheville	189.00		189.00
Belew Creek	88.00		88.00
*Berea	66.00	68.00	(2.00 over)
*Bethel	165.00	165.00	
Bethlehem	283.00	192.75	90.25
*Burlington, First	622.00	622.00	
*Bev. Hills	259.00	259.00	
Lakeview	52.00	28.50	23.50
Carolina	107.00		107.00
Concord	118.00		118.00
Danville	542.00	125.00	417.00
*Durham	382.00	400.00	(18.00 over)
Elk Spur	42.00		42.00
*Elon College	377.00	400.00	(23.00 over)
Gibsonville	226.00		226.00
Graham, Pr. Mem.	125.00	62.00	63.00
Greensboro, Calv.	112.00		112.00
*First	625.00	937.63	(312.63 over)
Palm St.	220.00	97.00	123.00
St. Peter's	40.00		40.00
Happy Home	306.00		306.00
Haw River	162.00	100.00	62.00
Hebron	68.00		68.00
Hendersonville	100.00		100.00
Hines Chapel	148.00	75.00	73.00
Hopedale	83.00		83.00
Howard's Chapel	62.00		62.00
Ingram	154.00		154.00
Kallam Grove	93.00		93.00
Lebanon	138.00		138.00
Liberty	230.00		230.00
Long's Chapel	224.00	100.00	124.00
Lynchburg	10.00		10.00
Mebane	15.00		15.00
Monticello	108.00	60.00	48.00
Mt. Bethel	97.00		97.00
Mt. Zion	156.00		156.00
New Lebanon	191.00		191.00
Pfafftown	72.00	24.00	48.00
Pleasant Grove	242.00		242.00
Pleasant Ridge	51.00	50.00	1.00
Reidsville	470.00		470.00
Rocky Ford	75.00		75.00
Salem Chapel	118.00		118.00
Shallow Ford	235.00		235.00
S. Boston (Center)	125.00		125.00
Tryon	289.00		289.00
Union (N. C.)	354.00	278.10	75.90
Union (Va.)	452.00	200.00	252.00
Winston-Salem	126.00		126.00
Zion	53.00		53.00
Conf. Offerings		100.00	
Personals		10.00	
Totals	$10105.00	$ 4428.98	$ 6141.65

GRAND TOTALS

Eastern Va.	12151.00	3049.57	9111.43
Eastern N. C.	6872.00	1509.90	5398.10
Western N. C.	4549.00	840.00	3731.00
N. C. & Va.	10105.00	4428.98	6141.65
Grand Total	$33677.00	$ 9828.45†	$24382.18

*Paid in Full.

†The total paid of $9828.45 includes $533.63 Quota Overpayments, personals and Conference Offerings.

HERE'S A GOOD SUGGESTION

At a recent meeting of the Moonelon Crash Campaign Committee, it was suggested that many churches might find it helpful and advantageous to create an opportunity for a special offering on Laymen's Sunday. This offering could then be applied to the suggested goal for the Moonelon Crash Campaign. If this seems like a good idea for your church, be sure to include it in your total planning, including advance notice to the congregation.

Enlist the support of all of the laymen in your church in making Laymen's Sunday a significant occasion and in bringing the Crash Campaign to a successful conclusion. If there were young people from your church in attendance at one of the Moonelon camps this summer, give them an opportunity to share their enthusiasm by reporting on their experience to the Laymen's Fellowship and/or to the entire church.

A Close-Up Look At Our Churches In Pacific Islands

Rev. Eleanor Wilson

Majuro, Marshall Islands
Trust Territory of the
Pacific, U.S.A.
August 1, 1959

Dear Friends,

Here we are on the vast Pacific between Likiep and Kwajalein. This was the year for the conference of the Association of Marshall Island Churches so I asked the deacons also to come for a course in Bible and on the duties of a deacon. Some people brought their families so we had two hundred people present at the time of the conference! All but two churches were represented. There was no available transportation from those two places and I could not go for the people. I was particularly sorry for the pastor and delegates from Ujelang for those folks feel so separated from the rest of the Marshalls after having been moved from Eniwetok to Ujelang which is nearer to Ponape than to Kwajalein or Majuro. I am hoping to get over to see them the first week in September. At present no government ship is scheduled to go to Ponape in time to take our students who are studying in the Pastor-Teacher Training School which is situated in Ponape so I hope to take the boys over to Ponape and on the way stop at Ujelang.

But to go back to the conference, it was voted to adopt the name, "The United Church of Christ in Micronesia," thus giving the churches in Palau, Truk, Ponape, Kusaie and the Marshalls a feeling of unity without uniformity. Six men were ordained at the conference, the youngest man being thirty years old.

After the conference was over I took two boat loads of people back from the island of Majuro to the port village of Uliga, then I set off with a teacher and his family for Maloelap, another teacher for Likiep and one for Kwajalein. We stopped at Ailuk as I had never been there. The people were overjoyed to see the Morning Star. They had had only one ship call in at that atoll since Christmas. We went from there to Utrik to pick up the teacher's wife and family and moved them to Likiep. We left Likiep yesterday and had expected to reach Kwajalein today but there is little wind and the engine is not behaving so we'll not get to Kwajalein before tomorrow anyway and not then if we don't get the engine fixed or have a better wind than what we have now!

Perhaps you have heard that the Loomis family, who were situated on Uliga had to return to the States so that leaves us with no one whose prime duty is to revise the Bible for publication. Whether anyone will come out to go on with Bob's work or not is a question. We miss them greatly. The school on Uliga never would have progressed as it has had it not been for the help of Bob and Ruby Loomis. At the conference it was voted to put a missionary at Uliga, even though it means taking a

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The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

September

27—**Rev. and Mrs. Hugh Hubbard** retired January 1, 1958, after 41 and 47 years of devoted service in North China. He was born in Turkey of missionary parents, educated in Switzerland and at Amherst, went to China for short term, met Mabel Ellis, a missionary there; they were married and he went to Oberlin Seminary and then back to China in 1913. They did a variety of work there and were the last American Board missionaries to leave after Communist control.

28—**Recruits for Christian Service Overseas** — Let us pray for an abundant supply of laborers for our Missions overseas where in 1959 we need 6 ministers, 1 school administrator, 2 doctors, 1 public health worker, 1 business administrator, 33 teachers, 2 librarians, 5 nurses, 2 social workers, and 1 printer.

29—**Mr. and Mrs. Robert Crawford** went to the Philippines in 1954 to serve in an interdenominational program, preparing literature for the Philippine Federation of Christian Churches. He was born in Mexico, son of our missionaries at Mazatlan.

30—**Mr. and Mrs. Dick Fagan** went to Philippines in 1956. They are agricultural missionaries assigned to teaching and extension work at Southern Christian College, Midsayap, Mindanao. Previously, they served in India under the Point IV Program of the U. S. Department of Agriculture.

(NOTE: Beginning with October 1, the Calendar of Prayer lists missionaries in geographical groupings, by mission stations. Thus the missionaries will be listed in the context of their work and their associates in any particular institution or location, to make prayer for the church in one place more meaningful.)

AFRICA

The Angola Mission

Established in 1880 among the Ovimbundu people. Here there is opportunity for evangelization and direct Christian work equalled in few other fields. Official language is Portuguese.

Bailundo Station

Mission station with church, schools, dispensary, houses of missionaries and pastors. The church, founded in 1885 when Dr. Wesley Stover baptized the first 14 Ovimbundu Christians, is the largest in the world connected with our denomination.

October

1—**Miss Lois King** (1949) is a teacher and evangelist, who supervises more than 500 village schools. She is a graduate of Maryville College, Tennessee, and has M.A. in Rel. Ed. from Biblical Seminary, New York.

2—**Miss Alice Moreira** was born and educated in Portugal and went to Africa as a Baptist missionary in 1939; since 1958 she has been missionary of Am. Bd. doing public health work, maternity, health education and general hospital work.

3—**Miss Harriet Summerville** (1946) is in charge of developing a program of religious education and youth work, which is a new field. Youth leaders from a wide area come for training.

teacher from one of the boarding schools. At present Miss Woodbury is living in the mission house on Uliga and being of great help. It means much to have a missionary there. She trained the teachers who taught in the Daily Vacation Bible School for three weeks this summer. It is also a nice change for Miss Woodbury for she had been living 20 miles from any Americans and Uliga is the seat of government with several American families living there.

You may remember that I had only five months' vacation in 1956. Due to the fact that I desire to remain in the Marshalls until the summer of 1961 instead of going home when my furlough is due in 1960, I asked for a short furlough in 1958 or 1959. That request has been granted and I am making my plans to be in Japan for their big centennial meeting on November 3rd. One hundred years ago Protestant missionaries first went to Japan to work. I have not been back to Japan since the last war and I am very eager to see some of my close friends there. If all goes well I plan to leave the Marshall Islands the middle of October, be in Japan until toward the end of November, then be in Hawaii during December, January and possibly February. That should leave me time to visit Yap and Palau. I've been to Palau but never to Yap. If possible I'd like to go to Kapingemarangi too but I don't know whether or not I can arrange that because of transportation difficulties. I should be back in the Marshalls early in April. I may have to leave Hawaii in February in order to get to Yap and back in time.

The Friendly Service gifts have helped our work greatly. Because of them I have been able to give much-needed baby clothing and other clothing to the people of Jaluit and Namorik who suffered so badly from the typhoons, as well as some clothing to others. I have been able to buy an organ, a typewriter and athletic gear for the Intermediate School and some films for use in general. I also purchased some medicines for the school on Rongrong during Miss Dederer's absence. It is impossible to express my thanks in adequate terms, but my appreciation is most sincere.

The Morning Star has been pretty much on the go since December 31st. It has carried students home for their vacations, carried some folks to the conference and others back from the conference and cement and lumber for churches. People in Hawaii have sent boxes for other missionaries as well as for myself to Kwajalein and those boxes I have carried from Kwajalein to Majuro. So you see the Star, as well as I, keeps busy!

It seems early to send Christmas wishes but December is right around the corner. May the Christ find joy in His abiding with us and may the spirit of peace and goodwill remain with us all through the year.

Yours in His service,
Eleanor Wilson

Rev. Robert E. Simon
Protestant Mission
Ohwa, Ponape, Caroline Islands
Trust Territory of the Pacific

July 16, 1959

Dear Friends:

When you get this letter it will be somewhere around my 1st anniversary in Micronesia. Is that possible already? If I were to state my reaction to the past year, I would say "rewarding" — for the many new friends I've made, for new and interesting knowledge I've gained living in a different culture, and for the opportunities I've had to teach, preach, and serve our fellow Christians of Micronesia. As for my present condition: healthy, happy, and hurried!

Yes, a lot has happened since my last letter to most of you — and, true to Ponapean tradition, it has all involved eating. If you don't like tropical foods, don't come to visit me. Right now it's breadfruit season, and that makes 2 of our 3 daily meals.

The feasts really got into full swing at graduation time in May. First the staff of our Mission Schools gave a dinner for the graduating class (17 of our Ohwa Christian Training School and one of our Pastor's and Teacher's Training School). Next the graduating class gave a dinner for the whole school. Finally, on graduation day, the school gave a feast to all 400 people attending.

A few weeks later came the biggest feast I've ever seen. The occasion was the accepting of an honorary title by Dr. Hanlin (our mission superintendent) from the Ponapean King (called "nanmarki"). Since it involved customs strange to us Westerners, the indigenous churches of Ponape sponsored the feast. I never saw so much food in all my life — tons of it! The idea was not to eat it as much as to show it off (as a farm show displays the prize produce). Micronesians can make food displays that would rival your prettiest flower arrangements. The meal included such foods as yams, taro, breadfruit, mangoes, papaya, bananas, coconuts, pineapples, fish, chicken, crab, lobster, and limeade. Foodwise this is truly a South Seas Paradise.

The next big affair was a week-long trip around the island of Ponape for a yearly evangelistic campaign. About 200 Christians traveled in boats to a different town and church each day. Arriving in the afternoon, there was a distribution of food and general visiting. The 3 hour evening service was principally singing, since the Micronesians love to sing. At 4:30 a.m. there was a prayer service. The main preaching service was from 9 to 12 in the morning, following which everyone moved on to the next church. As the only missionary able to make the trip at the time, I was treated like a king (the Micronesians still elevate the missionary above everyone else, no matter how we feel about it). My interpreter surely got a workout, since my Ponapean is still limited to a few words — not enough to converse, let alone preach or narrate film strips which I had taken along.

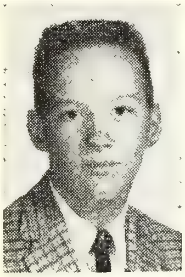
Just to mention a few of our other activities the last few months: a delightful visit from Eleanor Wilson of the Marshalls; 2 of our staff departed, one returning to the U. S. for seminary, and the other a Marshallese who returned to his home islands to do church work there; 2 Micronesian boys returned from 2 years at a Hawaiian college to help our mission program; a new house nearly finished for one of our missionary families; 6 weeks special summer session in English ended successfully. Plans are being made for a school for Ponapean ministers in August, and for the opening of our regular schools in September.

Certainly God has blessed us with full lives, challenging work, and Christian neighbors here. Thanks to the many of you who have written me letters. The news of old friends is treasured, and the words and prayers of encouragement are a source of strength for me.

May God bless you in your "home mission work" as he is blessing us who work in the "foreign field."

Yours in Christian service,
Bob Simon

A Page for Young People Edited by R. L. Milteer



Ray Hall

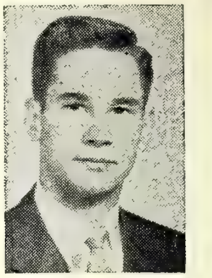
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Charles Garren

INTRODUCING RAY HALL

Ray Hall, the new Action Chairman of the Southern Convention P. F. is fifteen years old and a rising sophomore at Jamestown High School in Greensboro, North Carolina. As for his extra curricular activities, he is a member of the high school football team, a member of the Latin Club, and in P. F., he is serving his second year as president of the Palm Street P. F. group in Greensboro.

PLAN NOW FOR YOUR "WORKDAY FOR CHRIST"

The third Saturday in October is observed nationally as "Work Day for Christ". It is on this day, that devoted young people work at regular or odd jobs turning over the money which they earned to "Our Christian World Mission." The mission of our church should mean as much to young people as it does to the adult membership of our churches. Workdays have been successful in many of the churches which I have come in contact with. It just takes a little planning, and a little hard work to make it a successful day for Christ. We young people get a sense of satisfaction for a job well done. I wish to urge all churches to participate in this phase of mission work. The money from your "Work Day" is to be sent to your conference treasurer, not kept by the local group. I hope that as many groups as possible will participate this year.

Among the jobs which have been found to be the most effective are: leaf raking, car washing, window cleaning, baby sitting, and many others. I hope that all of the Pilgrim Fellowship groups in the convention will have a very successful "Work Day for Christ in '59."

Ray Hall
Action Chairman, So. Conv. P. F.

ELON BEGINS NEW SCHOOL YEAR

This week marks the official beginning of classes at Elon College and therefore I shall be returning to continue my work in the field of the Christian Ministry. The mailing address for the youth page will be changed back to the original, that of: Richard L. Milteer, Box 78, Elon College, N. C.

During my vacation at home, I have received a steady flow of articles which has been very encouraging to me as your editor. I hope that you will continue to support **Youth Faces The Future** as the new school year begins. I shall be looking forward to hearing from all of our churches in the Southern Convention.

Richard Milteer
Editor

YOUTH FELLOWSHIP ORGANIZED AT ETHER

Mrs. B. T. Kern

On Sunday, September 6, Dolan Talbert, minister of Ether Christian Church, called the young people together to organize a Youth Fellowship. Seventeen young people were present.

The following were elected as officers for this newly organized P. F. Group: President, Judy Allen; Vice-President, Joey Dennis; Secretary, Peggy Caudill; Treasurer, Kaye Freeman; Reporter, Joan Smith.

Many more young people in the community are expected to join, with a very active Fellowship resulting.

EDITORS COMMENT:

Congratulations Ether Young People. I wish you great success in your big step forward. Keep up the good work.

SENIOR HIGH CAMP

Charles Garren, President

The Senior High Camp at Moonelon under the direction of the Reverend Winfred Bray was held in July, but many of the pleasant moments of the camp are still fresh in the minds of those who attended.

The camp was conducted in conference style. The morning session was led by Mrs. Robert Kimball, wife of the new pastor of the First Christian Church, Burlington, North Carolina. Immediately following Mrs. Kimball's presentation a period was devoted to a discussion of her topic, "The Gospel according to St. John."

The afternoons were spent in study of the Pilgrim Fellowship Commissions. We were indeed pleased to have a distinguished visitor for the week's activity in this area. Our national Pilgrim Fellowship Chairman, Marilyn Reynolds, contributed an abundance of talent and charm to help to make our week of camp most successful. Marilyn led a class on the Faith Commission. Nancy Rountree led the workshop on the Fellowship Commission, and Charlie Garren led the group studying our Christian Action Commission. The week also included an extensive study of our Church's mission work in India.

The Senior High Camp's evening programs were inspiring, interesting, and varied. We especially enjoyed the fellowship of the camp family at this period of the day.

The Senior High Camp again this year was filled with fun, fellowship and hard work. It is sincerely hoped that in the future more of our young people of the senior high age will want to share this experience of lasting inspiration.

New plan for Pilgrim Fellowship at Rosemont includes: Sunday, 6:00 p.m., youth choir; 6:45, refreshments; 7:00 junior high and senior high meetings.

EASTERN VIRGINIA P. F. FALL RALLY

Cypress Chapel

October 4

Nancy Rountree, President

The Eastern Virginia Pilgrim Fellowship Fall Rally will convene Sunday, October 4, at the Cypress Chapel church. (Follow Route 32 eight miles south of Suffolk; turn left at the intersection marked Cypress Chapel.) The program is entitled "The P. F.'ers Role." Special sessions will be conducted for the Junior Highs, the presidents, the advisers, and the commission chairmen — Faith, Action, Fellowship.

The program has been planned for a three-fold purpose — fellowship, inspiration, and instruction. With these in mind the following program is outlined:

2:00-3:00—Fellowship Sing
3:00-4:00—Worship and Business
4:00-4:45—Program discussion groups, each with a panel

1. Presidents—Led by Nancy Rountree
2. Advisers—Led by Rev. Julius Rice
3. Faith Commission—Led by Mary Cross Brittle
4. Action Commission — Led by Peggy Saunders
5. Junior Highs—Led by Rev. Bob Knowles

4:45-5:45—Supper—Everyone is asked to bring sandwiches. Drinks will be provided by the host church.
5:50-6:00—Installation of Officers for 1959-60, conducted by Rev. Robert A. Knowles

We want to have a youth choir composed of two from each church. They will lead the singing during the worship and installation services (Upon the arrival of the two members, ask the ushers where to go so the group can organize.) Choose your best singers, and let's make this first trial a success.

A change in the constitution will be voted upon. The suggested change is to have three advisers nominated by the youth, instead of two by the youth and one by the Women's Fellowship.

Mission study books will not be on sale. They may be ordered from Mrs. Ray F. Gordon, 218 Grace Street, Suffolk, Virginia. It would be helpful if money for postage is included with your check for the books.

Come, bring your sandwiches, join the fun and fellowship. See you there!

MISS NELLIE WALKER

Women's Conference Speaker

Miss Nellie M. Walker, a Congregational Christian educator whose 28 years on the overseas mission field included service in both China and Africa, will speak at our three fall Women's Conferences in October.

A granddaughter of missionaries to the American Indians, Miss Walker received her appointment as an educational missionary from the American Board of Commissioners for Foreign Missions in 1925. A few weeks later she sailed for China and spent the next nine years there. For the better part of that period she taught in the Wenshan School at Foochow.

In 1935 she was transferred to South Africa where there was a pressing need of a teacher of Miss Walker's ability and experience at Inanda Seminary, a Christian school for girls in Inanda. She was later appointed to the faculty of the Teacher Training Department of Adams College, an American Board coeducational school offering a secondary education to African young people. The student body included representatives of all the major racial groups of that country.

Her subjects at Adams College were English and English Teaching Methods, Bible and Bible Teaching Methods. She also did student counseling and was the college librarian.

Miss Walker returned to this country in 1954 and is now a staff member of the American Board at its international headquarters in Boston.

A native of Oregon, she was graduated in 1923 from Pacific University, Forest Grove, Oregon, and subsequently studied at the School of Librarianship and the graduate school of the University of Washington; also Kennedy School of Missions.

September activities at Great Bridge, Norfolk included the first joint meeting of the two circles the 9th; banquet for church softball team in Fellowship Hall the 12th; all-church planning conference the afternoon of the 13th; first laymen's meeting since spring the 19th; first young people's meetings for fall the 20th — with those 5-13 meeting for study, crafts and games and those 14-24 meeting with regular programs. Promotion Day was held September 6 with Rally Day observed September 13.

Burlington junior and senior high young people enjoyed an outing at Moonelon September 13 beginning at 4:30. Recreation, singing and a program under the direction of Rev. Robert Knowles were enjoyed — and so was a fried chicken supper! Closing worship service was held at 7:30.

Learning for Living is the title of the leaflet outlining the educational program of United Church, Raleigh, for 1959-60. Children's classes (grades 1-6) are from 9:45-10:50; attend church service until 11:30; 11:30-12:00, creative activities, while pre-school children have classes at both Sunday school and church hours. Adults may elect one of these: "The Protestant Heritage" taught by Dr. Suzanne Freund; "Modern Thinkers and the Bible" led by Quentin Lindsey and Gaylord Noyce; or "Effective Religion for Today's Issues," open forum with Charles Doak as chairman. A monthly discussion group, meeting on the third Thursday evenings, centers around books and subjects of religious and moral meaning. Fellowship groups begin with high school age and include a men's club which meets for monthly luncheon and program.

Reports from young people attending Moonelon — Jimmy Neese, Vaughan Jones and Billy Proctor — highlighted the first fall meeting of the Richmond Pilgrim Fellowship September 13. This followed a planning session of the officers and counsellors, Mr. and Mrs. Leslie Webb, and the minister, Rev. J. Everette Neese, September 2. A study of the five major religions of the world and a study in "The Journeys of Jesus" are to be included in the year's program.

Recognition of teachers and students was a part of the "Back-to-School" service at Sanford September 6. The subject of Dr. David Shepherd's sermon was, "Christ's Call to Youth."

Recent Improvements At Elon

Luther Byrd

Many improvements on the Elon College campus, all of them made within the past two years, greeted the members of Elon's new freshman class who recently arrived on the campus for the new 1959-60 college year.

Speaking to the Elon faculty at its initial meeting, President J. E. Danieley listed the improvements made for the current year and took occasion at the same time to review the physical changes which have been made at Elon since he assumed the presidency two years ago.

CAMPUS IMPROVEMENTS

Two of Elon's historic old buildings, the North Dorm and the Club House, have been torn down. The old Club House, which housed Elon students for many years, was removed to permit enlargement of the gymnasium parking lot; and the North Dorm, which also included the old gymnasium, was removed last year to permit beautification of the college's north campus.

The exterior improvements also include the grassing of new areas, the planting of new trees and shrubbery and the improvement of historic East Dorm with new screens and new paint. The streets have been paved around the campus on the east and south sides, and new curbing and guttering are now being added on the street along the college's west wall.

NEW CHURCH

Adding much to the campus is the new Elon College Community church, which was completed by the church congregation this year. The new church, which stands across the street from the western campus, is of traditional architecture that blends with the campus buildings. The church, opened for use this summer, was consecrated in special services September 13.

BUILDING IMPROVEMENTS

There have also been many improvements inside the college buildings, including a new sound system in the McEwen Memorial Dining Hall, which will provide music at meal time and also for banquets and social affairs that may be held in the second-floor banquet hall.

There are new fluorescent lights in the reading rooms of the Carlton Library and in many of the class rooms and offices. New steam lines were installed in the Whitley Auditorium to improve the heating system.

A number of changes have been made in the Alamance Building, where the dean of women is to occupy the office formerly housing the alumni secretary. The alumni secretary, the admissions secretary, and the new director of development will occupy offices which are now being built in the old music listening room at the southwest corner of Alamance.

Also added to the Alamance Building is a new loud-speaker system, which will broadcast the chimes from the Alamance cupola for the benefit of the entire Elon College community as well as those on the campus.

MOONEY BUILDING RENOVATED

No building on the campus has been improved more than the Mooney Building, which was almost completely renovated as the aftermath of two disastrous fires which occurred in the structure last year.

The first floor of Mooney has been almost completely rebuilt, providing a new and modern self-service student book store, a sandwich shop, a student lounge and a campus post office. For the first time in the history of the college students will have individual mail boxes available on the campus.

On the second floor of Mooney is the new Mooney Chapel Theatre, which furnishes headquarters for the Elon Players, student dramatic group. Also on that floor is the office of the newly appointed college chaplain and the classrooms for the college's department of religion, all of which boast a new coat of paint.

The remodeled third floor of Mooney includes four new classrooms and five new faculty offices, along with the completely new modern language laboratory. The latest in sound and recording equipment is being installed in the language laboratory to make it the finest among North Carolina colleges.

With all these changes completed or nearly so, there are also extensive renovations and improvements planned for the science building. The college has also purchased a two-story residence near the North Gate of the campus, which will be a residence and headquarters for the college chaplain.

Promotion and Rally Day at Elon College church school will be held September 27. From **The Torch,** their "fortnightly visitor": "October marks the beginning of the use of the new literature for the fall in our classes. The theme, to be used throughout the kindergarten and senior high classes, will be **Our Church.** For the younger children the emphasis will be on the local church, and for the older ones and young people history of the church will be brought on a level they can grasp." This would apply to all church schools using our own Pilgrim Series literature.

President J. E. Danieley

Tells Faculty Of College Aims

Speaking at the first regular meeting of the Elon College faculty for the 1959-60 college year, President J. E. Danieley stressed the present aims of Elon as a church-related and Christian college and expressed the hope that the cooperative efforts of the administration and faculty may make a good college into a greater one.

Citing the Christian nature of the college, he pointed out the obligations of the faculty members in extending this influence to the students and to the community, pointing out at the same time that in fulfilling these obligations there is a great opportunity for service.

After describing the academic aims of Elon as a liberal arts college, Dr. Danieley discussed at length the academic program at Elon and pointed to ways in which the faculty may aid in strengthening that program. He stressed the institutional self-study project which is now underway, pointing out the necessity for ever-improving standards.

In particular, he stressed the necessity for understanding and cooperation between the administration and faculty and between the faculty and students. In regard to faculty-student relationships, he cited the need for strengthening the counselling program and listed a number of ways by which this may be done.

Elon Freshmen Meet At Moonelon

Fifty-one of the incoming freshman class at Elon College reported to the campus on Friday, September 11, for a pre-orientation weekend of camping at Moonelon.

Upon arrival on the campus the freshman group joined 23 upperclass students and five faculty members, who were hosts and advisers for the newcomers during the camp period which continued until Sunday morning, September 13.

A full weekend program opened with a get-acquainted period, followed by supper and a vesper service on Friday night. President J. E. Danieley pronounced the invocation at the supper hour, with the vesper services conducted by Jo McAdams, of Elon College. Prof. Roy Epperson presided over a watermelon feast that night.

The Saturday program opened with breakfast at 8 o'clock, followed by orientation meetings at 9 and 10:15 o'clock in the morning, with a swim period set before lunch. Rev. John S. Graves, new college chaplain, discussed a book entitled "Christian Ways for College Days" in the afternoon, followed by another orientation program led by Dr. Robert Benson, dean of students, and Mrs. Virginia Hester, dean of women. Another vesper service was held Saturday night, followed by a square dance hour.

Following breakfast on Sunday morning, the weekend camp concluded with Sunday school worship at the camp under the direction of Rev. John S. Graves. The group then returned to the campus and attended the 11 o'clock services at the new Elon College Community Church, which was consecrated at that hour.

The freshmen who were invited to attend the weekend camp session included Richard Apperson, Newport News, Virginia; Dewey Andrew, Snow Camp; Roger Bedenerick, Bayside, Virginia; Charlesanna Briggs, Reidsville; Mary Glenn Briggs, Reidsville; Linda Browning, Burlington; Marion Bruce, Columbia; Robert Burts, Reidsville; Jerry Byrd, Suffolk, Virginia.

Melba Campbell, Siler City; Thomas Carlburg, Hampton, Virginia; John Cavanaugh, Bayside, New York; James Caviness, Siler City: Ethel Childrey, Reidsville; Nancy Clark, Raleigh; Dian Clary, Lawrenceville, Virginia; Jerry Lee Drake, Greensboro; Bruce Emerson, Arlington, Virginia; Gay Euliss, Graham; Donald Graulich, Peekskill, New York; Harold Gray, Pleasant Garden; Clyde Gordon, Burlington;

Grant Hall, Virgilina, Virginia; Barbara Humphrey, Burlington; Nancy Hudson, Danville, Virginia; Sandra James, Virginia Beach, Virginia; Sylvia James, Reidsville; Henry Johnson, Burlington; Roy Kelley, Quaker Hill, Connecticut; Edith Kepp, Floral Park, New York; Judith Maness, Ramseur; Denise Martin, Spencer, Massachusetts; Jo Ann Mansfield, Burlington; Carole Motz, Floral Park, New York;

Thomas Pardue, Yadkinville; Nancy Rountree, Sunbury; Susan Sandefur, Gretna, Virginia; Robert Saunders, Birmingham, Alabama; Martha Stiteler, Harrisonburg, Virginia; Carolyn Sykes, Virginia Beach, Virginia; Denyse Theodore, North Bellmore, New York; Kathryn Thomas, Franklinville; Judith Thompson, Chevy Chase, Maryland; Thomas Thornton, Burlington; Bertha True, Pleasant Hill; Allen Tyndale, Fayetteville; John Ward, Nakina; Marion West, Winston-Salem; and Laura Wilson, Raleigh.

The upperclass students invited to play host to the new students included Martha Brittle, Suffolk, Virginia; Maurice Brosky, Punxsutawney, Pennsylvania; Doris Faircloth, Fayetteville; Millie Fletcher, Glenolden, Pennsylvania; Marion Glasgow, Franklinville; Faye Gordon, Suffolk, Virginia; Phyllis Hopkins, Reidsville; Jimmy Humphrey, Southern Pines; Linwood Hurd, New Britain, Connecticut; Janette Inge, Elon College; Pat Jones, Suffolk, Virginia;

Bob King, Supply; Frances Kittrell, Kitrell; Katie Langley, Staley; Margie Marshman, Audenried, Pennsylvania; Jo McAdams, Elon College; Richie More, Sunbury, Pennsylvania; Jack Newman, Burlington; Kenny Rogers, Sanford; Tommy Sears, McLeansville; Ed Wilson, Blairs, Virginia; and Helen Wright, Columbia, South Carolina.

Faculty members attending the weekend camp were Dr. Robert Benson, Rev. John S. Graves, Prof. Clyde McCants, Prof. Roy Epperson and Mrs. Virginia Hester. Other faculty members appearing in special roles on the program, in addition to President Danieley, were Dr. H. H. Cunningham, Prof. A. S. Hassell and Business Manager W. E. Butler, along with Dr. William J. Andes, pastor of the Elon College Community Church.

Elon Community Church Consecrated

The activities of the Southern Convention of Congregational Christian Churches came to a new focus when the new building for the Elon College Community Church was consecrated Sunday, September 13, 1959, at 11 a.m. Sharing in this service were Dr. William T. Scott, Superintendent of the Southern Convention, and Mr. Martin T. Garren of Greensboro, president of the Convention.

The offices of the Convention are located at Elon College. A constant stream of church leaders in North Carolina and Virginia meet in these offices. The new air-conditioned church building located a block from these offices will be a place of worship for them.

College students from the churches in this area will worship here each Sunday. Children from the nearby Congregational Christian Children's Home will find their place in the life of this church. For sixty-eight years, the church has used college facilities. Now, the church has its own!

Already the building is one of historic significance. "The Cardinal Principles of the Christian Church" are engraved in tablet form and will be found in the narthex. Pews and other church furniture are given in memory of leaders of the churches in the Southern Convention. College students in Christian Education will find a laboratory in Church school classes awaiting them.

The Congregational Christian churches always have emphasized the Communion Service and, in the new building, the Communion Table has been given a place of prominence and centrality. This Table gives added emphasis to the union of the Congregational Christian churches and of the Evangelical and Reformed churches as they become the United Church of Christ.

W. J. Andes, Minister
T. H. Mackintosh, Photographer

AT OUR CHURCH HOME FOR CHILDREN

Our Goal Is In Sight — Push Please

John G. Truitt, Superintendent

Dear Friends:

It is great to be so near our goal for this fiscal year which closes September 30. We lack now only $4,045.66, (counting the cash income from the farm.). And two more weekly reports are yet to be made. Your kindness and help through the year has been great, and we appreciate it more than I can tell you.

Mrs. Crutchfield, housemother at the girls' building, and Mrs. Privette, housemother at the Baby Home, wish me to thank many friends who have given special contributions and help in re-decorating and re-furnishing in their buildings. With your and our own efforts the buildings are in good condition, and attractive.

The grave concerns which are so often upon us in the care and management of a large group of boys and girls whose past experiences have been often so tragic is sometimes very great. It is not easy in any one of our three buildings to keep every child happy and going in the right direction when what he has known in the past has been bitter and unbridled. One or two children who have an unsocial attitude can make an awkard situation any time. It takes a great deal of patience, and some wisdom, and experience to bring order out of some of the situations in which a housemother finds herself.

Your kindness, your contributions, and your cheering words, so generously given, help more than you can realize. Many a day is saved by a chance to think how many good people there are around us everywhere. And, too, when we see how fine and well-behaved most of our children are, it makes us realize what a fine thing it is to give needy children a chance like the other children whose parents are living have. We here believe that the heavenly Father will bless those who give so much as a cup of cold water in mercy and kindness.

Remember us in your prayers and help us to do the job you would like to have done.

REPORT FOR SEPTEMBER 14, 1959

MONTHLY OFFERINGS

Amount brought forward			$26,024.33
Eastern North Carolina Conference			
Amelia	$ 22.00		
Antioch	10.50		
Hope Mills	3.00		
Pope's Chapel	13.50	$ 49.00	
Eastern Virginia Conference			
Great Bridge	6.00		
Newport News	175.34		
South Norfolk	34.00	215.34	
North Carolina and Virginia Conference			
Concord	16.00		
Danville	24.00		
Greensboro, Calvary	10.00		
Greensboro, First	41.82		
Mt. Zion	34.00		
Shallow Ford	22.00		
Hendersonville	3.50	151.32	
Western North Carolina Conference			
Biscoe	4.00		
Patterson's Grove	18.00		
Ramseur	4.00		
Randleman	7.71	33.71	
Virginia Valley Conference			
Antioch	20.50		
Concord	24.00		
Mayland	10.00		
Wissler's Chapel	26.00	80.50	
Total			$ 529.87
Grand Total			$26,554.20

SPECIAL OFFERINGS

Amount brought forward		$43,562.81
Philathea Class, Reidscille Cong. Christian Church	$ 30.00	
Hebron Cong. Christian Church, Thomaston, Ga.	10.00	
Philathea Class, Suffolk Christian Church	15.00	
First Cong. Church, Asheville, N. C. — Special Offering	75.00	
A Friend, Walters, Va.	25.00	
Juniors of Holy Neck Christian Church	10.00	
Mr. and Mrs. John A. McCrary, Jr., Burlington, N. C.	10.00	
Adult Bible Class, Clayton Christian Church	5.00	
Premium Associates, Inc. (coupon bonus)	77.20	
In Memory of Mrs. Maude C. Hedley	5.00	
In Memory of Edward M. Albright, Jr.	20.00	
Special Gifts	112.75	
Total		$ 394.95
Grand Total		$43,957.76
Total for the Week		$ 924.82
Total for the Year		$70,511.96

PERSONNEL RECORDS OFFICE

Superintendent William T. Scott attended the meeting of the Board of Directors of the Personnel Records Office of the Congregational Christian Churches, meeting in Cleveland, Ohio, September 9. This new office is set up to gather material for records of ministers and other church professional leaders, and will serve the entire denomination. There are fifteen of the directors, and Superintendent Scott is one of the four Superintendents on the Board.

The Personnel Records Office is a part of the Department of the Ministry of the Congregational Christian Churches, of which Dr. F. C. Lester is a member from the Southern Convention.

Superintendent Scott officiated at the Christening and baptismal service for Douglas Walter Moore, infant son of Rev. and Mrs. Dwight W. Moore, at the Bethlehem church, Altamahaw, N. C., September 6.

God's Call To Faithfulness (Malachi)

Background Scripture: Malachi.

Devotional Reading: I John 1:5-9.

Memory Selection: **I will look with favor on the faithful in the land, that they may dwell with me.** Psalm 101:6.

THE AUTHOR AND THE TIMES

Malachi is the last book in the Old Testament. We know nothing about the man who wrote it, except that his name means a "messenger" or "one charged with a message or mission" a "missionary." He thought of himself as a man sent from God to speak for God. He probably lived during the time of Nehemiah, around 450 B.C. He comes denouncing the sins of the people, ridiculing half-hearted religion, and calling for devotion and faithfulness and loyalty to God.

His message reflects the times in which he lived. Serious abuses had crept into the life of the Jews: the priests had become lax and lazy and degenerate; defective and inferior sacrifices were allowed to be offered on the altar in the temple; the people were neglecting to pay their tithes; divorce was common; and God's covenant was forgotten or ignored. Malachi comes upon the scene, like a human scourge. His words crackle and burn after all these centuries.

THE CONTENTS

The book of four chapters is, roughly speaking, divided into two main divisions. In one section (the first) Malachi lashes out against the priests. In the second section, he denounces the people. As has been stated above, the priests had become lax and lazy and even degenerate. They had neglected their duties, accepted and offered inferior sacrifices, become indifferent to the Law, and unmindful of their covenant with Jehovah. Ministers must set a high example for their people. The minister's life is the life of the minister's message. A minister need not be a great man but he must be a good man. He is God's man and he must be a man of God.

The prophet then turns to the matters of idolatry and divorce. In his mind the two were closely related. The Jews were evidently putting away their wives so that they could marry foreigners and people not of the Jewish faith. This was a form of idolatry, because it violated Jehovah's intention to preserve unto himself a "godly seed" or a "peculiar people." Marriages between people of different faiths often present difficult problems, and often end in disaster.

Malachi then pronounces coming judgment. Some of the people were beginning to doubt whether there was a God of justice. They were saying that it was vain to serve God; "what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" Was virtue rewarded and evil punished? The prophet said in effect that God does not always pay every Saturday night, or as in our industrial world, on Friday afternoon. But He would execute judgment upon evil and wrong-doers eventually. This is a moral universe. Righteousness is rewarded, and judgment is pronounced upon unrighteousness. The wicked and the good do not, despite appearances, prosper alike. Jehovah knows those who are his and He has their names "in His book of remembrance." A day is coming when the good and the evil will be distinguished; those who work iniquity will be exterminated, those who do righteously will triumph.

Malachi pin-points one of the glaring sins of the people: they had failed to pay their tithes and other dues. He bluntly tells them that they have been robbing God. Furthermore he suggests, indeed he states outright, that it is because of this fact that drought, locusts and famine have plagued the land. Let these tithes be paid, and again the land will become a "delightsome land." There are many arguments pro and con concerning tithing. Personally the writer of these Notes has been a tither, and more than a tither, since he was a freshman in Elon College, — forty-four years. This much can be said — there are thousands of Christians who habitually "rob God" because they do not give as He prospers them. They withhold from God that which is his rightful share. Consciously and unconsciously, men rob God — in his sight they are thieves, and robbers. There are thousands who spend more for cigarettes than they give to the church! And this is only one case in point. One thing is sure, absolutely sure — the financial problems of the church would be solved if people tithed their income. Or would they be solved? The church would have so much money it would hardly know what to do with it!

Finally, Malachi urges the people to obey the Law, with the promise that Elijah the prophet will come first, to avert, if possible, the threatened judgment by reconciling the hearts of the nation to one another, by reconciling the ideals of the old and the young. This Elijah shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers. This prophecy was literally fulfilled in the coming of John the Baptist, the messenger who prepared the way for the Lord Jesus Christ.

THE LESSONS

1. Ritual is important and desirable, but it is a means to an end and not an end in itself. Even tithes and offerings ought to be an expression of a sincere and deep spiritual life.

2. A cheap religion avails nothing, and a sacrifice given grudgingly displeases God. Better an empty temple than one filled with insincere worshippers.

3. There is an eternal discipline in the Law. In other words, God's commands are not the expression of a whimsy of God, a means through which He satisfies his ego and expresses his power. They are his ways of disciplining us and developing us and refining us, and making us into the kind of men and women He wants us to be. His laws are the expression of love, and in keeping of them there is great reward.

SUNDAY SCHOOL LESSON

SEPTEMBER 27, 1959

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

First, Burlington is honoring veteran organist and choir director Sunday afternoon, September 27, at four p.m. Friends of Mrs. Robert W. Brannock and Mr. Mark Z. Rhodes are invited to share in the reception and program.

GROUNDBREAKING AT BAYSIDE

Groundbreaking services were held for the second unit of the Bayside church on July 26, 1959, at 2:30 p.m. Pictured above are those who shared in the occasion. Left to right, Dr. L. E. Smith, President Emeritus of Elon College; Mr. John Baker, Chairman of the Official Board of the Bayside church; Dr. W. T. Scott, Superintendent of the Convention; Rev. Julius Rice, pastor of the Bayside church; Rev. Frank R. Hamilton, pastor of the Christian Temple; Rev. W. W. Snyder, pastor of Rosemont church; and Rev. John G. Truitt, Jr., pastor of South Norfolk church.

The new structure will be a one-story unit, consisting of seven classrooms, a social hall, ladies lounge, two bathrooms, storage room, furnace room, and a kitchenette. The contract price is $45,000.00.

On August 30, 1959, Mr. Rice completed three years at the Bayside church. The present membership is 300. For the past three years this church has averaged seventy-six new members per year, with an average of seven members transferring per year. The church was organized on September 12, 1954, with twenty-seven charter members.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

VOLUME 111 SEPTEMBER 29, 1959 NUMBER 38

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Bread of the world,
in mercy broken,
Wine of the soul,
in mercy shed,
By whom the words of life
were spoken,
And in whose death
our sins are dead;
Look on the heart
by sorrow broken,
Look on the tears
by sinners shed,
And be thy feast
to us the token
That by thy grace
our souls are fed.

—Reginald Heber
1783-1826

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
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The Hand In The Dish

AN EDITORIAL

Twelve men had met with the Leader for what proved to be their last meal together. For years they had enjoyed the fellowship of eating. Now they were celebrating the Passover; a wonderful feast in remembrance of Israel's deliverance from bondage. It should have been a delightful occasion.

But the Leader was depressed; and gloomy foreboding hung over the men who had left all to follow the one they believed would prove to be their Deliverer. Like lightning from a clear sky, they heard the crackling words of the Master: "One of you shall betray me!"

"Who? Who can it be?" These words of astonishment tumbled from the lips of the men as they let bread and meat fall from their hands.

"One who dips his hand in the dish with me," answered Jesus.

The betrayer was not a Roman spy, nor even a member of the Sanhedrin. It was the trusted treasurer whose hand had already dipped in the bag to get money for himself, and whose eager fingers already tingled with the feel of the thirty pieces of silver that would soon be his. Judas dipped those fingers in the dish with the Master.

This meal could have become a disgrace to the young Movement for the Transformation of the World. But it didn't. The other eleven men took bread from the hand of the Master and drank from the goblet he offered. Ever after they remembered this occasion; and when they ate bread they thought of his broken body, and when they drank they thought of his spilled blood. Love from Him flowed through them — and changed the world. They went from the upper room singing hymns; and they won.

Next Sunday you are invited to share in a world-wide Communion in grateful remembrance of the One who gave the Bread and the Wine, and who gives life to individuals, and hope to our world.

Pilgrim Fellowship Rally of Eastern Virginia will be at Cypress Chapel Sunday afternoon. The program, and the fellowship, make a full attendance important.

A new cabinet for the public address system and audio-visual equipment at our Albemarle church has been made by Leon Blalock and Marshall Troutman.

Pleasant Grove (Va.) is at work on its first all-church project in which each class will represent a character studied during the summer. Saturday evening, October 3, there will be a picnic supper at six o'clock followed by a program displaying the talent of the various classes.

Annual all-church retreat for United, Raleigh, is planned for September 20 at Camp Sycamore, Umstead State Park from 2:30-7:15. Afternoon discussion groups, recreation, picnic supper and a vesper service will be the program.

Rev. Joe A. French was welcomed to Henderson, N. C., by the local Ministerial Association September 20. The Association, under the leadership of its president Rev. Herbert Nash Tucker of the Episcopal Church, conducted an evening service in the Congregational Christian church. Mr. French moved from Hunterdale, Franklin, Virginia, in the early summer.

The Faculty Reception at Elon College was held Sunday afternoon, September 20, in the parlors of West Dormitory. Guests were greeted by Dr. and Mrs. Robert Benson, who presented them to President and Mrs. Danieley and Mrs. Virginia Kester, the new dean of women. Refreshments were served in the dining hall.

PROGRAM

NORTH CAROLINA FELLOWSHIP
of
CONGREGATIONAL CHRISTIAN WOMEN

Forty-Seventh Annual Session — **October 6, 1959**

Pleasant Ridge Church, Ramseur, North Carolina

Theme: "Move We On Together"

MORNING SESSION

9:30—Registration
10:00—Call to Order .... Mrs. D. W. Shepherd
Theme Hymn: "Forward Through the Ages"
Worship Service .... Mrs. Carl Daye
Welcome .... Mrs. Lynwood Hubbard
Recognitions .... Dr. Wm. T. Scott
Greetings from the Women of the Evangelical and Reformed Church
Greetings from the Women of the Convention of the South
Announcements
"Did You Know?"—Panel Discussion .... Mrs. Robert Smith, Raleigh
Mrs. Ira McDowell, Asheboro
Mrs. Kenneth Register, Burlington
Mrs. John Briggs, Greensboro
Mrs. Walter Hall, Halifax
Mrs. B. M. Newman, Henderson
Mrs. Glenn White, Sanford
Introduction of Speaker .... Mrs. Ray Gordon
Address—"Include African Women In" .... Miss Nellie Walker
Offertory Service for Congregational Christian Home for Children .... Dr. John Truitt
Announcements
Closing Prayer and Blessing .... Rev. Lynwood Hubbard
Lunch

AFTERNOON SESSION

1:45—Call to Order
Hymn—"Jesus Shall Reign" .... No. 444
"Congregational Women Around the World"
Burlington Women's Fellowship
"History Highlights" .... Mrs. Bland Leebrick
Business Session
    Treasurer's Report
    Committee Reports
    Election of Officers
    Other Business
Installation of Officers
Benediction .... Dr. F. C. Lester

Volume 111 — Number 38

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Atkinson-Wellons Memorial Gifts To Elon Church

William T. Scott

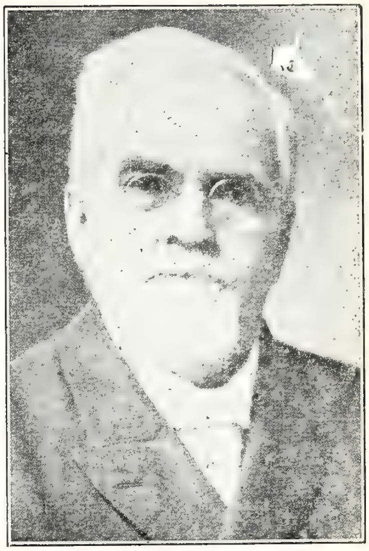
A report will be found below of receipts to September 25, 1959, to the Memorial Fund honoring Dr. J. O. Atkinson and J. W. (Uncle) Wellons. This Memorial Fund will be used to honor Dr. Atkinson and "Uncle Wellons" in the form of two pews which have been placed in the new church sanctuary at Elon College, North Carolina (total cost of which will be $400). We have been pleased with the response to this fund, but believe that others will wish to share in it. The names of all donors to the fund will be placed in the records of the Elon College Community Church, and Dr. Atkinson and Dr. Wellons will be memoralized in the church's Book of Memory.

It will be remembered that Dr. Atkinson was an eminent minister of the Christian Church, serving the Southern Convention as Editor of **The Christian Sun,** and notably as its Mission Secretary from 1917 to his death on April 2, 1940.

Uncle Wellons, living until he was 101 years old, was a minister in the Christian Church for more than seventy-five (75) years. He made his home at Elon College for more than thirty years. Both he and Dr. Atkinson served as ministers of the Elon College Church.

Dr. J. O. Atkinson

Please send your gifts to the Atkinson-Wellons Memorial Fund, that we may complete this worthy recognition of these two servants of the Church. Checks should be mailed to William T. Scott, Superintendent, Elon College, North Carolina. We hope that we may hear from you soon. It will be noted that a total of $134.00 has been received in contributions, leaving $266.00 yet to be raised to complete this memorial fund.



Dr. J. W. Wellons

FINANCIAL STATEMENT

Receipts	Dr. Atk.	Dr. Wel.
Previously Reported	$10.00	$10.00
Mrs. Wm. E. McCardell (nee Mary D. Atkinson)	25.00	5.00
Dr. W. P. Minton	1.00	1.00
Mrs. R. T. Jones, Sr.	2.50	2.50
Miss Susie D. Allen	2.50	2.50
Mrs. Ed Smith	1.00	1.00
Miss Carrie Alston	1.25	1.25
Miss Margaret Alston	1.25	1.25
Rev. E. M. Powell	2.50	2.50
Jule Pace	10.00	10.00
Rev. Alfred W. Hurst	5.00	5.00
Mrs. D. H. Everett	5.00	5.00
J. O. Atkinson, Jr.	7.50	2.50
J. L. Crumpton	5.00	5.00
Total Receipts (to 9-25-59)	$79.50	$54.50
Grand Total		$134.00

The 1959 Annual Conferences

DATES & PLACES OF MEETINGS

October 27 — **Virginia Valley Central Conference**
Mt. Lebanon Church, Shenandoah, Virginia
Mr. Clarence A. Phillips, President
Rev. Rosser Lee Clapp, Secretary

October 29 — **Eastern Virginia Conference**
Liberty Spring Church, RFD 1, Suffolk, Virginia
Dr. George D. Alley, President
Rev. W. W. Snyder, Secretary

November 3 — **Eastern North Carolina Conference**
First Church, Henderson, North Carolina
Rev. Earl T. Farrell, President
Rev. Gaylord B. Noyce, Secretary

November 4 — **Western North Carolina Conference**
Pleasant Grove Church, near Bennett, North Carolina
Rev. Clyde L. Fields, President
Dr. F. C. Lester, Secretary

November 5 — **North Carolina and Virginia Conference**
Shallow Ford Church, near Elon College, North Carolina
Rev. W. W. Hall, President
Rev. Richard M. Petersen, Secretary

Centernary Evangelical and Reformed Church of Winchester, Virginia, will celebrate its 218th anniversary October 11. Rev. Lawrence N. Strunk, pastor of Christ Church, Hagerstown, Maryland, will preach. Next week we will carry a history of the church.

Our new Edgewood church in Burlington has mailed its first issue of a sprightly, six page news bulletin. The young people will assist the pastor, in the preparation and delivery of this newsy, by-monthly bulletin. It appears that this young church is really busy in its community.

EDITORIALS

Europe Is Nearer Now

Once Europe was just a word people sometimes said; then it was a place on the map. Later it was the battleground where college mates went — some never to return. A second time it was the war area that claimed thousands of American lives. It became a place to consider; its problems were our national problems. But still Europe was far away.

This week Europe is very close. The woman who has been the devoted companion of this editor for twenty years is in the land where a king gave up his crown for "the woman I love." England, Scotland and Wales are very close this week, for there is "the woman I love." Later it will be Holland, Austria, Switzerland, Italy, and France that come close because "she" is there. London, Glasgow, Amsterdam, Vienna, Linz, Salisburg, Bern, Geneva, Genoa, Milan, Venice, Florence, Rome, Paris — these are no longer just places on the map in far away Europe, they are neighbors entertaining a member of our family.

Strange, isn't it, what a change so little a thing can make? People lived in Europe all this time. But they were far away. Now they are very near.

It is this personal bond bringing people together that makes it important to exchange students from one country to another, for people to travel in strange places, and even for heads of government to get together and talk things over. Whether we like it or not — and some people seem to resent the idea — we do live in one world; we are one people; the oceans that once separated now bind us together; and even the atmosphere above us is the quickest path from one door to another. Those distant places have moved right next to us. Their problems are ours, and ours are theirs. This we need to know.

About The Communion

Next Sunday's Communion Service in your church may not be so different from those you have shared many times before. But let your imagination become active as you sit comfortably in your church listening to the minister say, "This do in remembrance," and you may be caught up in a glorious experience of fellowship surpassing anything you have thought could happen.

For almost two thousand years people have repeated the words, and taken of the emblems representing a broken body and spilled blood. That great cloud of witnesses look down on you as you partake. And in the midst is the spirit of the one whose body was broken for you.

Beginning at the date line and moving with the sun, the world-wide Communion girdles the globe on this first Sunday in October. South-sea islanders will sit on their dirt floors and orientals will have their low tables; in great cathedrals the high altar will hold the emblems and choirs will chant the service; city churches will be a bit formal and in rural places farmers will gather with no formality at all. Clothing and situations will be entirely different as Communion is entered into by the people of the world, but there is something that is in common, something to be shared by all.

Every communicant — without regard to race, place, or circumstance — will be invited to share in eating and drinking not to satiate appetite, but to remember the Lord Jesus who gave himself that all men everywhere might have life, the abundant life. They will be encouraged to believe that the Holy Spirit is in the midst of those who love him. And as we partake of the bread and wine we enter into a fellowship that is is wide as the earth, as high as heaven, as inclusive as life, and as enduring as eternity.

No one should miss the world-wide communion service next Sunday.

Budget Making In Churches

The people who make the budget for the church may not know it but they largely determine the effectiveness of the church. They decide the kind of preacher that can be secured; the type of buildings that are to be used; what equipment will be available; the literature that will educate the membership; and in many, if not most, ways plan what the local church will be. And they limit or expand the vision and usefulness of the church through the denomination and the world.

Of course the church votes on the budget submitted, but there is a strong urge to adopt what the committee has carefully (?) planned. It is difficult for the larger group to go far beyond the ideals of the budget committee.

The first question often asked is to the effect: Are there ways in which we can reduce the budget? Rising prices and increased membership are forgotten at the moment. The needs of the world fade into the mists. But, thanks be, there are budget makers who try to find out just what needs to be done, how much the people ought to give in order to be stewards of "the manifold grace of God," and then seek ways to educate the membership so the church can really do its best.

In the education process **The Christian Sun** should be considered. Reference is not now being made to an item in the Apportionments for the support of the paper. If the people are to know what the Church is doing in the world, and how our churches share in that program, there is no better source of information than this paper. If they do not read the paper, they doubtless will not know, and surely will not be enthusiastic about something that is not familiar.

It appears to be perfectly logical that in every local church budget in the Southern Convention there should be enough money to pay for subscriptions for every church related family. Give the people the information they need about the church and they will most likely support the church and its enterprises. This week we are mailing 3 525 copies of **The Sun**. Next month the number will be many hundred more if the churches put the subscription price in the budget. Experience has taught some of us that the return in dollars will be exceedingly pleasing.

Dollar Writes About Constitution

TO PASTORS,
CHURCH SECRETARIES,
AND DELEGATES TO
THE SECOND GENERAL SYNOD
OF THE
UNITED CHURCH OF CHRIST

Greetings:

The first draft of a constitution for the United Church was presented to the Second General Synod, which met at Oberlin College, July 5 to 9, 1959. The General Synod voted to accept the report and to send a copy of the proposed constitution for study and suggestions to the pastors, and to the delegates who represented us at the Synod meeting.

We call your attention to the schedule: We have from now until December 1, 1959, to present to the Commission to Prepare a Constitution our suggestions for changes or additions to the draft as presented.

May we urge you to get as many additional copies as you will need and set a date for your church to consider the constitution. Order from the United Church of Christ, 257 Park Avenue South, New York 10, N. Y. The price is 10c per copy, check to be sent with order.

The Commission on Constitution will receive suggestions until December 1. It will then seek to write into the constitution such changes as it deems wise. On February 20, it is to submit its work to the Executive Council of the United Church, which in turn will send copies of the proposed constitution to all pastors and to delegates to the Oberlin meeting last July. There is to be an adjourned session of the General Synod in June or July, 1960. It will likely approve the revised draft and send it to the Churches, Associations, Conferences, and Synods for their approval.

THIS APPEAL is for you and your church to take part in the making of the constitution. Pastors should make a careful study of the present draft. If its meaning is not clear, they should write to someone who has been closely associated with these important matters and get help in understanding. Then, each pastor should ask his church to study the proposed constitution and report its suggestions to its Conference, or to the Southern Convention. If this is done, your church can vote intelligently on its approval when it is sent to you for vote by churches after the meeting of the Synod next Summer. I am writing this appeal at the request of a committee of representatives from all our Conferences which met at Elon College on September 2, 1959.

Jesse H. Dollar,
Member Executive Council,
United Church of Christ

P. S. Please understand — you are not being asked now to vote on the constitution. You are merely invited to make suggestions and corrections you think ought to be made.

The Cross

"God laid upon my back a grievous load,
A heavy cross to bear along the road,
I staggered on, and lo! one weary day,
An angry lion sprang across my way!
I prayed to God, and swift at His command,
The cross became a weapon in my hand,
I slew my raging enemy, and then
Became a cross upon my back again!
I reached a desert. O'er the burning track
I persevered, the cross upon my back,
No shade was there, and in the cruel sun
I sank at last, and thought my day was done!
But lo! the Lord works many a blest surprise,
The cross became a tree before my very eyes!
I slept, I woke, to feel the strength of ten,
I found the cross upon my back again.
And so through all my days from then to this,
The cross, my burden, has become my bliss!
Nor ever shall I lay my burden down,
For God some day will make my cross a CROWN!"

—Author Unknown

About * * *

A CONFUSED WORLD

The Southern Railway has a "Stop, Look and Listen" warning sign at all vehicle and pedestrian crossings on its lines.

When the words of the sign are applied to national and international conditions, one stops to ask: What is wrong with the world? What makes people act as they do? What can the individual do to help bring harmony and peace to a confused world, to a distraught people?

Retire at night with these thoughts on one's mind, wonder alone and long, and things become darker and darker. For there is darkness and uncertainty throughout the world; everywhere there is groping for something missing, something needed.

Undisturbed sleep is not always possible after such contemplation. So there is an early awakening, and on the wings of the morning comes a welcome change of thought and scenery. It is a time to stop, look and listen.

First to be seen are the outlines of beautiful trees, the beauty of a velvety expanse of grass, and the form of a garden wall. And as the sun slowly sheds its spreading rays over the horizon, there is light and more light. Then come the colors of the flowers harmonizing with the green of the grass, the trees, and the boxwood.

As the sun continues to reveal its radiant face over the landscape, a mockingbird perched on the top of a nearby tree sings its heart away. Beautiful music coming from one of God's creatures, and with it there is created in one's heart more faith, more hope, more love, more serenity, and more satisfaction. The scene fills the heart with something for which it longs, for it finds peace and joy in the beauties of God's world, God's nature and God's kingdom.

The physical and material world has been dissipated by the finer things of life. And it is a lack of these things that has created a confused world, for man has not stopped to look and listen as he should.

C. B. Riddle

COMPARE WITH OUR BEACH VACATION

The Riggs Vacation In India

Dear Friends, August 25, 1959

Life in India is made up of all kinds of experiences, including play as well as work. Last week we had to send the jeep to Madura for repairs, so decided to take a ten day vacation at the shore. It proved to be an almost ideal vacation — long hours of relaxation on a perfect beach, freedom from housework and ordinary cares and worries of home, etc. Of course many of you may have been enjoying a vacation just like that, so I should point out that there are some differences.

AN INDIAN BEACH

The sandy beach and the ocean are nearly the same as anywhere else in the world. But someone from the States would be startled at first by the complete absence of mussels and barnacles from the scene; also no sea gulls, no rocks anywhere, and no perceptible tides. Tondi, the town where we were staying, is a fishing town. But there is no pier. The fishing boats are just run up on the beach, where the day's catch — pitifully small by our standards — is sold to dealers who each go tearing off with a basketfull, by cycle, to the markets in the nearest large towns, hoping to get there in time to sell the fish before they spoil in the tropical heat.

AN INDIAN BEACH COTTAGE

We were lucky to have the use of an empty upper-class Indian house, well-built and well-enclosed for complete privacy. It had all the conveniences — even to a private (salt-water) well in the back yard where we could let down a pail and draw up our own wash water. Since we were eating out, we did not need any servants — except to hire a woman to bring us drinking water every day and a scavenger to empty our commodes. But the house was unfurnished, of course, since Indians do not require any furniture, so we had to bring everything with us we wanted for our comfort, including folding cots, table, and chairs, and of course kerosene light and stove for boiling our drinking water.

AN INDIAN RESTAURANT

For eating we were lucky enough to have a restaurant practically next door, run by a very devout Brahman [illegible] fore unusually clean. But lest you picture us going out to eat in an American-style cafe I should give more details. Every meal time we would silently file into the private house of the Brahman, take our seats in a row, cross-legged on the clean cement floor, and be given our portion of rice and a spoonful of vegetable served on a banans leaf on the floor in front of us for us to eat with our fingers. Every evening we would have to wait to be served till our host had finished his prayers and rituals of waving a brazier of glowing coals of incense all around in front of the lights, vessels, etc., of the house, following which he would suddenly come out of his trance, greet us, and serve us.

AN AMERICAN MEAL

Our friends in Kilanjunai were very unhappy because we did not choose a non-vegetarian restaurant, where we could have feasted on fish every day. But Indians cook fish in a sauce so peppery that its enjoyment is spoiled for us. Besides we were delighted to have a place so clean. Our Brahman host, of course, would not dream of cooking meat, fish, or eggs, or allowing them to be eaten on his premises. We were able to supplement our diet with bananas and mangoes bought in the market. One day our missionary friends, the Heinemans, brought us a chicken dinner, so we sat in our chairs in our house, around our table, to a real treat. The fact that we discovered that we had no dishes to eat it out of, or forks or spoons to eat with, did not dampen our enthusiasm a bit!

CALLS FOR HELP

Those who feel that the complexities of our modern life and the rich food we eat contribute to the strains that we need a vacation from, will appreciate how we were restored during this ten days by our simple life. But even here we could not entirely shut out the strains peculiar to Indian life — the sight of hungry children and dogs fighting for our garbage, the never-ending stream of sick who heard that I was a doctor and followed us to the beach and confronted us, empty-handed and in bathing suits, with perfect faith that we could heal whatever was wrong with them — even to blindness and paralyses — with our bare hands, if we only would.

CHURCH FOR SEVEN FAMILIES

The high point of our ten days was the Sunday morning service we shared with the little band of Tondi Chris-

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Riggs' Work Praised

by Telfer Mook

(Mr. Mook, new Mission Secretary for India, wrote the following while on a visit to India in July.)

Edward and Frances Riggs began their missionary work in China and, when political events forced them to leave there, came to India. A doctor and a nurse, they were needed in a hundred places, but at their request they were assigned to the small mission hospital at Kilanjunai. This little village is nine miles from the nearest highway, across felds, through palmyra groves, around villages in the center of an area of 900 square miles with only ten miles of road. Thanks to a jeep, Dr. Riggs is not limited to Kilanjunai itself but is literally able to visit the sick four days a week at various roadside clinics set up under the best shade tree in each spot. If minor surgery is likely to be on the agenda, Frances may declare a holiday for their three children, whom she herself teaches, so that she can [illegible] Most of the clinics are for the treatment of leprosy, and we watched Ed and his four assistants working with patients in all stages of the disease, taking care of foot abscesses, applying plaster walking casts, demonstrating hand therapy, prescribing the miraculous drugs that arrest a case of leprosy and give hope where there used to be none. The high point of one clinic came when a young man stepped forward for diagnosis. He first noticed a spot of anaesthesia on his leg just a month earlier, knew enough to suspect leprosy, and came to Ed when it did not clear up. Such incidents occur with increasing frequency and they give heart to the doctors here that their program of preventive medicine is beginning to bear fruit. But of course there is still an endless road ahead, in both education and care, with leprosy, scabies, t.b., eye diseases, and all the ills that follow from chronic malnutrition and poverty. We could use a dozen Christian hospitals like the one at Kilanjunai, but it would be hard indeed to find another Christian medical team like Ed and Frances Riggs.

tians — seven families — who meet regularly every week in a room of a house set apart for a chapel, and in the absence of a minister conduct their own service complete with sermon. Here again, seats, musical instrument, and all the other appurtenances were not necessary. A Bible, little paper-backed booklets with the verses of their Tamil Christian lyrics, strong voices, and a willingness to participate and witness to their faith held in common with little cells of Christians like them meeting that same hour all over the world — all testified to the values that are really enduring and worthwhile in life.

Ed Riggs

Fran Riggs Writes About

A Trip To Madura

This week's tricks show what a three-ring circus our life can be. Tuesday Ed said that the next day he would be returning to Madura the jeep we had borrowed for our clinics when our jeep repairs were not finished at the promised time, and would bring our jeep back that same evening. So I blithely decided I would pack the childrens' school books and we all would come along. It had been six months since I had been to Madura. I packed only the school books, and we all piled into the jeep and left for the big city. It was wonderful — until during one of the recesses between committee meetings he was attending Ed suddenly discovered our jeep was not ready after all! He had to go on home to Kilanimai to care for leprosy clinics the next day. So he left me in the big city to get the car out of the repair shop as soon as it was ready.

So-o-o, with the three children, no clothes, and with the promise the car would be ready any minute we sweated through the rest of Wednesday, all day Thursday, and finally got the jeep Friday. I had no way of notifying Ed, so he was getting more and more worried at home. Also we had the Keithahns, Mildred and Mearl Marie, both doctors, waiting to come home with us for a visit. We finally got the jeep out of hock and fled from Marura and home just in time to catch Ed at Tiruvadanai where he was all ready to chase back to Madura to look for us. We did see one Walt Disney movie while we were in Madura!

Elon Women Install Officers

Mrs. H. D. Lambert, Sr.

Monday evening, September 14, the Women's Fellowship of the Elon College Community church met in the Parish House for a general meeting. All seven circles were represented and the attendance was splendid.

The following will serve as officers for the ensuing year: President, Mrs. Leroy Hughes; vice-president, Mrs. W. B. Terrell; secretary, Mrs. Gerald Points; treasurer, Mrs. J. Earl Danieley; historian, Mrs. L. D. Martin; pianist, Mrs. H. D. Lambeth, Jr.

Circle leaders will be: Miss Georgia Moore, Mrs. W. T. Scott, Mrs. Sam Webster, Mrs. Amos Estes, Mrs. Lucille Kluttz, Mrs. Robert Knowles and Mrs. T. E. Powell.

Auxiliary leaders: Mrs. W. J. Andes, Mrs. W. T. Reece, Mrs. Ruth Rogers, Mrs. Alfred Hassell and Mrs. E. S. Lankford.

During the meeting reports were heard from the seven circles. Mrs. T. E. Powell presented the following life membership certificates: Mesdames Jesse Waugh, M. W. Hook, E. C. Rumley, Sr., Lucill Kluttz, H. H. Cunningham, T. E. Gilliam and Miss Edith Brannock.

A memorial was presented to Mrs. Carl Dawson in memory of her mother, the late Mrs. Frances Warr.

Mrs. J. G. Truitt presided over the meeting and a devotional was given by Mrs. H. H. Cunningham. She used for her topic: "A Christian's Responsibility."

At the close of the meeting Mrs. Leroy Hughes, the incoming president, presided. Mesdames Ralph Oxford, A. L. Hook, Sam Webster, Alvertine Orivette, Lucille Kluttz, Robert Knowles and Philip Marino served confections with hot coffee.

Every member was given a Year Book. The impressive installation service was given by Mrs. J. Mark McAdams.

PARTY FOR MOTHERS AND CHILDREN

The Cradle Roll Department of Wake Chapel Christian Church held its annual Cradle Roll Party Friday, August 21, at the church.

Members present were Terry and Anna Louise Farrell, Joey Mills, Beth Holleman, Carolyn Reaves, Jean Cotten, Martha Johnson, Alan and Jerome Cotten, James Adcock, Holly Cotten, Mickel Johnson, and David Carson as guest.

Mrs. Jarvis Stephenson, chairman of the Cradle Roll Department, with the help of Mrs. Jesse Reaves and Mrs. Bobby Cotten, entertained the children while the ten mothers present enjoyed an interesting talk by Mrs. Cecil Carson, on "Our Responsibilities as Mothers and Rearing our Children."

Delicious refreshments were served to all.

Letter To Laymen

A. D. Cobb, Jr., President

As you know, the Third Sunday in October has been set aside as Laymen's Sunday. On that day, Laymen have a chance to fill our pulpits and give personal testimony for Christ.

I think we all agree that this is probably the most significant event in the year for us as Laymen. If your plans are not already underway, they should be started at once. Have as many Laymen as possible take part. With the help of your minister give this event all the advance publicity possible. Let's make this year's Laymen's Sunday the best yet. Don't forget, Sunday, October 18 is the day.

Our Moonelon Crash Campaign will come to a close December 31 and as of this writing, we are far from our goal. Won't you please take it upon yourself to see that your church meets its goal, if it hasn't already done so.

A filter system has been installed at the Moonelon pool and is working so that our children can enjoy themselves safely. The Convention is having to pay for improvements like this as well as meet payments on the Moonelon loan. Let's wipe out this debt as we have promised to do. This can be done, if each church does its part.

Remember, we are not just paying for brick and steel. We are investing in the lives of our children.

Recently, at our Burlington, First, Church Laymen's Meeting, the President made a report that our Moonelon pledge hadn't been met and asked what we were going to do about it. Someone gave a $10.00 bill, others followed. In ten minutes we had raised some three hundred dollars and met our quota. You can do that too. If you have already done so, thanks. If not, think about it.

Women's Fellowship Tour Begins

New York, Sept. 22 — World brotherhood will be given a feminine boost during the next six weeks as 19 American church women visit their "sisters" overseas in a Fellowship Tour of Europe.

The women are members of the National Fellowship of Congregational Christian Women in the United States and one member of the United Church of Canada. The group is making the tour to foster fellowship and understanding among American and European church women in response to an invitation from the Women's Fellowship of the International Congregational Council, a world-wide organization.

After intensive orientation in New York City today, the women depart tomorrow morning for Southhampton, England, aboard the HMS Queen Elizabeth. They will be joined in London by two more women, one Dutch, who will complete the tour with them. The tour ends November 3 in New York City.

The itinerary includes England, Wales, Scotland, Holland, Austria, Switzerland and France, with an optional extension to Italy. Tour members will stay in the homes of the women of Congregational churches in Cardiff, Wales, and Edinburgh and Glasgow, Scotland, and with women of the Remonstrant Brotherhood in Amsterdam, Holland.

They will have further opportunities for fellowship with European church women at a conference and tea in London; a meal and gathering in Kent, England; a tea and rally in Burns County, Scotland, and during visits to homes for refugees in Vienna, Linz, Salzburg and Innsburk, Austria.

In Geneva the group will visit the headquarters of the World Council of Churches, and in Le Chambon, France, members will visit the Fellowship Center and the College Cevanol which are noted for freedom of thought and religion.

The "distinctive quality" of the tour, according to the tour director, Mrs. Mary Ann Williams, Lake Worth, Florida, "is the sense of mission — a mission of fellowship and understanding." Mrs. Williams, who conducted a previous Fellowship Tour for women in 1956, was the first president both of the National Women's Fellowship in America and of the Women's Fellowship of the International Congregational Council. She served in the latter post until last year.

The Rev. Lillian S. Gregory, Chicago, executive secretary of the National Women's Fellowship, said the tour was designed to interpret American church life and to learn of European church life. She said, "It is to be an unspoken symbol to the rest of the world of the real unity we believe is inherent in the family of God."

Today's orientation includes talks by national staff members of the Congregational Christian Churches about issues confronting the United States and Europe, the church in Europe, and the work of the Congregational Christian Service Committee. Yesterday the women toured denominational headquarters and visited the United Nations.

Members of the tour come from 11 states, including Hawaii, the District of Columbia, and Canada. Two-thirds of them are homemakers; the remainder are retired teachers, a director of religious education, a professional Girl Scout worker, a dude rancher and an innkeeper. Each woman is actively involved in denominational church work on local, association or state levels, and has been recommended by her pastor or conference superintendent and by the state president of the Women's Fellowship.

This Interested Me

Emily C. Lester

The first part of the Women's Fellowship Tour was very interesting to me, even though it only involved two days in New York (September 21-22).

We toured the United Nations building Monday morning under the expert directions of a charming Swedish girl. The General Assembly was in session and it was a real thrill for me to listen over the earphones and hear the Colombian representative's Spanish speech in English — or flip a switch and hear it in French or Russian! The unusual meditation room with its central focal point of an iron altar furnished the right place to finish the tour.

Monday afternoon we visited "287 Fourth Avenue" where Marjory Martin and Lillian Gregory led us through the maze of offices. While many of our denominational leaders were away on "field trips," we had the pleasure of seeing and talking to David Sandstrom, William Kincaid Newman, Samuel Keck, Fern Babcock, Wesley Hotchkiss, Ira Black, Ethel Case, Lucy Seidler, Porter Bower, Andrew Vance McCracken, and others.

We walked from there to 110 E. 29th Street to the Service Committee headquarters. We went from top to bottom — from the hostel where church visitors to New York are cared for by Mrs. Grace Riggs (former missionary to China), to the offices, and down to the shipping rooms where your old clothes are sorted, squeezed by a power press into compact bundles, and sent to various parts of the world.

That evening a fellowship dinner in the George Washington Hotel was enjoyed by all. The speaker was Mrs. Fred Buschmeyer, who has long been interested in the international aspects of Congregationalism. My guest was Rev. Sally Edwards from Hartford, Connecticut, who will be the leader for our spring rallies, which this year will be in the form of spiritual retreats.

A day of "briefings" on September 22 finished preparations for our **Women's Fellowship Tour** in New York.

Rev. Galen Weaver told us of "Issues Confronting the U.S.A.," while Miss Lelia Anderson of the National Council of Churches (not "our" Lelia Anderson of "Circuit Rider" fame but a charming Georgia Episcopalian) told us of "Issues Confronting Europe." Rev. Walter Tong of the Service Committee and Betty Richards of Church World Service gave us glimpses of work with refugees and other church work in Europe. Rev. Lillian Gregory told us about the work of laity in the church.

A perfect finish to a perfect day (weather-wise and otherwise) was the farewell talk by Rev. Lillian Gregory.

She "commissioned" us to go, not as experts on world affairs but in the Christian religion; not as ambassadors of the government, but as ambassadors of the Church; not simply as sight-seers but as participants in a great Christian experience.

Closing the service was the "Giving of the Peace" from one to another, when each clasped hands with her neighbor and said "May God be with you," a ceremony which comes from India.

A Time For Fresh Beginnings

Frank E. Ratzell, Asheville

The Church has had a Summer rest from its busy round of activities. Nearly everyone has enjoyed some sort of holiday, however brief, and now we should be ready to launch into a new year of worship and work. September is the time for fresh beginnings. And October follows hard on its heels.

We have not been in the doldrums during the hot months, however. Behind the scenes a good deal has been going on.

Several meetings of the Canvass Committee and the Planning Committee have been held and a very ambitious program for the next five years has been outlined and will be presented for action to the church.

A joint meeting of the Deacons and Trustees was held and earnest consideration was given to several proposals which if carried out may serve to enlarge the membership.

A joint meeting of the Deacons and Deaconesses was held and a plan for more careful attention to our members, as well as the enlistment of new ones, is under study. Members who know likely prospects for our church are asked to contact Mrs. Fred W. Wyman, chairman of the Deaconesses. This Board has an active calling committee. The Deacons have asked the members not to sit in the rear corner seats at church so that these places will be available for the seating of those who arrive after services begin. The Deacons will offer to usher those who wish assistance in finding their seats. The Deacons will revise the membership roll before Annual Meeting time and we would suggest to our absentee members that they make plans to affiliate with some church where they are. No member, now living elsewhere, will be any the less in our hearts if he makes his Christian life a contribution to a church where he is.

The Board of Trustees has also had a busy Summer. The Treasurer, Mr. Lester F. Lee, reports that we have done very well with our contributions. At the last meeting of the Board, he reported that all major items in the current budget have been taken care of — the apportionment, the minister's retirement fund, the payments on the parsonage mortgage, etc. The oil tanks are filled and paid for, the furnaces have been checked and repaired, and all current bills are paid. A few pledges are behind and it is hoped that they may be caught up by the end of this month. Our fiscal year ends September 30. Also, the Board authorized the decoration of the interior of the parsonage, and the work is now complete. The painting of both the exterior and interior of the church has been carried forward, greatly improving the appearance of things. Previously, a fine job of redecorating the social room and Sunday School quarters was done.

The Board of Education in response to a suggestion made by the Church Council has given study to the proposal of taking our church into the two-hour system — that is, church services and church school at separate hours on Sunday morning. The board will bring its decision before the congregation for action at the Annual Meeting. Meanwhile, we can be giving this matter some private thought.

Church attendance has been extraordinarily high during the summer weeks, despite a prolonged spell of hot and muggy weather. Many factors have led to this welcome improvement, not least among them a series of advertisements in the local papers on Saturdays, which were a gift to the church from Mr. L. L. Merchant. A great many visitors have come to our services through the Summer. Quite a few are local people and we are pleased to note that many newcomers to town have been worshipping with us regularly. We hope this trend will continue.

Mrs. Akin Resigns

Norfolk, Virginia

September 15, 1959

The Women's Fellowship of the Southern Convention of
Congregational Christian Churches
c/o Mrs. Lowell Smoot, Corresponding Secretary
215 Charlotte Drive
Portsmouth, Virginia

Dear Mrs. Smoot:

It is with very deep regret that I submit my resignation as of today, September 15, 1959, as President of the Women's Fellowship of the Southern Convention of Congregational Christian Churches. Since my husband has work outside the Southern Convention, I will be leaving Norfolk in the immediate future.

According to the By-Laws of our Fellowship Article VI, Section 2, "In case of a vacancy in the office of president, she (referring to the First Vice-President) shall succeed to the presidency to fill the unexpired term or until a president is elected."

Therefore, since Article VI, Section 5 of our By-Laws says that "The Corresponding Secretary shall assist the president in the correspondence of the Fellowship upon request of the president," will you please notify Mrs. Carl Wallace, First Vice-President, Box 62, Southern Pines, North Carolina, to this effect.

Your prayers, love, understanding and trust which Emily Lester so beautifully expressed to me in the closing session of the 1959 School of Missions have helped me so much since then. I have felt them across the miles which have separated us. I appreciate the wonderful opportunity you gave me to serve you and am sorry that unforeseen circumstances at the time I accepted the office have caused it to be terminated so soon in the biennium.

May God bless you and lead you as a Fellowship as you "Move On Together" in the great work entrusted to you.

Very sincerely,

Alma Akin
Mrs. Jack Akin
President

Women's Fellowship Treasurers Report

EASTERN VIRGINIA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter Ending August 31, 1959

Apportionment

Antioch	$ 4.00
Bethlehem, Disp.	5.00
Bethlehem, Nans.	41.65
Central	20.00
Christian Temple	93.75
Cypress Chapel	52.52
Damascus	5.00
Dendron	18.00
Eure	14.50
Franklin	85.00
First, Norfolk	10.00
First, Portsmouth	55.00
Great Bridge	30.00
Holland	85.00
Holy Neck	71.25
Hunterdale	47.20
Hopewell	5.00
Isle of Wight	20.00
Liberty Spring	55.00
Little Creek	10.00
Mt. Carmel	15.00
Mt. Zion	7.50
Newport News	50.00
Oak Grove	9.60
Oakland	35.00
Prince George	5.00
Rosemont	75.00
Richmond	15.00
Shelton Memorial	30.00
South Norfolk	20.00
Suffolk	250.00
Warwick	15.00
Windsor	30.00
Waverly	15.00
Wakefield	50.20
	$1,350.17

Life Memberships

Bethlehem, Nans.	$ 30.00
Cypress Chapel	20.00
Dendron	10.00
Eure	10.00
Franklin	20.00
First, Portsmouth	20.00
Great Bridge	30.00
Holland	20.00
Holy Neck	10.00
Isle of Wight	10.00
Mt. Carmel	10.00
Mt. Zion	10.00
Newport News	40.00
Oak Grove	10.00
Oakland	10.00
Rosemont	30.00
South Norfolk	50.00
Suffolk	20.00
	$ 360.00

Memorials

Antioch	$ 10.00
Bethlehem, Nans.	10.00
Cypress Chapel	10.00
Franklin	10.00
Holland	10.00
Holy Neck	10.00
Liberty Spring	30.00
Oakland	10.00
Rosemont	10.00
Suffolk	10.00
	$ 120.00

Angie Crew Scholarship

Newport News	$ 25.00

Juniors

Bethlehem, Nans.	$ 15.00
Christian Temple	5.50
Dendron	1.57
Eure	1.35
Franklin	7.50
First, Portsmouth	6.00
Holland	10.00
Holy Neck	7.00
Hunterdale	7.00
Liberty Spring	6.85
Mt. Carmel	4.00
Oakland	2.50
Rosemont	4.00
South Norfolk	15.00
Suffolk	26.19
Windsor	5.00
Waverly	5.00
Wakefield	3.66
	$ 133.12

Willing Workers

Cypress Chapel	$ 12.50
Windsor	11.15
	$ 23.65

Primaries

Eouth Norfolk	$ 5.00
Suffolk	35.90
	$ 40.90

Cradle Roll

Antioch	$ 4.00
Bethlehem, Nans.	70.14
Cypress Chapel	16.60
Damascus	8.00
Dendron	4.73
Eure	1.35
Franklin	2.00
First, Portsmouth	3.00
Holy Neck	20.00
Hunterdale	6.93
Liberty Spring	5.00
Mt. Carmel	12.00
Mt. Zion	1.00
Newport News	25.00
Oakland	4.62
Rosemont	36.05
South Norfolk	5.00
Suffolk	30.24
Windsor	8.51
Waverly	3.00
	$ 267.17

Receipts

Bal. Brought Forward	$ 172.25
Apportionment	1,350.17
Life Memberships	360.00
Memorials	120.00
Crew Scholarship	25.00
European Tour	10.00
Juniors	133.12
Willing Workers	23.65
Primaries	40.90
Cradle Roll	267.17
Total	$2,505.26

Disbursements

Packets	$ 12.00
Bank Charges	.25
Expenses of Treasurer	2.32
Convention Treasurer	2,330.01
Total	$2,344.58
Balance on Hand	$ 157.68

Mrs. Sam P. Frost, Treas.

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending August 31, 1959

Women's Fellowships

Albemarle	$ 30.00
Amelia	36.97
Antioch (W)	10.00
Apple's Chapel	60.00
Asheboro	55.00
Asheville	41.80
Auburn	5.00
Bailey's Grove	3.00
Belews Creek	10.00
Bethel	12.00
Bethlehem (A)	10.00
Bethlehem (W)	12.50
Beulah	6.00
Burlington, Beverly Hills	25.00
Burlington, First Church	288.40
Burlington, Lakeview	7.50
Chapel Hill	20.00
Concord	15.00
Damascus	4.00
Danville, Va. Third Avenue	12.00
Durham	65.00
Elon College Community	220.34
Fayetteville, Eutaw Com.	25.00
Flint Hill (R)	5.00
Fuller's Chapel	10.00
Gibsonville	30.00
Greensboro, Calvary	14.95

Greensboro, First Church	369.25
Greensboro, Palm Street	46.25
Hank's Chapel	55.00
Haw River	22.50
Hebron, Va.	10.00
Henderson, First Church	45.00
Hendersonville, First Church	12.00
Hines' Chapel	65.00
Hopedale	12.55
Hope Mills	10.00
Ingram, Va.	21.00
Kallam Grove	5.00
Lebanon	12.50
Lee's Chapel	25.00
Liberty, Vance	82.50
Long's Chapel	22.50
Monticello	27.00
Moore Union	5.00
Mount Auburn	11.75
Mount Bethel United	20.00
Mount Pleasant	13.00
New Hope	16.00
New Lebanon	50.00
Oak Level	3.00
Pfafftown	9.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	10.75
Pleasant Hill	21.00
Pleasant Ridge (G)	20.00
Pleasant Ridge (R)	20.00
Plymouth	20.00
Providence	10.00
Raleigh United	60.00
Ramseur	10.00
Randleman	4.00
Reidsville	90.00
Sanford, Northview	5.00
Sanford United	90.00
Seagrove	2.00
Shallow Ford	45.00
Shiloh	20.00
South Boston, Va. Center	13.75
Spoon's Chapel	6.25
Turner's Chapel	12.50
Union Grove	15.00
Union Ridge	45.00
Union, Va.	35.00
Wake Chapel	35.00
Winston-Salem	30.00
Zion (N.C. & Va. Conference)	5.00
Zion (W.N.C. Conference)	7.00
	$2,645.01

Children's Groups

Apple's Chapel	$ 23.55
Damascus	2.00
Durham	17.83
Elon College:	
Intermediates	2.00
Junior Crusaders	6.75
Willing Workers	18.20
Greensboro, First	15.37
Henderson, First	9.00
	$ 94.70

Cradle Roll

Burlington, First	$ 25.00
Damascus	1.00
Durham	8.23
Elon College	11.03
Pleasant Ridge (R)	.61
Sanford United	10.00
Union Ridge	5.80
	$ 61.67
TOTAL RECEIPTS	$2,801.38

Disbursements

Christian Children's Fund — for Elon College Women's Fellowship — Korean Orphan	120.00
Literature packets (8) for President and District Chairmen	24.00
Literature packet for new society	3.00
A. T. Allen & Co. for three-year audit	44.00
Leadership Training Workshop —Expense of Delegates	15.00
Expense of the Treasurer	30.94
Expense of District Chairman	47.40
	$ 284.34
Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention	
For:	
Life Memberships	$ 350.00
Memorials	180.00
Woman's Gift	66.27
Angie Crew Scholarship Fund	13.25
Home Missions, Special	12.00
Congregational Christian Home for Children	25.00
Rachanyapuram School for Girls	9.00
Missions, General Fund	1,861.52
	$2,517.04
TOTAL DISBURSEMENTS	$2,801.38

Susie D. Allen, Treasurer

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

September

AFRICA

The Angola Mission

4—**Miss Mary Thomas** (1927) is now on pre-retirement furlough, after serving as a nurse in Bailundo for 30 years. Since until only recently there was no doctor there, she was in complete charge, seeing up to 500 patients a month.

5—**Station School** has enrollment of 518 students from 85 villages, chosen from 5000 village schools.

6—**Dibble School for Girls** was founded in 1953 to provide basic training in homemaking for prospective brides, who study the Bible and Christian family life in addition to cooking and sewing. Miss Summerville is the supervisor.

Bunjei Station

25 miles from Galangue, 80 miles from railroad. Church, school, hospital, shops, farm. Supported by Negro Congregational Christian Churches, the A. M. A. and American Board.

7—**Dr. and Mrs. Robert McGowan** (1952) work to remove fear of evil spirits, improve living and health conditions, build a stronger Christian fellowship and African Church. He graduated from Tulane, M.D. from U. of Nebraska, and served with Navy. They have four children — 11, 9, 6, and 4 years of age.

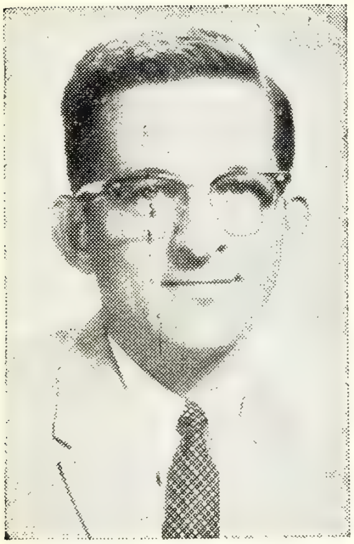
8—**Rev. and Mrs. Richard Webb** (1929) have served most of their time in Bailundo, but now are in charge of evangelistic work in Bunjei, which includes counseling 3 African pastors in village circuits; she organizes Laubach literacy classes, so people can read Bible. He is graduate of Ga. Tech. and Southern Baptist Seminary; she is trained nurse.

9—**Station School** was founded in 1922 by Rev. Henry McDowell (whose wife was with our ministers' wives at their July retreat at Moonelon) and has 400 students. It has industrial and agricultural emphasis.

Camundongo Station

10—**Rev. and Mrs. Carl Dille** (1938) do general evangelistic work, lay leadership training and medical training. Graduates of Defiance College (from which both received honorary degrees in 1953), they are in the U. S. on furlough. He is also a graduate of Ohio State and Yale Divinity School.

Elon College Appoints New Department Heads



Robert C. Baxter, Jr.

Robert C. Baxter, Jr., of Burlington, has accepted the newly created post of Director of Development at Elon College, according to President J. E. Danieley, who announced the appointment September 11. He will also teach economics.

Mr. Baxter, who graduated from Elon College with the A. B. degree in history and business in 1956, received the LL.B. degree from Duke University Law School this year and is to be admitted to the North Carolina Bar this month. A member of the First Congregational Christian Church in Burlington, he is married and has a 4-year-old son.

In announcing the choice of the new Director of Development, Dr. Danieley stated that Mr. Baxter will work with the Elon self-study program, which is now in progress and which is designed to develop a long-range plan to meet the physical, academic and financial needs of the college.

In the field of public relations, the development director will help to interpret the program of the college to churches, organizations and the general public. He will work with the student recruitment program in cooperation with the college admissions office, will cooperate with the alumni office in the Alumni Annual Giving Program, and will work with the Elon College Development Fund, which was established in a campaign held during the 1956-57 college year.

Dr. Frances Muldrow, former member of the Elon faculty who has taught at High Point College for the past several years, returns to the Elon campus this year as the chairman of the department of modern foreign languages. Her appointment has just been announced by President J. E. Danieley.

A native of Georgia, Miss Muldrow received the A. B. degree from Georgia State College for Women and both the M. A. and Ph. D. degree from Duke University. She has also studied at Mercer University and in Mexico and has had research and travel during three summers in Europe.

She is a member of the American Association of Teachers of French, the American Association of Teachers of Spanish and Portuguese, the South Atlantic Modern Language Association, the Sigma Pi Delta honor society in Spanish and Delta Kappa Gamma sorority for teachers.

Dr. Frances Muldrow

Joint Meeting Of Laymen To Be At Elon

President Harold Lemons (Southern Synodical Churchmen's Brotherhood) and Chairman A. D. Cobb (Southern Convention Laymen's Fellowship) appointed a committee consisting of Virgil Windham, Rev. Wayne Fouts, and Earl Danieley to select a date and make plans for a joint meeting of the men of these churches in this area. The committee takes pleasure in submitting the following report and plans and earnestly seeks your full cooperation in publicizing and promoting the meeting.

Date: Sunday, November 22, 1959

Place: Campus of Elon College at Elon College, N. C.

Tentative Schedule:

2:30 p.m.—Registration

3:00 p.m.—Opening Session—Whitley Auditorium. Worship Service, Group Singing of Hymns, Lecture on the Proposed Constitution — Dr. Sheldon Mackey.

4:15 p.m.—Discussion Groups (Plans will be made for 24 groups)

5:45 p.m.—Banquet — McEwen Memorial Dining Hall. Address: Dr. Sheldon Mackey

Reservations: A notice will be sent to each church. The card which will be enclosed with the notice should be used in making banquet reservations. The cost of the meal will be $1.25 (turkey, dressing, all the trimmings). Deadline for reservations — November 17.

Discussion Leaders: Mr. Lemons and Mr. Cobb are each asked to appoint 12 discussion leaders; special materials and instructions will need to be sent to each as soon as possible. The committee suggests that district officers of both groups will be able to assist in selecting good leaders.

Promotion: The committee requests the following assistance in publicity and promotion: Dr. F. C. Lester — **The Christian Sun**; Dr. H. A. Fesperman — **The Standard**; Mr. Howard White — newspaper releases; District and Conference Officers — announcements at all fall meetings; Ministers — promotion in the local churches.

"You Shall Be My Witnesses"

Background Scripture: Acts 1.

Devotional Reading: John 14:14-21.

Memory Selection: **You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and unto the end of the earth.** Acts 1:8. (RSV)

BOOKS BY DR. LUKE

Acts is Volume No. II written by "the good doctor," "the beloved physician," Dr. Luke. His first volume was "The Gospel of Luke" or "The Gospel According to Luke." In that volume he wrote to his good friend, Theophilus, of **all that Jesus began to do and to teach during his earthly ministry up to the time of his Ascension.** That is about all that he could do, for John said if anybody tried to give an account of the many things that Jesus did, he supposed "that even the world itself could not contain the books that should be written." So Luke simply recounted some of the things that Jesus taught, and did.

Volume No. II by Dr. Luke was written to the same good friend, Theophilus, to tell him of **the things that the Church began to do and to teach,** although he does not put it exactly that way. He makes no attempt, however, to give a complete history of the Early Church — he simply tells how, beginning at Jerusalem it spread to Judea and Samaria and ultimately to Rome. He paints with a bold stroke the story of the beginning of the life and teaching and work of the Early Church. **Like the work of Jesus, it is an unfinished work.** It is up to us to help to finish it.

Luke was a physician, educated, broad-minded, sympathetic, studious loyal, and consecrated. He may have been a man of means. He was a man of culture. And he was a Gentile, the only non-Hebrew who wrote any of the books of the Bible! He was a friend of Paul and traveled widely with him. He was a fine historian, and a gentleman. He undoubtedly was a Christian. The world is unpayably indebted to this good doctor for his two volumes in the Christian's Library, The Bible.

THE CERTAINTY OF THE RESURRECTION

"To whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days. . ." Luke had carefully examined documents concerning Christ's resurrection, and he had undoubtedly interviewed many of those who had seen the Risen Christ and had had fellowship with him. He emphasizes the fact of the resurrection. It is no theory, or dream or cunningly devised fable. The resurrection of Jesus Christ is a stubborn, solid, fact. It is the cornerstone on which Christianity rests, and it is the cornerstone of Acts. No resurrection, no Christianity — there it is in a few words.

CONCERNING THE KINGDOM OF GOD

"And speaking to them concerning the things pertaining to the Kingdom of God." Jesus came preaching the Kingdom of God. It was the central and basic theme of his teaching and preaching. He told his disciples to pray "Thy Kingdom come." And when he arose from the dead and spent forty days with the disciples, he spoke about the Kingdom of God. It was not a city with golden streets and great palaces — it was the rule of God in human hearts. It was the divine order functioning in society here and now, and to be consummated hereafter. What great emphasis he put upon it, and how basic it was in his thinking is evidenced by the fact that in the little time that remained for him to be with his disciples, he spoke constantly about the Kingdom.

But alas, his disciples did not understand him. They still thought that his kingdom was temporal and material and even political. They still looked for the establishment of Jerusalem as the capital of the world, with the Jews in the ascendency, and with all nations subject to them. Even after their long period of apprenticeship with him they asked him if he would "at this time restore the kingdom again to Israel?" Like many today, they thought the kingdom was meat and drink, some form of social and political order, some material regime, with special privileges for the few. How much he must have been disappointed with them.

SUNDAY SCHOOL LESSON
OCTOBER 4, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

ACTION, NOT SPECULATION

"It is not for you to know the times or the seasons which the Father hath put in his own power, "but . . ." Let the future take care of itself; you are to begin now. There are so many people who love to speculate about so many things, and who substitute this speculation for action. Jesus said that instead of speculating when or how the Kingdom was to come, one should give himself wholeheartedly to helping to make it come. So many church people spend so much energy in arguing and discussing religion that they do not have time for applying themselves to living it.

WITNESSES FOR CHRIST

"Ye shall be my witnesses, (or witnesses unto me) in Jerusalem, and in all Judea and Samaria, and unto the end (or uttermost part) of the earth." They were to witness for Christ — with their lips, yes; but also with their lives. By lips and lives, they were to make their stand known, to nail their flag to the mast, to bear their witness for Christ, speak for him, serve him, follow him, if need be to die for him. It is significant that the word witness comes from the Greek word which is translated "martyr." And the disciples were just that — every one of them died a violent death! It should be noted that this witness was to be increasingly enlarged: Jerusalem, city missions, Judea and Samaria, home missions, uttermost part of the earth, foreign missions. Missions is not an elective for the Christian Church; it is a required subject.

POWER

"Ye shall receive power after that the Holy Spirit is come upon you." They were to wait for this power to bear their witness. All too often we rush off in wild endeavor, with the most sincere and worthy motives — but with the poorest equipment imaginable. Only by waiting for the Holy Spirit can we equip ourselves for the tasks assigned us. It is not by might, nor by power, but by my Spirit, saith the Lord.

AT OUR CHURCH HOME FOR CHILDREN

New Children Are Received

John G. Truitt, Superintendent

Dear Friends:

Thank you for the report we are able to make this week. The total for the year looks good — $71,285.03. Many people have been generous to us during this fiscal year which will close the day you read these lines — September 30. Then the next day we shall begin another year and in it I hope we shall do some great things for this Home for Children, even greater than we have done this good year. We have not made our final deposit for this fiscal year. As I write this we lack $3,269.17 of reaching our goal of $80,000.00.

The North Carolina Association of Child Caring Institutions meets at the Methodist Children's Home in Winston-Salem October 1. There may be represented there 32 homes for children with 3,786 children in them. And only 124 of those children are below school age. Most homes for children do not accept children of preschool age. Here at our home we receive them at four years of age. The homes represented there hold a total of $5,581,761.00 in endowments and invested funds. It is the plan of our Convention and our Board of Trustees that before next year is over we, too, shall have some such back log to help finance this home.

It is our hope here to have each of our house mothers present for that one-day session. Much is learned, and inspiration gained, when so many gather all interested in the same kind of work. We have three house mothers who are anxious to learn all they can about their jobs, and to improve their work in every way possible.

You will be interested to know that John Biggerstaff has enrolled as a day student at the University of North Carolina. He is doing post graduate work in the Social Work School of the University. Like so many students of these times he will be working and studying at the same time.

You will also be interested to know that we have received two new children: Dorothy Diane Wilkerson, born October 7, 1949; and her brother, Russell Robert Wilkerson, born May 1, 1951. They are needy and homeless, and passed all the requirements exacted of children coming into the care of this institution. Three more children are to come this week. Our committee on admissions go over every application with us, and only the most needy ones, sound of mind and body, are received. The welfare departments of the counties are set-up to care for the others. Even the matter of placing a child in such institutions is not as simple or easy as it may seem.

Let me thank you for all the help of this fiscal year, and I look forward to the last week of it with real anxiety.

REPORT FOR SEPTEMBER 21, 1959

MONTHLY OFFERINGS

Amount brought forward			$26,554.20
Eastern North Carolina Conference			
Lee's Chapel, S.S.	$ 5.00		
New Elam	13.00		
New Hope	33.00		
Oak Level	43.04		
Raleigh	44.50	$138.54	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	47.50		
Burton's Grove	10.50		
Hopewell	10.00		
Liberty Spring, S.S.	2.50		
Newport News, S.S.	10.86		
Norfolk, Little Creek	4.00		
Richmond, First	25.00		
Waverly	25.50		
Richmond, St. Andrews	2.00	137.86	
North Carolina and Virginia Conference			
Belew Creek, S.S.	55.00		
Burlington, Bev. Hills	14.00		
Greensboro, Palm St.	15.50		
Hebron, S.S.	10.00		
Long's Chapel	29.00		
Union (Va.), S.S.	5.00	128.50	
Western North Carolina Conference			
Asheboro	13.00		
Seagrove	14.00		
Spoon's Chapel	23.50		
Zion	50.00	100.50	
Virginia Valley Conference			
Bethel	5.26		
New Hope, S.S.	7.00		
Timber Ridge, S.S.	6.30		
Winchester, S.S.	10.00		
Wood's Chapel	5.00	33.56	
Total			$ 538.96
Grand Total			$27,093.16
Amount brought forward			$43,957.76
Women's Fellowship, Brimley Cong. Church, Brimley, Mich. — Friendly Service Gift		$ 25.00	
Miss Blanche Holt, New Hill, N. C.		5.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.		5.00	
Boone Fellowship Bible Class, Durham Church		5.76	
Progressive Bible Class, Newport News Church		25.00	
Young Married Couples' Class, Danville, Va., Third Ave.		5.00	
Ladies' Aid Society, Cong. Church, Brownton, Minn. — Friendly Service Gift		3.00	
In Memory of Mrs. Lemuel Fenton Darden		5.00	
In Memory of Forest Daniel		5.00	
In Memory of Mrs. Travis Flowers		10.00	
In Memory of Mrs. W. M. Saecker		15.00	
Special Gifts		125.35	
Total			$ 234.11
Grand Total			$44,191.87
Total for the Week			$ 773.07
Total for the Year			$71,295.03

Christian Education In The Jet Age

Rev. Carl Wallace

(Excerpts from a sermon preached in our Church of Wide Fellowship, Southern Pines, N. C., on Christian Education Sunday, September 27, 1959.)

Christian Education, as a distinct program related to the Protestant Church, has reached a new high in value in most Churchmen's minds in our day. The large, expensive educational buildings attached to most Sanctuaries, the specialized training being offered for Directors of Religious Education and the millions of dollars being spent on curriculum planning and printing testify to this fact. Part of the success of Christian Education is due to the prevailing emphasis upon education in general in this jet age, but there are other reasons.

1. The importance of an Educational Program to support an ideal is realized.

A distinct Christian Educational Program still bothers a few. Why not educate by way of the Worship Service? Have you ever considered how little is learned in a Worship Service? One minister said frankly he did not propose to say anything his people did not already know — just emphasize the old fundamentals.

The Morning Worship Service is not primarily an educationally conceived endeavour and if it becomes this it will probably bore everyone into a sound sleep. The barriers to teaching in the Worship Service are many. The age span varies from 6 to 90; the interest varies from zero to deep concern; the background of the subject matter varies from zero to as much or more than the minister knows; thus sermons must be over simplified and very general. We know now that if our Christian Faith depends only upon the sermon for educational support it will be held up by over-simplifications and generalizations.

So today we know that every ideal and religion must have a distinct educational program to survive and we want our Christian Faith to live and be influential in this world.

2. The Uniqueness of the Christian Educational Process.

The Christian Way is different from other ideals about life. We believe that man finds unity and meaning under Christ and his way. This means that every new experience, new bit of information, new hope and dream should be related to one unifying force.

The growing, maturing process begins the day man is born and continues as long as he lives. A program of Christian Education in our day attempts to confront the person with the Bible in the light of his level of understanding.

Christian Action in society or the way we express our Faith must be continuously studied by the individual and the church so as to make the most effective witness in a rapidly changing era. Thus Childhood Christian Education only in our jet age is as out of date as the T model Ford.

3. The Flexibility of the Christian Educational Program.

Flexibility is another reason for the high esteem of present day Christian Education. No longer are we content to lump together into one, two or three groups the total church constituency and in a session of ringing bells, sliding doors, and general confusion accomplish our educational responsibility.

Christian Education is moving in many directions.

1. The Sunday Morning School attached to the church has expanded into closely graded sessions beginning with the Cradle Roll and extending in orderly fashion through adulthood. A new emphasis is being expressed in two long-neglected areas of the Church School: the very young 1, 2, and 3 years and the adults.

2. Supplimentary programs such as Youth Fellowships, Vacation Church Schools and Summer Camps are helping to emphasize flexibility.

Understanding our educational process as having relevance from the cradle to the grave has expanded our program and propelled it into a new, high position in the total work of the church. This is another reason for its prominence in our day.

3. Realizing the importance of the home, the present program attempts to bridge the gap between home and church via Cradle Roll Letters to new parents; a home magazine; special courses and special services designed to draw parents into the atmosphere of the church.

4. The public school as an important institution of influence concerns the churchman and the present concept, due partly to legal implications, is to try to reach and influence the potential teachers while they are still in college, or to enroll local teachers into the local church program of Christian Education.

5. The campus ministry is a major concern today. Three million students are now enrolled in colleges and universities in the U.S.A. In ten years this number will be six million. We know now that many of our young men and women, caught in the pressure of high scholastic ratings and enjoying campus freedom for the first time, are neglecting the spiritual areas of life. The future teachers and leaders of our society will be almost entirely campus bred within ten years.

Another factor to be considered is the Student Exchange Program. Last year over 47,000 foreign students studied on our campuses and we sent over 10,000 abroad to study. What a wonderful place to do missionary work.

Also if we are to keep our churches manned with competent leaders we must do more on the college level to attract and challenge sensitive young persons.

This all leads us to note with joy the $7,500,000 — Christian Higher Education Fund (C.H.E.F.) being raised by Congregational Christian Churches to promote our Christian Cause, via church related colleges and a campus ministry at State Institutions.

Yes, Flexibility is another important reason why Christian Education has come into its own.

Admitting then that Christian Education has found its place as a distinct program in the life of our church in this jet age, what is our role? Every Christian Churchman is being called upon to "get on the train." We must lay aside antiquated views held by a minority which recalls by-gone days of slip-shod educational procedures. We must open our minds to the wonderful opportunities afforded us through Christian Education to fulfill the words of Jesus to Peter — "Feed My Sheep."

A Functional Church School

RICHARD K. MORTON

Chaplain of Jacksonville University, Jacksonville, Florida

The church school should recruit, educate, and stimulate, helping to enlist the community in the work of the church and also fitting church people to be more active and effective Christians.

After more than forty years of familiarity with church schools, as student, teacher, superintendent, pastor, religious educator, leader of a daily Bible school, study-group leader, and so on, frankness compels me to say that very often the church school as a whole, or certain of its classes, presented a dismal spectacle.

Lesson helps, until recently, were often written in a dull manner, dealing with materials irrelevant to specific classes and often over their heads. Class leadership was weak and irresponsible, all too often, and discipline absent. The philosophy seemed to be: Anyone can teach in a church school, and anything goes.

Teaching techniques have often been pitiful. Who has not known of classes occupying their time by listening to the teacher or someone else simply read off the lesson paragraphs or discuss topics of the day?

Fortunately, such conditions are not common today, but they do exist. We have not made the church school as a whole the power for Christ and His Church that it ought to be. Churches often appropriate little or no money for support of the church school — and some even absorb the church school collections into the church treasury. There is too little thought put into choice and distribution on lesson helps — and how they are to be used. Only recently has it begun to be seen that the church school is also for young adult and adults — it is not simply for children. **Churches would do well, I believe, to budget as much for religious education as for music and pulpit ministry.**

Church schools need libraries, magazines, pictures, films, a comprehensive file of useful materials. They need thoroughly trained staffs, people who have information and personality, who are articulate, and who can make a constructive impression upon others.

I am in favor — wherever it is feasible — of organizing local, county, and state-wide federations of Bible classes and religious education workers, especially for adult groups. Some States or regions have them — e.g., Rhode Island. These provide stimulus from mass gatherings and mutual help from comparing notes.

With a little Christian cooperation and understanding of the total task, Bible classes from neighborhoods and localities could unite on a number of interdenominational projects. There should also be the fullest cooperation in informing other churches of prospective church or church school members when your own group comes across them and they express preference for a certain church.

I believe a good deal can be done to get our religious education programs out of the traditional rut of meeting either just before or just after a worship service on Sunday. This may be fine — but it is not enough. Class leadership should confer on the materials and methods of handling the lesson and link each lesson with some local emphasis or project. The class should always be doing something else besides holding a meeting. Enlisting young adults and adults means activating adults, giving them something worth while to do.

It is quite possible for individual churches or a group located close to each other to have weekly or monthly luncheon or supper fellowship groups, often with illustrated talks or other attractions. Why is it not important for more areas to have a Christian service or civic club?

I believe, too, that we ought to be reaching into the high-school group and forming an attractive bridge for them as they prepare to leave high school and either go to work or to college. Too many are lost at this point simply because there is no link. Every church and neighborhood group ought to have some kind of joint young adult, adult or adult-youth council which would be dealing with such problems and working out ways to get each age-group pleasantly geared in with the other.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Chu

The Christian Sun

Elon College Library X

VOLUME 111 **ASHEBORO, NORTH CAROLINA, OCTOBER 6, 1959** **NUMBER 39**

CHURCHMEN INTERESTED IN NEW CHURCH

The picture above was made September 13 in our United Church in Raleigh, N. C., when fifty-five men from surrounding churches gathered to consider a new church in the Forest Hills section northwest of Garner. Eighteen of these men were from Wake Chapel, and some came from as far away as Sanford.

This united force surveyed the area to see what the prospects would be for starting a new Congregational Christian church. Completed reports have not been announced, but when the laymen show so much interest in a project of this sort it is to be expected that something important will be the result.

Here And There Among The Churches

At Chapel Hill the Reverend Dewitt C. Myers, Jr., will be installed at the seven-thirty service Sunday evening, October 11. A reception will be held in the Fellowship Hall immediately after the installation service. Invitations have been extended.

A total of 44 on a goal of 50 new members have been received into the membership of Great Bridge, Norfolk. The pastor, Rev. Bill Simmons, welcomed Mrs. Jack Ferrell, Jr., Arthur Cahoon and Harry Seawell as members August 30.

Dr. H. S. Hardcastle expects to occupy a new parsonage and become full-time pastor at Berea November 1. Until then he continues to serve Oakland, also, while Oakland is looking for a pastor to give full time to that church.

Home-Coming at Elon College will be the weekend of October 17. Mr. George Colclough, president of the Alumni Association, has issued a very urgent invitation to graduates and former students to return for a visit with friends at Alma Mater.

A Family Worship Service is a new feature of the church program at Snowhill church, Springfield, Ohio, where Rev. Richard Jackson is the pastor. Held from 9:30-10:00 each Sunday, it consists of music, scripture, prayers and a story-sermon. Church school for all ages is held from 10:00-10:40, with the regular morning worship service at 10:45. The nursery class meets from 10:00 until the conclusion of morning worship. Since the 9:30 and 10:45 services are quite different, it is anticipated that many adults will attend both.

Dr. John G. Truitt was elected president of the North Carolina Association of Child Caring Institutions at its October 1 session in Winston-Salem. There were 124 delegates from 22 child caring institutions present at the meeting.

At High Point plans have been presented by Architect A. J. Austin of Southern Pines for the first unit of a beautiful new church that is to be built in a spacious wooded area on the west side of the city. The last service in the building that has been a meeting place for First Congregational Christian Church since 1914 will be next Sunday with Home Coming services morning and afternoon. A cordial invitation is extended to all neighbors and friends — especially former ministers and members and nearby Congregational Christian churches. After that, meetings will be held in Tomlinson school until the new church is ready.

FOOD FOR BODY AND SOUL

Food for the body and food for the soul were the order of the evening at our South Norfolk church Wednesday evening September 23 when the Bible Study course got under way and was preceded by a covered dish supper in the social hall of the church. The tables were laden with sumptuous foods of a great variety and in abundance, and those present served themselves in buffet style. The fellowship as well as the food was great, and the physical was ready to be joined with the spiritual as the first lesson from the Book of Amos was started by the Reverend John G. Truitt, Jr., Minister. This series of Bible Study will continue each Wednesday evening beginning at 7:30 in the Junior Room of the church.

A constitution committee is hard at work at Mt. Zion church, Route 3, Mebane. Their first meeting was held in the new parsonage September 16. A new filing cabinet has been given to the church by Miss Lillian Sharpe. It has been put to use in the parsonage by Rev. Glenn Garrett.

The Moonelon Crash Campaign report given last week covers the period from May 1, 1958, rather than from May 1, 1959. It covers the entire time the campaign has been sponsored by the Laymen's Fellowship. There is much yet to be done before the end of this year in order to complete that job.

Plans for fall program at Albemarle were made at an all-church planning conference August 30, with enlistment committee members, church officers and other leaders present. Pilgrim Fellowship, evening services and midweek services were resumed in September after a "break" of six weeks. Rev. Collie Seymour is the pastor.

NEWS OF MOUNT PLEASANT

Mrs. Beulah Cameron

Rev. George M. Talley the pastor of Mount Pleasant Christian Church will hold a Bible Study week for adults starting October 12 and ending October 16.

Members of Mount Pleasant church are planning to have their Harvest Sale October 17 at the church. The women of the church will serve supper.

Rev. Carl Dixon will be the guest preacher for the revival at Mount Pleasant Church October 19 through October 23.

Volume 111 Number 39

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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At Albemarle Dr. David W. Shepherd is to be the preacher for the fall revival October 11-16.

At the Church of Wide Fellowship, Southern Pines, a committee of the deacons is studying the Constitution of the United Church of Christ and will make a report to the entire church. Ten of the public school teachers were guests at a Church Night Dinner in September, and Supt. W. T. Scott was guest in October.

FOR RADIO LISTENERS

Dr. Norman Vincent Peale opened his winter series of talks October 4 at 8:15 a.m. with a talk on "Living with Courage and Faith." Other subjects for October will be "There's Something Wonderful in People," "Let Hope Work for You," and "What to Do About What You Are Afraid Of."

Dr. Ralph W. Sockman comes back on in October at 10:05-10:30 eastern daylight saving time after a summer spent in Europe and the Near East. Announced topics are "When Life Loses Its Zest," "Allies in Faith," "The Pain God Guides," and "Surprises of God."

FOURTH ALLIED ENLISTMENT WORKSHOP

Associate Superintendent Melvin Dollar in announcing the fourth and last of the Enlistment Workshops says that many churches are already experiencing much help from the first three, and that the last is very important. The Visitation Committee from each church should attend these meetings. Others will find profit in the meetings. There will be a summary of all that has gone before plus information that has not been presented before. New films will be shown.

The workshops are listed as follows:

Monday, October 12, 6:45 p.m. at Bethlehem (Nansemond).

Tuesday, October 13, 7:30 p.m., Bethlehem in the Valley.

Wednesday, October 14, 7:30 p.m. at Beverly Hills in Burlington.

Thursday, October 15, 7:30 p.m., at Asheboro.

Friday, October 16, 7:30 p.m., at Wake Chapel.

Every church is urged to have full attendance at these training sessions so the work in the churches can make better progress. Those who attend will be able to train others in the local church.

1960 SESSION OF GENERAL SYNOD, UNITED CHURCH

William T. Scott

The adjourned General Synod session will be held at Cleveland, Ohio, July 6, 7, 8, 1960. Delegates to the 1959 session of the Synod will be the delegates expected to attend the 1960 adjourned meeting, with such changes as may be necessary through the election of alternates. The primary purpose of the meeting in 1960 will be to consider the constitution of the United Church, and, doubtless, other matters will also be considered.

HINES CHAPEL CHANGES PASTORS

Vera B. Davis, Reporter

Rev. and Mrs. J. L. Neese occupied the Hines Chapel parsonage during the summer while he served as pastor. Many good things were done which contributed to the spiritual and cultural life of the community.

The Daily Vacation Bible School was a wonderful success in attendance and interest.

The revival conducted by Mr. Neese assisted by Mr. J. Oliver Strickland, minister of music in our Reidsville church, brought new interest, many vsitors, rededications, and two additions to the church on confession of faith.

The new organ was dedicated at the last service of Rev. and Mrs. Neese. It was a beautiful service. Our new minister, Rev. Thomas W. Madren, and his family were present. This service was followed by a bountiful picnic dinner honoring the two ministerial families. A substantial gift was presented to the Neeses. They have many friends here where Mr. Neese began his ministry about 1930, and they take with them the very best wishes of these friends as they serve in Florida where they live during the winters.

Hines membership was greatly encouraged by the coming of Rev. and Mrs. Madren and their daughter Melody Joy. They come from the Eastern N. C. Conference where he has held several offices in the Conference and has served Plymouth, Damascus, and Lee's Chapel churches. He is a graduate of Elon College and Duke University.

There is much work that needs to be done here, and with the talented Madrens at the helm we are anticipating progress at Hines.

PLEASANT GROVE HONORS PASTOR

Elizabeth F. Caviness

It was with sad hearts that the Pleasant Grove church community, Route 1, Bennett, N. C., watched their parsonage family move away. Not only were they losing a good pastor, but good neighbors as well.

August 23 after being surprised at Union Grove with dinner and a pounding, Rev. and Mrs. Avery Brown returned home and found another pounding awaiting them. Mr. Brown remarked that they should not lack for good things to eat for some time to come.

August 15 the young adult Sunday school class honored the Rev. and Mrs. Brown with a fish fry at the fellowship hall. After the food and fellowship, the class presented the Browns with a lazy-susan tray and hosery.

At the August meeting of the Women's Fellowship, after Mrs. Brown had presided her last time, a bedspread was presented to her by the incoming president.

The people of Pleasant Grove wish for their friends, the Avery Browns, the best of good things in their new work at Gibsonville and wherever they may go in the future.

CROSS UNVEILED AT BETHLEHEM

During the morning worship at the Bethlehem (VVC) church at Tenth Legion, Virginia, September 20, a large brass cross was unveiled on the altar.

The cross was presented to the church by Mrs. Abbie Welch in memory of her husband, the late David Welch, a very active member of the church. The dedication message was given by Clarence Phillips, President of the Valley Conference.

The morning message, "What Jesus Was Really Like," was delivered by C. K. McFarland, pastor.

WHO CAUSES THE ACCIDENTS?

Officer Daniel Knock, Traffic Education Division, Los Angeles Police Department, said: "It is not the teen-ager who creates the greatest traffic hazards. Teen-agers make up 11% of the drivers in Los Angeles, but are involved in only 4% of the accidents. It is the social drinker, not the teen-ager, we have to watch."

—Bayview, Norfolk, Bulletin

EDITORIALS

Don't Believe It

Printed matter has come to this office from at least three different sources which presents arguments against the Constitution for the United Church of Christ. Presumably it has gone to all ministers in Congregational Christian churches, and doubtless to many other people.

It is contrary to custom for us to ask people not to believe what is told them. In this instance it seems to be advisable, probably necessary.

To believe what is being published and fed to our church people against the Constitution is to turn away from the trusted delegates to the General Council and the General Synod who are leaders in our local churches, conferences, and convention and accept the "wisdom" of people who for a decade have done all they could against the merger of Congregational Christian churches with the Evangelical and Reformed Church. It would be to accept the insinuations and enuendors of those who challenged the integrity of the Executive Committee of the General Council at Omaha by insisting that something was being covered up in the minutes of their meetings, and, when $3,000 was spent to hire a meeting place and an all night session was used to read all the minutes in detail, they could find nothing at all secretly kept from the Council. Why trust them rather than the leaders of our local churches?

By reading the Constitution it is easy to see that the local church is completely free to transact its own business in its own way, and that conferences and conventions are in the same category. It is specifically stated that the Constitution can never be changed so as to take away this local church freedom. For the first edition of a Constitution so to limit future generations is most unusual. This ought to satisfy all people who are willing to believe what is written in a Constitution. But we are being told that this statement is not binding, and that at some future time this will be changed and the local churches will be dictated to. Why believe any such argument?

To believe the things we are being told would be to doubt the integrity of all the Evangelical and Reformed people and the leaders of Congregational Christian churches. Apparently those who write such articles think that the Evangelical and Reformed Church is some sort of wild animal just waiting to devour the Congregationalists. Or perhaps it is a big fish preparing to swallow Congregational Christians. Those of us who know some of the people, and especially the leaders, do not believe there is any such animal or fish waiting to destroy the innocent little, helpless Congregational Christians. Those we know are Christians, too.

Delegates to the General Synod from our area were elected by the Southern Convention rather than by local churches, but every one of them is a member in a local church in the Convention area. Delegates to the Convention were nominated, or should have been, by the local church. They elected delegates to the Synod. These delegates to Synod are not strangers to the local churches trying to sneak something mean over on the unsuspecting churches. They are leading members in local church. Why should we distrust them? Before we decide against the Constitution we should review the list of delegates from our churches who voted for the merger, and who are now giving each church and every individual a chance to express an opinion about what should or should not be in the Constitution. How much more "freedom" could possibly be given the local churches and individuals?

It must be remembered that the Constitution has to do with the denominational organization to be known as the General Synod. It is not a constitution for the Southern Convention, a conference, or a local church. The Synod is entitled to have a Constitution that tells how it will function to serve the churches. The General Council of the Congregational Christian Churches has one. So do most churches. Why should we be afraid of a constitution? Without it there could be no assurance of what the denominational organization would be. How could the United States function without a Constitution? Just don't believe it when you are told to fear a Constitution.

There are many more members of Congregational Christian churches than there are in the other church group that is uniting. But we are being frightened with the idea that only a few Congregational Christians will make the effort to enter the United Church; that our numbers will be so small that we will be outvoted from the start. That insinuation is hard to believe. We had been warned that all churches would be dragged into the union without adequate vote on the local level. Now that the local vote is assured, we are told that churches will be so lethargic, so non-cooperative, so callous to the greatest church movement of our generation, or so afraid, that they will not vote to go into the United Church. Delegates to the General Council have certainly changed during the past fifteen years — the same people have not gone all this time — but the delegates have consistently voted, and by an increasing percentage, for the United Church. Surely they know something of what the churches want. They have no ulterior motive, no desire to betray the local churches; and it is difficult to believe that the churches will repudiate their leadership. If they do, we will not have a Church; we will have anarchy in groups that have taken the wrong name. Such confusion could not come from a group filled and guided by the Holy Spirit.

There may be legitimate reasons why people cannot believe in church union, or in the union of specific church groups. Such objections should be stated frankly, and allowed to stand on their merit. That is quite a different matter from the distribution of partisan statements, and insinuations that attempt to destroy the influence of the leaders of two great church bodies who in all sincerity are trying to bring a new day in church unity.

It is the hope of the editor of this little church paper that the people of our Southern Convention churches will seriously study the Constitution of the United Church, seek for adequate information so they can understand it, and then vote intelligently and with faith in our leadership when the time comes to vote, which will be after next July.

This Interested Me

By Emily C. Lester

As I participate in the Women's Fellowship Tour, I am greatly interested in the ocean voyage on the Queen Elizabeth — my first trip on a big ship.

The nineteen of us are traveling "Cabin Class" which is between "Tourist" and "First Class." Three of us stay in a cabin, and I am pleased to wake up in the morning in my upper bunk and look out the porthole at the beautiful blue waves. Sunday morning I enjoyed the luxury of tea in bed, my first experience of such, though the English passengers have it every morning.

Each of us was purposely seated at a different table in the dining saloon so we could have the opportunity of getting acquainted with a variety of people — and so they would hear about our church tour. My table mates include a handsome pink-cheeked "typical" young Englishman who has just won an international sailing cup in New York, an Irish nurse who has done post-graduate work in New York for a year, a business woman who is returning from a two weeks' business trip to New York, an R.A.F. officer who has spent five months on our west coast, a young Jamaican doctor en route to England for post-graduate work, a Greek dentist, and an English bio-chemist. I am the only American.

The menu is fabulous! I have enjoyed ordering "different" kinds of food from the eighteen courses. For instance, one morning I had minced lamb and pickled walnuts for breakfast rather than prosaic bacon and eggs.

Those of you who have traveled widely will think me naive (She is. Ed.), but I did not realize that we would have a salt-water swimming pool, a nice library, morning bouillon and afternoon tea served at our deck chairs or in the lounge — even a "non-smoking" lounge for those who prefer it.

We went to the first class lounge for morning worship on Sunday, an Anglican service led by the captain and shared by the members of the crew who composed the choir and read the scripture. The President of the United States was included in the prayer for the leader of the British nation, Queen Elizabeth.

Our tour group has met daily for lengthy sessions preparing us for our visit to our fellow Congregationalists in other countries. We also had a review of "My Life for My Sheep," a biography of Thomas a. Becket in preparation for our visit to Canterbury, and a resume of Robert Burns' life along with reading some of his poems in preparation for a visit to Scotland.

I have enjoyed being interested in every phase of life aboard ship. Fortunately the sea has been calm — no one sick — the weather perfect.

SEPTEMBER

By Elizabeth F. Caviness

I gazed into his room
And found it, oh, so bare!
It held so much just yesterday;
Today there's mostly air.

A bed, a desk and shelves;
Pencils too short to use.
So little to show for eighteen years;
Today he left for school.

Too many places set at table;
Some extra chores to do;
This emptiness deep down inside—
I guess my heart went, too.

About * * *

GOD-GIVEN RIGHTS

When the people of the United States are presented with a philosophy of life foreign to their beliefs — as they have been recently — it is reasonable to assume that they think of a question which the Pilgrims must have asked themselves when they landed on American shores.

That question undoubtedly was: "What are the ends this nation seeks?" The opening words of the Mayflower Compact, a covenant signed by the first settlers of Massachusetts upon their arrival in December 1620, leave no doubt of their answer to that question. The words are: **"In the name of God, Amen! We have undertaken for the glory of God and the advancement of the Christian faith."** Their objectives were spiritual and religious freedom.

These early settlers then turned their hearts and minds toward the freedom of self-government. They declared — and history has approved their contention — that the so-called divine right of kings to rule was not a right but only a coercion through the use of power. To the Pilgrims there was only one right to rule and that was the right vested in the people.

It was these and other convictions that motivated a determined group of men in 1776, to assemble in Philadelphia for the purpose of preparing a pronouncement that would tell the world and the generations to follow the ends they sought for themselves and their countrymen. It was a declaration of principle that represented the highest aspirations of human society. Bondage to the tyranny of the state was repudiated in the simple but electrifying statement "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights." These were the right to live, which no king had a right to take away; the right to freedom, and the right to human liberty.

But these rights lacked one great essential. Thomas Jefferson supplied it, and he must have been guided by the voices of patriarchs of old and the cries of the martyrs of the ages. This essential to the nation's declaration for the ages was "the pursuit of happiness."

Thus with the adoption of the Declaration of Independence in 1776, the ends which the Pilgrims sought, and which had been augmented and forged by the founding fathers, had been met and the world notified that the American people would be assured of their God-given and unalienable rights for all times. It was a challenge to kings and their kind, and a decision with a purpose. Eleven years later, or in 1787, the Constitution was adopted, giving necessary limited powers to the central government, all others being reserved to the people.

Rededication to these principles and a renewed pride in the powers they have is the answer of the American people to any philosophy that embraces slavery and denies them free speech and their God-given rights.

C. B. Riddle

The Gospel At Work In Africa

Rev. and Mrs. Duane V. Waln
Missao do Chilesso, Andulo
Angola, Portuguese West Africa
June 4, 1959

Dear Friends:

The order of the day in this letter is a very big THANK YOU for your letters, your prayers and the gifts which have helped to accomplish so many things that it had seemed must be left undone for the present. Just to mention a couple of things, two gifts from the Atkinson Memorial Church of Oregon City made it possible to finish putting up the roof timbers on the first wing of the girls' dormitory of the Domestic School; and two gifts from Mt. Vernon Church in Boston plastered the inside walls, put in cement floors, made windows and doors, and are now putting tile on the roof of that first wing. Last year it was thatched with grass just enough to protect the walls during the wet season. There have also been gifts for the motorbike fund, another gift which built a guest house in Andulo and repaired the chapel there. I wish that we could mention all the individual gifts which came and have been such a blessing to our people here, but if I tried that there would be no space left for other news. We do indeed appreciate everything you have done and pray that God may bless each one of you.

Lest some of you have not heard, I should explain that the Chilesso Church undertook the building of the dormitory for the domestic school but before it was half built their funds were gone. However, they put in the foundation for the first wing and then biult on it just a couple of rooms at a time for they knew there was not enough cash on hand to put up the entire building. They are now making adobe bricks hoping to complete the walls of the rest of the dormitory this dry season.

One of the high lights, if not the highest, since Duane wrote in September 1958, is the coming of a new staff member. Mary Clark arrived in Chilesso on October 14th and received a royal welcome from us all, missionaries and Africans together. She is the first missionary nurse to be stationed in Chilesso though the mission is fifty-five years old and we have had a doctor since 1932 (except between the years 1953 and 1957), and a hospital since 1934! Is it any wonder that Mary was received with open arms! She is now on vacation but will be returning to us sometime this month. She lives with us so we have added another daughter to our family. Duane fixed up one of our guest rooms for a sitting room for her by putting in an outside door. Our other guestroom is her bedroom. So now all of our guests stay in an outside room built onto the garage.

Just before Christmas of 1958 I had my regular yearly conference with the deaconesses and the pastors' wives. This was followed by the Chilesso Church Council annual meeting. It was all a bit hectic for it was so near Christmas and all business had to be taken care of so that everyone could be ready to go on to the Church and Mission Council annual meeting immediately after Christmas! It seems like plans get made sometimes for too many things too close together! But, even so, time was found for discussion of how the spiritual life of the church could be deepened and strengthened, for pagan practices are all about us and it is a constant fight to keep them from engulfing those who are weak. Two young men are graduating from seminary this year and are to be ordained in August, thus augmenting our evangelistic force and making possible the opening of two new pastoral centers.

Duane has been busy with all the routine business which falls to his lot — getting out letters, questionnaires, and various kinds of helps, such as church stewardship programs, etc., which he writes, mimeographs, and sends out to our more than three hundred village leaders. Besides this there are reports to be made to the government, one that must be especially detailed which goes to the Governor General of Angola the first of every year. Sometimes he gets a request from the Administrator in Andulo for copies of reports which have already been sent to him in duplicate or sometimes triplicate. Apparently they have either been mislaid or the Administrator finds it easier to request Duane for another copy "with the utmost urgency" and so Duane burns the midnight oil to keep everybody happy!

In March the pastors came to Chilesso for a retreat. Both Duane and Florence Malcolm had classes with them. Duane had two sessions; one based on the book, "Great Phrases of the Christian Language" and the other a report of the All Africa Conference in Nigeria in 1958. Florence studied the book of Hebrews with them. The pastors were very much pleased with the retreat and said they surely wanted one again next year only they wanted to spend more time here in the study groups another year.

In April the Domestic School closed. Since we had started a two-year course this year we did not have a graduating class so we planned a simplified field day with a display of the handwork of the girls and also of the products of their cooking classes and their ventures into agriculture. They had knitted socks and sweaters (sometimes folk ask, "What do they want with sweaters in Africa? But it gets plenty cold here in the highlands during the dry season); they crocheted bits of leftover wool into squares and sewed them together to make blankets, and also crocheted hot dish holders; the sewing consisted of various stitches learned, patching, and slips which they had made and embroidered. There was bread which they had made on display and from their gardens beans, peanuts, soy beans, manioc leaves, which are used for relish, and rosella leaves which make a delicious drink. They had eaten all of their cabbage so had none to display.

Duane estimated that a thousand attended that afternoon program. When we first began drilling the girls for their marches, games and the Maypole dance with which we closed the program, I got so discouraged that I wondered why I had ever started something of this kind with which I had had no experience. But when I saw how pleased everyone was after the program, all the hours of work spent in drill for that one hour of program seemed well spent after all! There had never been a program of this kind in Chilesso and everybody was delighted with it, the girls, themselves, loved it from start to finish.

We invited the women leaders, who were to have their school immediately after the girls left, to come a few days early so that they could attend the program. This meant that the day the girls left the women's school began. I saw the girls off early in the morning and met with the women at nine o'clock the same morning! Everything went very well though without too much effort on my part.

Duane and I had planned a trip for the month of May into the districts which are called the Chilesso Church Missionary Project. But Dr. Woodman did not think it would be wise for me to go since I had not been up to par physically for a few weeks. So Duane set off alone to be gone a full thirty-one days! How that time stretched ahead of us! However, he was able to finish visiting the villages more quickly and was back home the evening of May 28th. Here is a little summary which he made of his trip:

Roads — very, very bad, rocks, holes, deep ruts, sand, even mud since we had heavy rains until the 18th of May, which is most unusual, our rains generally being over early in April. Of course we got stuck a couple of times.

Great interest was shown in our work by the non-Christians who live about our outstations in the Quibala area. One evening many of them crowded into the little wattle and daub chapel and listened attentively to my sermon, in which I explained what it means to be a Christian and the responsibilities which the Christian assumes. After the service the people did not want to leave, so we continued to talk to them, telling them why they should send their children to school. Still they sat on and finally had to be asked to leave.

Needless to say, perhaps, our young church is still greatly in need of help and encouragement in its spiritual life. Paganism still encircles it and now and again someone falls back into his former practices and beliefs. Our village leaders are only a step in advance of the believers and sometimes their lack of adequate training and dedication cause the ordinary church member to lose interest. When our candidates for church membership are baptized they must make certain promises which the church here considers important for the Christian. All too often these promises are forgotten, so in my village visits this time I reminded them of their promises, and endeavored to show them how important they are in their Christian development.

One other thing, in some quarters we hear it said that the pagan African is happy and contented, why do we presume to impose upon him an alien faith? One day an old man called on me (at that time I was being entertained in Pastor Mariano's home). The old man sat down opposite a china cupboard which has glass doors. He, with his dimming eyesight, saw himself reflected in the glass doors, but could not quite make out what he saw. Great fear became apparent in his face, his eyes bulged and his distress was obvious, so I explained to him what it was, for many of our older Africans have never seen themselves in a mirror. This little illustration gives a small indication of the great fear which is a dominating factor in their lives. Why do we seek to bring the Gospel to them? Faith in Christ dispels their fears!

Last Sunday here in Chilesso there was a farewell service for Berwyn and Marie Woodman who are leaving this week for their first furlough. They go to Silva Porto this coming Saturday, June 6th, and they will take off on an airplane for Lisbon early Sunday morning. How we shall miss them! Berwyn has done such a fine job in the hospital and village dispensaries and Marie has added so much to our worship services and other programs with her musical ability. And we shall again be left without any missionary children to enliven things for us! We have been watching the Woodman children develop and so have enjoyed our own grandchildren by proxy!

I have just returned from seeing that the peanuts gown this year by the Domestic School girls were stored away for safe keeping. As I rode back through the village on my bicycle, three little children, the oldest maybe five years old, ran along with me shouting greetings. Then as I went on they called, "Ku ende apa, Ndona, ku ende lesanju" — Go well, Dona, go with happiness". And so we could bid you all good-bye for this time: May you each and everyone "go well and with happiness" in the months ahead!

Your fellow workers
in His vineyard,
Duane and Peggy Waln

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

October

AFRICA

Camundongo Station

11—**Escola Domestica** (The Domestic School) is under supervision of Mrs. Carl Dille. Training is given in literacy, sewing, cooking and child care to women; many are wives of men attending Rural Life School.

12—**Rural Life School** is dedicated to the purpose of training leaders to go into the remote and still primitive villages. Moral traning, Bible training, practical skills are included. Both Mr. and Mrs. Dille teach here.

Chilesso Station

Community of 500, 80 miles from railroad; school, hospital, church. Blessed with fertile soil and abundance of water. In jungle which includes orchids and date palms 75 feet high.

13—**Miss Florence Malcolm** (1928) directs a school system closely related to the church with 130 schools and 5000 pupils. The station boarding school has 250 pupils. She teaches Bible there and refresher courses to teachers.

14—**Rev. and Mrs. Duane Waln** (1928) do a variety of things: He counsels with 9 African pastors serving 300 villages, and is responsible for building and maintenance work for 30 buildings; she is station treasurer and conducts schools for girls and women and is in charge of home ec. school. See article about their work in this issue.

15—**Dr. and Mrs. Berwyn Woodman** (1954) arrived in Chilesso in 1957 after language study and work in Dondi. He is in charge of hospital, which includes nurses' training, and shares in worship services; she teaches music in several schools, directs choirs, teaches piano, is church organist, and mothers four children, the oldest of whom is 9.

16—**Escola Domestica** is a home economics school for 40 girls directed by Mrs. Duane Waln. They study Bible and improve reading and writing learned in villages.

17—**Ida Swanson Memorial School** has 200 students and is directed by Miss Malcolm. Studying is in Portuguese.

Reports Of Women's Societies Show Varied Activities

GREAT BRIDGE ELECTS OFFICERS

Mrs. Margaret LaMonte

The Ladies Fellowship of Great Bridge Congregational Christian Church met Wednesday evening, Sept. 19th, to install new officers for the coming year. After a short business session our minister Rev. Bill Simmons installed the following officers:

Overall President, Mrs. Ramelle Simmons.

Etta Parker Circle: Chairman, Mrs. Blanche Pratt; Charistian Education, Mrs. Helen Outland; Friendly Service, Mrs. Olga Mae Walters; Missionary Education, Mrs. Gloria Fanna, (alt.) Mrs. Frances Ward; Social Action, Mrs. Louise Philbrick; Spiritual Life, Mrs. Mary Godfrey; Stewardship, Mrs. Marjorie Godfrey.

Lillian Hall Circle: Chairman, Mrs. Bertha Parker; V. Chairman, Mrs. Mayzella Bruce; Treasurer, Mrs. Lucille Smith; Recording Sect., Mrs. Margaret LaMonte; Corresponding Sect., Mrs. Ruth Wall; Friendly Service, Mrs. Mildred Sawyer; Social Action, Mrs. Mary Ann Frost; Missionary Education, Mrs. Etta Parker; Spiritual Life, Mrs. Louise F. Warren; Christian Education, Mrs. Margaret LaMonte; Christian Sun, Mrs. Madge Brantley; Cradle Roll, Mrs. Agnes Hodges, Mrs. Mary Ann Frost; Historian & Reporter, Mrs. Margaret LaMonte.

The installation service was very impressive and added a greater degree of responsibility to the new officers.

We are all looking forward to a year of many activities to support the mission work both home and abroad. In so doing we will enlarge our spiritual understanding of all peoples.

REPORT OF WOMEN AT THIRD AVENUE, DANVILLE

By Mrs. Charles Case

The Women's Fellowship of Third Avenue, Danville, under the leadership of Mrs. Harold Morefield, president, wishes to say "Thanks" to all who have helped make our past year "a very wonderful one." The following is a brief report of some of the things done during the last year.

Bibles and Testaments have been distributed.

Thirteen needy families have been "pounded."

Flowers, fruit baskets, clothing, etc., have been given.

$108.00 has been given to the Building Fund.

Bible study has been conducted.

All Friendly Service quotas have been filled.

Thank Offering was received and dedicated.

We were hostess to the Halifax District Rally.

We sponsored a reception and pounding for our minister and family.

Youth Fellowship was entertained.

Delegates attended area rallies, conferences and conventions of the North Carolina Women's Fellowship.

With the theme "What Doth the Lord Require?" our Fellowship carried mission work around the world through our total offerings of $1,075.45.

We go into the new year with a new theme, "We Move On Together." Several new members have been added. We invite others to join us in prayer and with your presence. Officers for the new year are:

President, Mrs. Harold Morefield; vice president, Mrs. Irma Hollingsworth; secretary, Mrs. Charles Case; treasurer, Mrs. Julia Burnett. Chairmen of circles are: Mrs. J. C. Thomas, Mrs. Russell Hancock, Mrs. Paul Scarce, and Mrs. Frank Merricks.

MOORE UNION WOMEN ARE ACTIVE

Mrs. Floyd Taylor, Historian & Editor

The Women's Fellowship of Moore Union Christian Church closed a busy year with it's meeting of September 15. The following are officers for the year of 1959-1960: president, Mrs. J. W. Lett; vice president, Mrs. Doyle Cox; secretary and treasurer, Mrs. P. D. Lett; historian and editor, Mrs. Floyd Taylor; spiritual life, Mrs. Gilbert Lett; stewardship, Mrs. U. G. Burns; missionary education, Mrs. Leslie Patterson; social action, Mrs. Woodrow Carter; Christian education, Mrs. Buddy Womack; friendly service, Mrs. Calvin Cox and Mrs. Oscar Maddox; flowers, Miss Gladys Lett; devotional, Mrs. H. P. Womack.

Our Fellowship has an active membership of twenty-three members. Meetings are on Tuesday night following the second Sunday of each month. Each member has a secret pal which we reveal at Christmas. We have met all friendly service quotas and have paid all of our apportionment. We observed family night with a picnic lunch at one of the members cottage which was enjoyed by all.

Mrs. J. W. Lett, president, presented the church with a new carpet for the aisle and pulpit and it was dedicated at our Memorial Service in May by our pastor, Rev. Reuben Askew, Jr. This was our biggest project for the past year as the carpet cost $627.50. We are looking forward to another year as we "move on together."

WOMEN'S OFFICERS INSTALLED AT SOUTH NORFOLK

Beatrice George, Historian

The first regular meeting of the Women's Fellowship of the South Norfolk Congregational Christian Church met in the social hall Thursday evening September 24. The following officers for the ensuing year were installed by the minister, Rev. John G. Truitt, Jr:

President, Mrs. Pearle Robinson; vice president, Mrs. Joy Ford; secretary, Mrs. Mary Treadwell; treasurer, Mrs. Grace Farmer; spiritual life chairman, Mrs. Alice Harding; stewardship chairman, Mrs. Norma Morris; Christian education chairman, Mrs. Joy Ford; missionary education, Mrs. Bernice Hargrove; friendly service chairman, Mrs. Olivia Etheridge; social action chairman, Mrs. Virginia Hare; pianist, Mrs. Sadie Hanbury, and historian, Miss Beatrice George.

The devotionals were conducted by Mrs. Alice Harding.

Mrs. Robinson gave an outline and short resume of the year's work. She announced that the members of the Women's Fellowship would be divided into six circles and the names would be drawn by the leaders for their respective circles as follows:

Gertrude Bunch Circle, leader, Mrs. Norma Morris; Angie Crew Circle, leader, Mrs. Dolores Truitt; Wilma Hanbury Circle, leader, Mrs. Alice Harding; Marjorie Humphries Circle, leader, Mrs. Helen Overton; Dorothy Jackson Circle, leader, Mrs. Virginia Hare; Agnes Seymour Circle, leader, Mrs. Ethel Smith.

The new circle is the Marjorie Humphries in honor of Mrs. Humphries who has served in the work of her church for many years.

Life membership certificates were given in honor of the following members of our church: Mesdames A. T. Hamer; Sarah Odom; Fannie Rodgers; Virginia Strickland; and Ida Wagner.

Wake Chapel Women Start New Year

Mrs. S. A. Yancey, Sr., Reporter

The first meeting of the new year for the Wake Chapel Women's Missionary Fellowship was held in the sanctuary of the church Thursday night, September 10,1959. The pastor, Rev. Earl T. Farrell, gave a most inspirational devotional and review of the Bible Study Book, "We Believe". The annual installation service which was both impressive and meaningful was led by Mr. Farrell, assisted by Mrs. Jack Blanchard, incoming First Vice-President and Program Chairman. The following officers for the new year were installed:

Mrs. Rex G. Powell, President; Mrs. S. A. Yancey, Sr., Second Vice-President and Devotional Life Chairman; Mrs. Sam Amos, Recording Secretary; Mrs. Ray Powell, Corresponding Secretary; Mrs. W. G. Ransdell, Key Woman; Mrs. R. M. Dickens, Friendly Service; Mrs. Sam Snead, Stewardship; Mrs. B. B. Johnson, Hospitality No. I; Mrs. Johnny McKinney, House; Mrs. Perry Howard, Membership and Mrs. Jarvis Stephenson, Cradle Roll; Mrs. Paul Stephenson, Leader of Circle I; Mrs. Glendon Johnson, Leader of Circle IV; the foregoing officers having been elected for the second term. New officers installed were Mrs. Jack Blanchard, First Vice-President and Program Chairman; Mrs. Douglas Powell, Treasurer; Mrs. Calvin Washington, Hospitality No. II; Mrs. Jesse Reaves, Leader Circle III; and Mrs. Bobby Cotten, Leader of Circle II, the new circle formed recently for the young women of the church.

In Mrs. Powell's President's report she stated that in the year ending the Fellowship carried out many projects to which we had been committed and also widened our scope of giving wherever possible at home and abroad. It has been a busy year, attending Fall Conference in Burlington, District Workshops in Durham, Garner and Clayton, entertaining and preparing food for Conference last fall and again for the District Rally in the spring at our church, attending the School of Missions in June at Elon, and more recently working on our programs and Year Books for the new year, enlisting new members and organizing a new Circle for the young women of our church.

We have dedicated our Friendly Service Projects which have included:

Box of good used clothing to Children's Home at Elon.

Three boxes of clothing to Church World Service, New Windsor, Maryland.

Seven boxes of clothing to Migrant Workers at Beaufort, N. C.

Fifty-three lbs. of used sheets for bandages to Dr. Ed Riggs, in India.

A layette for Miss Hulda Stettler, in Italy.

A special gift of $35.00 to Mrs. James McKinley in the Philippines.

Art Craft materials to Uplands Sanitarium, Pleasant Hills, Tenn.

Thus we see how the dedicated efforts of our women in Wake Chapel help to promote Christ's love and work in all areas of life here and abroad. Without our earnest prayers and material and physical support, this could not have been accomplished. Let us continue our prayers for and cooperation with our dedicated Pastor and his family, and with others in our church who are serving for the upbuilding of our own and other churches, which we are told is the Body of Christ, and we as Christians, members of that Body.

Introducing the themes for the year's work, "Move We On Together" for programs, and "Jesus' Teachings on Citizenship" for devotional study, along with special emphasis on our Mission Study for the year on "Africa"; and the Home Mission study on "The Church's Mission In Town and Country", Mrs. Powell stressed the importance of personal devotions and study each day, committing ourselves anew each day to the task ahead. For the closing hymn "Forward Through the Ages" was sung and Mr. Farrell led the closing prayer.

Refreshments were served in the Assembly Room by hostesses for the September meeting, Mrs. Ashley Hall, Mrs. Pearl Curl, Mrs. Paul Tutor and Mrs. Bailey Williams.

Liberty Church Newsletter

The Liberty Congregational Christian Church, Nathalie, Virginia, has embarked upon the threshold of a new and enlarged program for its membership. This new endeavor is to be called **Our Christian Enlistment.** This program is planned with the hope that each member through **Our Christian Enlistment** will more fully commit his time and his talent to the ministry of the church. This is a long-range program involving many stages of growth and planning on the part of committees who have undertaken the task of appraising our present program and planning our advance.

The basic principles of **Our Christian Enlistment** are:

1. To undergird the entire program of the church with a Christian concept of stewardship.

2. Build a church program meriting greater member participation and increased financial support.

3. Provide the presentation of the program of our church to every member of the parish.

4. Invite each person individually to join in the joy and opportunities which come from the commitment of himself and his resources to God.

5. Select carefully and train thoroughly all persons recruited for the purpose of making this presentation and issuing this invitation.

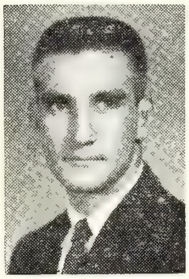
Our Christian Enlistment is not to be thought of merely in terms of securing pledges to meet a budget. This is an enlistment of people for the purpose of bearing a Christian witness through the program of the church. This program very often needs strengthening. It needs personnel as well as financial support. Therefore, **Our Christian Enlistment** is founded upon a three-fold purpose:

1. To study the present program of our congregation; to strengthen it where it is weak; and to expand it where practicable, in order that potentialities not yet developed may be nurtured and recognized needs more fully met.

2. To match talents and capacities of a greater percentage of the membership of our church against the personnel needs of the congregation as it endeavors to meet its responsibilities as a Christian church.

3. To provide adequate financial support for the ministries undertaken by the church in the community, in the fellowships of the churches in the area, in the nation and throughout the world, each support to be regarded by every member as a means of expressing his gratitude to God for Jesus Christ and the fullness of life experienced through him.

We take this opportunity to alert you concerning **Our Christian Enlistment,** scheduled for October 25, 1959, for it is by this Enlistment that we hope to open before each member and friend of our church opportunities for sharing the courageous program with which we are about to be confronted.



Jim Humphrey

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

NATIONAL UNITED STUDENT FELLOWSHIP ASSEMBLY MEETS

Ruth H. Dunn

The National United Student Fellowship Assembly met August 27 - September 3, 1959 at Doane College, Crete, Nebraska. Those who attended from the North Carolina USF were: Miss Dorothy Hampton, USF Advisor of Raleigh; Gene Godfrey of Catawba; Jim Grimes of Shaw University, and Faye Gordon, Martha Brittle, Jim Humphrey, Dick Apperson, Lafayette Wilkins and John Ling of Elon.

The program of the assembly consisted of Bible study, led by Dave Maitland of Minnesota; chapel services by Bob James of Philadelphia, Pennsylvania; lectures by Dr. Ralph Hyslop of Union Theological Seminary in New York City, and five seminars, two of which each delegate elected to attend. The theme for the conference was "Fire Upon the Earth." Plenary sessions were held during the conference looking toward merger with the student bodies of the Presbyterians, Evangelical United Brethren, and the Disciples of Christ. This body, when merged, will be the United Campus Christian Fellowship.

The theme of the programs for student bodies the world over for this biennium will be "Life and Mission of the Church."

Jim Humphrey was elected treasurer of the National USF Assembly. Jim is a Senior at Elon College, president of the Student Christian Association and a leader on the campus. He worked at Moonelon Conference Center several summers as counselor, recreation leader and life guard. He is a native of Southern Pines, North Carolina, and is a member of the Church of Wide Fellowship there.

As new treasurer, Jim attended the United Campus Christian Fellowship Planning Assembly after the USF Assembly and there worked on the Constitution for this new organization.

WORKDAY FOR CHRIST

Saturday, October 17, 1959, is the annual Workday for the young people of both PF and YF. PF groups should send their gifts to **Our Christian World Mission**; YF groups should give their earnings to the local church treasurer to apply on its apportionment. In addition, YF groups will study a Dedicated Dollars program. Write the Philadelphia Youth Department for mimeographed program.

YOUTH WEEK 1960

On the theme "Thy Kingdom . . . on Earth" young people across the nation cooperating with the United Christian Youth Movement will observe Youth Week, January 31 to February 7, 1960. Order your Youth Week Packets (price $1.00) from Ruth Dunn, Box 336, Elon College, N. C.

P. F. OFFICERS IN COLLEGE

When the college and university doors opened this year, we found that four of our Southern Convention P.F. officers joined with thousands of other men and women in the United States by stepping into a new phase of higher education.

Our president, Charlie Garren, is enrolled in Duke University, Durham, N. C. Nancy Rountree and Dickie Apperson, the secretary and treasurer, have chosen Elon College. Martha Rose Whitten, the Faith Chairman, is in Westhampton College of the University of Richmond, Va., and Elizabeth Lester, our past Action Chairman, is at Oberlin, Oberlin, Ohio.

I am sure that these, your officers who are away from home, would appreciate hearing from you and your group. Why not drop them a line or two to let them know we appreciate their service. RM

A Devotional Moment

GOD'S CONCERN FOR ALL PEOPLE

God's concern for all people, disregarding race, color, creed, profession, or social position is expected in the following two stanzas from Frederick William Faber's hymn:

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderful and kind.

After reading this, we as students returning to the classrooms in our quest for knowledge, should realize to the fullest the opportunity that is ours. We should in all things put God first; ask him to give us open, eager minds — the essential tool for successful learning — and never should we hesitate to take our problems to the Heavenly Father. Remember that God is concerned for all people and the student is no exception.

A Prayer for the Student

O God, the source of all truth, enlighten with thy wisdom those who teach and those who learn. Help us to know our limitations, lest, claiming a monopoly of the truth, we become proud of our intellect and vain in our imaginations. Help us in our modern quest and make us good followers of thy truth in our day as were the men of old. In Jesus name we pray. Amen.

Judy Yates
Pleasant Union Christian Church
A student at W.C.U.N.C.
Greensboro, N. C.

A Hi Fi And A Church

(from "Poor Merton's Almanac" Wichita Pilgrim Log)

"We bought a hi fi for the parsonage and so far we have been able to scrape up the cash to buy four records to play on it. They may be worn out by the time we can afford to buy another, but what I mean to talk about is not our record budget. I wanted a record player so I could have 'music to read by'. There are all kinds of distracting noises in the parsonage, breaking lamps, crying (or laughing) children, a barking dog, and a television set. What with all this distraction it was really rather difficult to read. Many is the evening when this one little house has been reverberating with sounds of the fox hunt, and of three children in a triangle. I hoped that a hi fi set would drown out all these raucous noises and waft only gentle music to my ears. Then, thought I, I could read in peace.

But there were two things I didn't reckon on. One was the quality of the hi fi, which is good, and the other was the quality of my wife's taste in music, which is also good. She selected only really good records to play on the set, and the set insists upon playing them exceedingly well. Result? I put the four records in position to play, turn on the set, and sit down to read! . . . but I don't read! I listen! There is something about that music which commands me to listen . . . and I am not sorry.

Many people go to church for the same reason I bought a hi fi set. They hope the church will drown out the raucous distractions of this noisy old world so that they can console themselves with gentle fictions. But when they do go to church they find themselves . . . listening, and they didn't count on that. They find that the church is too great just to provide background music. Its message is so great that it commands all their attention, and they find themselves the captive of what they hear . . . and they are not sorry.

Moral: Christian truth, like good music, when just in the background is out of focus, and it won't stay that way for long."

The Ancient Mariner
—**Congregational Kansas**

WHAT ARE JUNIOR HIGHS LIKE?

If you attempted to write a description on the Junior high young person, a considerable assortment of adjectives might flash through your mind. On one hand, you might think of junior highs as harum-scarum, argumentative, aggressive, noisy, moody, exuberant, shy, touchy, and critical, and on the other hand, blithe, reflective, friendly, outgoing, enthusiastic, companionable, sympathetic, conversational, and dependable.

Actually, the combination of characteristics within each junior high person varies from day to day, and sometimes from hour to hour. All this points to the conclusion that junior highs are puzzling, complex, and unpredictable; consequently, each one must be accepted and understood as an individual child of God.

Junior High Newsletter No. 1

A Sermonette

By Department of Bible
Presbyterian Junior College

When men get away from God they have an emptiness in their souls which makes them unhappy.

In Pippa's song by Browning the words are "God's in His heaven, all's right with the world." It is only when you and I are in tune with God, the Lord of heaven and earth, that the things on earth seem right. Faith and obedience gives us an inner peace which causes the world to wear a different look.

The disciples who enjoyed fellowship with the radiant personality of Jesus when He was on earth did not realize the feast they possessed. Jesus said, "But the days will come, when the bridegroom shall be taken away from them, and then will they fast." (Matt. 9:15)

There were dark days of doubt and separation ahead of them, which were turned into joy when they knew that Jesus had risen from the grave in triumphant glory. They could not have happiness aside from renewed faith in God's power and love.

Jesus once said, "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." (John 15:11)

THINGS FOR PF'ers TO DO

October 1959

Study "Decisions for Peace" (see Action I). Prepare for and observe Christ's Workday, October 17.

November 1959

Participate in your church's "Christian Enlistment" program. Study the "He, She, and Thee" emphasis (see Fellowship III). Study "Christian Citizenship" (see Action IV).

December 1959

Arrange a special function for college, out-of-school "alumni". Hold a planning retreat or meeting.

January 1960

Observe Youth Week, January 31 - February 7. Think now of summer service opportunities — workcamp, caravan.

February 1960

Study personal devotions and then use **Lenten Devotions for Youth**

Elect officers for next year. Study PF-YF Relations (see Fellowship I).

Summer 1960

Discuss "findings" of joint PF-YF National Council. See Summer 1959. **People** (Faith III). Study "Racial and Cultural Problems" (see Action II).

March 1960

Special Lenten study on "The Meaning and Purpose of Life" (see Faith I).

April 1960

Choose and register summer conference delegates. Special study on "Science and Religion" (see Faith II).

May 1960

Centenary E. & R. Church History

"Centenary Reformed Church, from actual records, and from tradition handed down, the Reformed Calvinists, or German Reformed Ministry from the Palatinate, Germany, organized a congregation near the town of Winchester, or rather the spot where the delightful little city now stands, 1740 or 1741, and the crumbling foundation of the little stone church near Kernstown is supposed to be the locality where the congregation worshipped. The church was abandoned in 1753-54, when a Presbyterian congregation occupied it.

On land, the deed to which was given by Lord Fairfax, a log and frame church was built in 1753 by this same congregation. A diary written in 1790 quotes Frederick Conrad saying, 'This was the first church built in Winchester.'

The Rev. Michael Schlatter, Reformed Missionary Superintendent made a tour through a part of the Shenandoah Valley in 1748. He did not conduct a service in Winchester, but visited the town. Centenary church has in its possession a communion cup, dating from this time, given to the church by Michael Schlatter.

For many years worship services were conducted by visiting ministers. There is no record of any pastor or of any Reformed minister preaching in this church from 1804 to 1840. The church was destroyed by fire on the night of February 13, 1884.

In 1905, the church building, which was sorely in need of major repairs, was torn down and upon the same site, the present church was erected and dedicated on Sunday, August 19, 1906.

Then in 1934, the church, which had been known as The Reformed Centenary Church Built by The Classis of Virginia, became Centenary Evangelical and Reformed Church when these denominations merged.

In June of 1957 the church became Centenary — United Church of Christ (Evangelical and Reformed) when the Evangelical and Reformed and Congregational Christian Churches merged.

The last several ministers to serve the congregation were: The Rev. Thomas K. Cromer — pastor when the present church was erected, 1905-06, and served for a total of 17 years; Rev. Clarence Woods, who was installed in 1919; Rev. Francis R. Casselman, from March, 1923 - October, 1926; Dr. Stephen L. Flickinger, July, 1927 - August, 1957. The present minister is Rev. Henry W. Korinth, who began his pastorate in September of 1957. Dr. Flickinger is the only past minister living of the several mentioned.

N. C. AND VA. CONFERENCE LAYMEN MEET AT ELON

The annual laymen's meeting of the North Carolina and Virginia Conference was held at Elon College September 25, 1959, with more than 150 laymen present.

The program started with a banquet in McEwen dining hall where food and fellowship were enjoyed, guests were recognized, and business was transacted. In the new Community church, just across the street from the dining hall, singing was led by Professor Charles Lynam, a welcome was given by President Danieley, devotions were led by Elon laymen, and an address was delivered by Rev. Horace "Bones" McKinney, basketball coach at Wake Forest College, and the benediction was pronounced by Professor John W. Barney of Elon.

The main feature of the business session, according to Dr. H. H. Cunningham, dean of Elon College, was the election of the new officers for the coming two years. Those elected were: President, E. Irving Anderson, Halifax, Virginia; Vice President, C. Frank Vanstory, Greensboro, N. C.; and Secretary-Treasurer, Dillard Powell, Ruffin, North Carolina.

Freshman Scholars At Elon

The top-ranking freshmen on the recent series of Elon College placement tests in English and mathematics have just been announced by Dr. James Nowell, chairman of the English department, and by Prof. A. L. Hook, chairman of the mathematics department.

The ten freshmen who topped the list in English, given in order of rank, include Roy Dickson Kelley, Quaker Hill, Conn.; Eugene Jeffrey Gold, New York City; Hugh Douglass McAdams, Graham; Sharon Lee Glew, Cheshire, Conn.; Robert Warren Dilks, Haw River; Bobby Gray Finley, Burlington; Frieda Jane Way, Burlington; Morton Sanders Greenburg, Brooklyn, N. Y.; Denyse Wellington Theodore, Bellmore, N. Y.; and Glenna Teer Smith, Burlington.

The leaders in mathematics, including eleven because of a two-way tie for tenth spot, include Roy Dickson Kelley, Quaker Hill, Conn.; Frieda Jane Way, Burlington; Robert Warren Dilks, Haw River; Charles Linwood Puckett, Burlington; Carlton Ray Terrell, Burlington; David Wright Edmondson, Hampton, Va.; Byron Ross Ingram, Wilson; Daniel Leonard Nulseapple, Middletown, N. Y.; Walter Grant Hall, Virgilina, Va.; Dewey Vernon Andrew, Snow Camp; and Robert Bruce Emerson, Arlington, Va.

National Student Christian Federation, which was organized in September at Oberlin College with the merger of more than 40 denominational boards and agencies, is planning a seminary year abroad for selected students. Seminaries participating include Leonard in Jubbulore and United in Bangalore, India; Union, Manila, Philippine Islands; Union, Hong Kong; University College, Achimota, Ghana; Union, Buenos Aires, Argentina. Students will pay their own expenses, but mission boards will help in selecting students and planning their travel.

Why Be Timid?

The disciples that Jesus gathered about him were an unpromising group of people, yet after Pentecost these were the men who turned the world upside down. Their poverty makes all of us rich by comparison, yet they conquered the Roman Empire.

There was no task so difficult that it cannot be performed if our lives are, as were those who were "all with one accord"—Christ-touched and God blessed. Why are we so timid? Why do we hesitate? The Church has not become impotent. The universe is on our side. Let us take courage. Let us call upon God. And let us do his bidding, knowing full well that life is, at best, brief. The hour is late, but not too late if we enlist sincerely in the army of the Lord God.

Stanley U. North
—In Church Calendar Service

Spirit-Filled Witnesses

Background Scripture: Acts 2

Devotional Reading: Acts 2:16-21

Memory Selection: **Repent, and be baptized every one of you in the name of Jesus Christ, for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.** Acts 2:38

By way of suggestion — Those of you who would like to get help on the lessons for this quarter, which are taken from the Acts of the Apostles, will do well to secure a copy of William Barclay's little book, "The Acts of the Apostles." It is one of a series in The Daily Bible Study Books, and is excellent. Although published by The Westminster Press, it can be secured from Pilgrim Press, or from The Methodist Publishing House, Fifth and Grace Streets, Richmond, Va. It costs $2.50 but it is well worth the price. H. S. H.

A MYSTERY, BUT A FACT

An elderly Negro preacher, in the introduction of his sermon, said that he was going to "define the indefinable, and unscrew the inscrutable." He might well have been speaking about the coming of the Holy Spirit at Pentecost. For we are in the presence of a mystery here, and no man knows precisely what happened. Luke was trying to describe something that could not be described. For instance he says that there was a sound from heaven **"as of"** or **"like that of"** a rushing mighty wind. And there appeared unto them, and sat upon each of them, cloven tongues **"like as of** fire." What happened was beyond the point of description. **But something did happen —** that is the important fact. The disciples had an experience of the power of the Holy Spirit flooding their beings such as they had never had before. Pentecost was one of the supremely great days in the life of the Church, for on that day the Holy Spirit came to the Christian Church in **a very special way.** Emphasis should be put upon the fact that the Spirit came in a very special way. It is a mistake to think that the Holy Spirit came into existence at this time. He had existed with the Father and the Son from the beginning, and he had been operative on the minds and hearts of men thru the centuries, revealing God's truth and God's will to men. But at Pentecost something special happened.

NOT SLACK CONCERNING HIS PROMISES

"But wait for the promise of the Father which ye have heard of me." "Ye shall be baptized with the Holy Spirit not many days hence" — these are the words of Jesus, his promise that he would send the Spirit. "And when the day of Pentecost was fully come . . . they were all filled with the Spirit." He kept his word. He always does. He is not slack concerning his promises — we can always depend upon him. What he promises, he fulfills. And obedience brings the blessing.

"YE SHALL RECEIVE POWER"

Our vital lack is power. We know what we ought to do, but we so often lack the power to do it. But the Holy Spirit gives power to them that are faint. The manifestation of his power at Pentecost is a symbol or expression of his power in several realms of life.

Power to witness. The disciples were humble, unlettered, rather weak men. But after the Spirit came into their lives, they had the power to witness. They bore their witness for Jesus Christ. They told what he had done for them and to them. They spoke to others about him. And they bore this witness, not only with their lips but with their lives.

Power to stand up for their convictions. These men, fearful and deserters in the Garden of Gethsemane, boldly defied the rulers and those in authority, even at the risk, not only of imprisonment, but of death itself. Indeed it was when the rulers saw their boldness that they took knowledge of them that they had been with Jesus. How desperately do we need this power — the power to nail our flag to the mast so that all can see were we stand and whose we are; power to speak our honest convictions; power to take our stand; power to stand for the right even if we have to stand alone. Christians need boldness of the kind these men had and they can get it if they have the Holy Spirit in their lives.

Power to do and to dare, to endure and to undertake. These men found in the fellowship of the Spirit the power to endure persecution, and to endure hardships, and to undergo all kinds of trials because they were fortified within by the power of the Holy Spirit. And they dared to launch out on great adventures for Christ because they knew that the Spirit would be with them. Acts of the Apostles is the story of men who had found the secret of strength to endure and to do thru the fellowship of the Spirit.

THE FIRST CHRISTIAN SERMON

Peter delivered the first Christian sermon. He said five things: 1. He told what Jesus did — he worked miracles, he rose from the dead, the greatest miracle. 2. He told what men did to Jesus — they crucified him. 3. He told what God did — he allowed his Son to be nailed to the cross, but he also by that act, and by bringing him alive again from the dead, assured our salvation. 4. He told what we should be doing — witnessing for Christ. And 5. He tells us what we can do — gain the power of the Holy Spirit in our lives if we repent and obey. And Peter preached with such power, power generated by the Holy Spirit, that men were convicted of sin, and cried out "What shall we do?"

REPEATABLE EXPERIENCE

We make a great mistake if we think of Pentecost simply as an historical event. The Holy Spirit did not come once and for all. He still comes when hearts desire him and are open to him. If a man wants the Spirit, he can get the Spirit. Pentecost was a repeatable experience. But alas, so many depend upon an isolated experience of the Spirit, such as their experience of the Spirit at their conversion. This is not enough — we should be having experiences of the Spirit again and again. And we can have them if we repent and obey. The story is told of an old man who had had a wonderful experience many years before, and who wrote it down and called it his "Blessed Experience." When folks called on him he would bring it out and read it. One night when a friend dropped in, he asked his wife to go upstairs and get his Blessed Experience from a drawer in the bedroom. When she returned she said "I'm sorry, but the mice have been in the drawer, and they have eaten up your Blessed Experience." — HAVE YOU HAD A RECENT EXPERIENCE OF THE SPIRIT?

SUNDAY SCHOOL LESSON
OCTOBER 11, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

What A Fellowship!

John G. Truitt, Superintendent

Dear Friends:

Do you sometimes stop to think what a fine fellowship exists among our church people. Here at Elon College perhaps we see more of it than some others do. For instance there are many people who have known and honored Mrs. James L. Foster for many years. People from near and far drop in to see her. Or take Mrs. W. P. Lawrence, who lives here; and many are her friends. She joined the Elon College church the year I was born and that was a good many years ago. Friends still find her vigorous and entertaining. Or take Mrs. S. W. Caddell, widow of Dr. Caddell, a physician who reared a lovely family in this community and made a big place for himself here as a physician. And there is Mrs. W. C. Wicker, of the famous Newman family, whose late husband was one of the great professors of Elon for many years. Or take Mrs. Joe C. McAdams, whose late husband helped to fashion the town of Elon, and who contracted some of the college buildings in the early days. Or a famous chemistry teacher, Dr. Ned Brannock, who is still here and going strong. These and nearly a dozen others whose infulence and friends and ties reach out across our Southern Convention, are right here, plus the present large college faculty, and the growing church, and the Southern Convention office with its staff members and its countless contacts, and the student body with all their families and friends, and the Home for Children and the coming and going which it has, and Moonelon with its many conferences.

All this added together is but a small part of the genuine fellowship our many churches, ministers, laymen and lay-women, and young people all across our Southern Convention enjoy. Think of all the conferences, rallies, district meetings of all groups, and many other auxiliary groups and their meetings! As I meet our church folk, our ministers, and our members here and there I rejoice in the fellowship shown amongst them. They seemed to enjoy one another's presence, and to be pleased with one another's successes. It is good. It is inspiring, and helps to make each one want to do better, and to achieve more for the Church and the Christ. Everyone of us would like to help every other one of us, and that is as it should be. Each of us has our own special duties, but that does not mean at all that we are not interested in the other fellow and his happiness and success.

There are young people right here in the Home for Children who are beginning to sense the things I am here setting forth. It is a good place for them to get their early training, since they are deprived of a natural family and home. Sometimes I quietly remind some of them of these things and I can feel that something stirs in their hearts and minds.

OFFICERS INSTALLED AT BELEWS CREEK

Mrs. Pauline F. Murray

An installation and dedication service for the new officers of the Women's Fellowship of Belews Creek church was held Wednesday night, Sept. 23, 1959. Mrs. Robert H. Pegram conducted the service. The new officers are:

Mrs. Vandola McGee, President; Mrs. Sue P. Isley, Vice President; Mrs. Margie Marshall, Sec. & Treas.; Mrs. Ethel P. Mabe, Friendly Service; Mrs. Mildred Neal, Family Life and Visual Aid; Mrs. Neva Neal, Mrs. Margaret Neal, Mrs. Fenton Ashburn, International Cooperation and Program Committee; Mrs. Lottie Neal, Spiritual Life; Mrs. Mary VanHoy, Stewardship Chm.; Mrs. Emma Martin, Social Action Chm.; Mrs. Pauline F. Murray, Reporter.

The pastor, Rev. Fred Allred, pronounced the benediction.

REPORT FOR SEPTEMBER 28, 1959

MONTHLY OFFERINGS

Amount brought forward			$27,093.16
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 11.80		
Sanford	50.00		
Shallow Well	65.00		
Wake Chapel	33.31	$160.11	
Eastern Virginia Conference			
Holy Neck	36.00		
Hopewell	5.00		
Isle of Wight	24.00		
Liberty Spring, S.S.	2.50	67.50	
North Carolina and Virginia Conference			
Carolina	12.00		
Durham	18.00		
Hines Chapel	20.00		
Union (N. C.)	238.00		
Burlington — Edgewood	4.00	292.00	
Western North Carolina Conference			
Albemarle	40.00		
Randleman	7.09	47.09	
Total			$ 566.70
Grand Total			$27,659.86

SPECIAL OFFERINGS

Amount brought forward		$44,191.87
Edith Thrift Missionary Circle, Hanks Chapel	$ 10.00	
Women's Fellowship Damascus Church, Sunbury, N. C.	25.00	
Women's Society, Auburn Christian Church	5.00	
Rev. & Mrs. Robert A. Knowles, Elon College, N. C.	10.00	
Harry W. Lee, Portsmouth, Va.	5.00	
Carolina Christian Church, Burlington, N. C.	40.00	
A Friend, Burlington, N. C.	5.00	
Mr. and Mrs. D. A. Joyner, Henderson, N. C.	50.00	
In Memory of Mrs. Maude C. Hedley	5.00	
In Memory of Walter F. Owen	5.00	
Special Gifts	223.44	
Total		$ 383.44
Grand Total		$44,575.31
Total for the Week		$ 950.14
Total for the Year		$72,235.17

TREASURER'S REPORT VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

From Aug. 31, 1958 to Aug. 31, 1959

Apportionments

Antioch	$ 65.00
Bethel	60.00
Bethlehem	65.00
Beulah	5.00
Dry Run	25.00
Leaksville	50.00
Linville	76.00
Mt. Lebanon	16.00
Mt. Olivet (R)	50.00
New Hope	40.00
New Port	35.25
Timber Ridge	25.00
Valley Central	35.00
Winchester	228.36

Thank Offering

Antioch	$ 30.11
Bethel	55.37
Bethlehem	64.00
Beulah	22.97
Dry Run	24.33
Joppa	25.00
Leaksville	32.53
Linville	42.20
Mt. Lebanon	10.00
Mt. Olivet (R)	48.07
New Hope	13.06
New Port	10.25
Timber Ridge	17.45
Valley Central	27.50
Winchester	128.33

Life Memberships

Antioch (2)	$ 20.00
Bethel (4)	40.00
Bethlehem (3)	30.00
Leaksville (1)	10.00
Winchester (2)	20.00

Memorials

Antioch (1)	$ 10.00
New Hope (1)	10.00
Valley Central (1)	10.00
Winchester (2)	20.00

Juniors

Bethel	$ 10.00
Winchester	5.00

Cradle Roll

Antioch	$ 2.25
Bethel	2.50
Dry Run	1.00
Linville	3.00
New Hope	1.00
Winchester	3.00

Money Sent for Mrs. Lester's Tour

Antioch	$ 10.00
Bethel	15.00
Bethlehem	15.00
Beulah	5.00
Dry Run	2.00
Leaksville	2.00
Linville	5.00
Mt. Lebanon	10.00
Mt. Olivet (R)	5.00
New Hope	5.00
Timber Ridge	10.00
Valley Central	7.50
Winchester	10.00

Money Sent In for Conf. Treasurer's Expenses

Antioch	$ 5.00
Bethlehem	10.00
Leaksville	5.00
Valley Central	5.00
Winchester	10.00

Angie Crew Scholarship

Mt. Lebanon	$ 5.00
Valley Women's Fellowship	10.00
Balance brought forward Aug. 31, 1958	$ 44.13

Receipts

Women's Societies Apportionments	$ 775.61
Thank Offerings	551.17
Life Memberships	120.00
Memorials	50.00
Juniors	15.00
Cradle Roll	12.75
Mrs. F. C. Lester's Tour	101.50
Conf. Treasurer's Expenses	35.00
Angie Crew Scholarship	15.00
Conf. Offering at Bethlehem	23.65
Rally Offering at Mt. Olivet (R)	22.68
Total Received During Conf. Year	$1,766.49

Disbursements

Miss Angie Crew Speaker at Conf.	$ 10.00
Mrs. Good Exp. of booklets at Conf.	15.00
G. G. Price & Sons Bond	5.00
Mrs. Good Exp. at Rally	7.50
Mrs. F. C. Lester's Tour	100.00
Dr. Wm. T. Scott Printing Annuals	30.00
Mrs. Good 2 Packets Dist. Supt.	6.00
Mrs. Strader & Mrs. Williams So. Conv. Treas.	1,539.53
Total Disbursements	$1,713.03
Bal. Aug. 31, 1959	$ 53.46

ADDRESSES FOR ANY WHO WISH TO KNOW

Several have inquired about the addresses of Mrs. F. C. Lester as she travels with twenty other women across Europe in the Women's Fellowship Tour. Here are some. It takes about a week for an airmail letter to be delivered over there, and mail should be In Care of Fellowship Tour.

To October 10 — In Care of Mrs. James Calder, 63 Lauderdale Gardens, Glasgow W 2, Scotland.

To October 13 — In Care of Mrs. H. Bergwerf—Zoomermeyer, Beethovenstraat 108 11, Amsterdam C, Holland.

To October 16 — Hotel Europa, Vienna, Austria.

To October 20 — Hotel Touring, Bern, Switzerland.

To October 30 — Hotel Continental, Florence, Italy.

November 7 — Hotel Terminus, St. Lazare, Paris, France.

After November 17 — Asheboro N. C. (Let us hope.)

Horses sweat, men perspire, and women glow.

Wilkie

CHURCHES PLAN FOR WORLD ORDER SUNDAY

Special worship services and study programs are being planned in Protestant and Orthodox churches in all 50 states in observance October 18 of World Order Sunday. Sponsored annually by the National Council of Churches' Department of International Affairs, it takes on special significance during this year of the Council's nation-wide Peace Program.

The message for World Order Sunday deals with change as "the first fact of our time." Stating that the old world order is going to pieces in a massive transformation, it surveys recent changes. Twenty-two new nations have come into existence recently, the statement points out, and in Africa alone four more countries will soon gain independence. It continues however: "If the word our fathers knew did not change, we should have reason to be afraid."

The message describes the Christian's duty to appeal to the world's conscience in working for negotiation, increased contacts between races and nationalities and for the reduction of all armaments, including nuclear weapons.

"That men and nations must increasingly live in a rule of law, in organized cooperation, as in the United Nations, is a Christian conviction moving us to continuing action," says the message.

"The background papers being used in the Program for Peace provide valuable information for church people planning World Order Sunday observances," said the Rev. Dr. Kenneth L. Maxwell, department director. He pointed out that October 18 also opens United Nations Week and urged the churches to cooperate in the UN's work of "translating man's quest for peace into Practical efforts."

Western North Carolina Conference

of

CONGREGATIONAL CHRISTIAN CHURCHES

The 89th Annual Session

PLEASANT GROVE CONGREGATIONAL CHRISTIAN CHURCH
Rt. 1, Bennett, N. C.
Wednesday, November 4, 1959

PROGRAM

MORNING SESSION

9:30—Registration

9:45—Called to Order by President Clyde Fields
Hymn and Prayer led by Rev. Clay Farrell
Recognition of Members and Visitors
Report of Program Committee — Rev. L. M. Presnell
Appointment of Special Committees

10:00—Our Congregational Christian Home for Children
Presentation of Expansion Campaign — Superintendent John G. Truitt

11:00—Reports to be presented and adopted
Executive Committee — Dr. F. C. Lester, Secy.
Pastor-at-Large — Rev. L. M. Presnell
Treasurer — I. L. McDowell
Stewardship and Apportionments — Hubert Beane
Evangelism — Rev. Robert Hultman
Social Action — Rev. Robert Bennett
Christian Education — Rev. Lynwood Hubbard
Missions — Rev. Collie Seymour
Women's Fellowship — Mrs. Clyde Fields
Laymen's Fellowship — Harold Myers
Sunday School Convention — Rev. Robert Hultman

12:00—North Carolina Council of Churches — Rev. Morton Kurtz

12:15—Prayer and Grace for Meal

AFTERNOON SESSION

1:30—Hymn and Prayer led by Rev. Odell Powell
Report on Moonelon Campaign — Chairman Cary Powell
Commission on Recruitment — Rev. Robert Knowles
Our College — President J. Earl Danieley

2:30—Constitution of the United Church of Christ — Dr. Henry Robinson

3:30—Reports
Committee on the Ministry — Chairman F. C. Lester
Finance Committee — Rev. L. M. Presnell
Place for Next Meeting — Rev. Lynwood Hubbard
Nominating Committee — Rev. Robert Bennett
Resolutions Committee — Rev. Thomas Shreves
Miscellaneous Business

4:00—Devotional Moment and Benediction — Rev. Clyde Fields

The Christian Sun

College Library X

VOLUME 111 OCTOBER 13, 1959 NUMBER 40

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

OCTOBER

What miricle of
weird transforming
Is this wild work
of frost and light,
This glimpse of
glory infinite!

—Whittier

Sweet and golden
are thy ways,
Beautious, golden
Autumn days.

—Will Carleton

Organ of the Southern Convention of Congregational Christian Churches.
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Elon College, North Carolina.

Dr. James M. Hess

DR. AND MRS. HESS LEAVE ELON

After thirty-seven years as missionaries in India, Dr. and Mrs. James M. Hess came to Elon College where he taught English in the college for six years. Now they are retiring again, and are moving to Clairmont, California, where many of our retired ministers and missionaries make their home.

The college acknowledged the service of these two fine people at a Country Club dinner Sunday evening, October 4, when some thirty faculty members and wives met to do honor to Dr. and Mrs. Hess. President J. E. Danieley, who was master of ceremonies, paid high tribute to Dr. Hess as a teacher and his wife as companion. They have made a fine contribution to the students and the community.

The Christian Sun joins in the tribute, and in warm wishes for a delightful and well-deserved retirement in the land of sunshine and fellowship where they are to live among others who have spent valuable lives in Christian service. It has been good to have them among us. Both the college and the churches will be better because of their sojourn here.

Here And There Among The Churches

At Union, Virgilina, the laymen will have complete charge of the church service Sunday morning, October 18, with Mr. Van Barker of Center church as speaker.

Rev. Robert Bennett, pastor of Bailey's Grove, Flint Hill (R) and Sophia churches, has resigned to become pastor of Amelia and Clayton churches. He expects to move about the end of October.

The Mid-West Regional Meeting is in session at Oak Park, Illinois, this week. The bevy of speakers includes most of our denominational leaders and several others. Higher education, the problems of rural and inner-city churches, and the missionary work at home and aboard are being considered.

At the Christian Temple in Norfolk six children were baptized September 20, the first Family Night of the year was October 5 when many groups meet and all eat, October 17 is Work Day for Christ when young people will earn for Overseas Relief, the Fellowship Bible Class is to use one night each month for visitation and fellowship in a home, and the entire church is challenged to accentuate the positive.

Mrs. Belle F. Robinson of Albany, New York, writes: "It is the earnest hope of this writer that, no matter what further merging of interests may take place, The Sun will not lose its identity nor change its name. I should hate to see the motto and the principles disappear from the cover page. . . . Area paper? Yes, but this northerner feels she knows every contributor personally. So please let's keep our last link with the Christian Church in tact."

At Carolina October 4 guest for the morning church service was the first chaplain of Elon College, Rev. John S. Graves, and the evening speaker for the Laymen's Fellowship was the Rev. Bill Trayler, pastor of Bethel and Concord churches. Rev. Grant Burns is pastor at Carolina.

At Rosemont, Norfolk, next Sunday the laymen will have a dinner, instructions will be given concerning the observance of Loyalty Sunday, November 1, and Mr. Martin T. Garren of Greensboro, president of the Southern Convention, will be guest and speaker.

At Tryon, N. C. our church has two associate ministers. Rev. Arthur Mason Brown has been there some years. He is now preacher for the church, and a teacher of religion and philosophy at Converse College, Spartenburg, South Carolina. The new man, who is "senior" minister responsible for everything except the preaching, is Rev. Wm. R. Stevenson.

At Durham, where Rev. W. T. Scott, Junior is minister, two babies were baptized during September, the Wednesday luncheon meetings at Harvey's Restaurant for any members who can eat there then is proving successful, Mr. Robert Knox has returned as Associate in Education after a summer in a Methodist circuit, Allen Ross a member of the church is president of the Duke United Student Fellowship, and the choir director, Mrs. Jane W. Sullivan, was presented October 8 in a recital before the Elon College Music Club with Professor Fletcher Moore as her accompanist.

At Pleasant Grove, Va., Pastor W. A. Rich and his people are working the Enlistment Program sponsored by the denomination, and promoted by the Associate Superintendent Dollar.

Laymen's Sunday this month is being observed by many churches. This gives the men a chance to improve their talents and clear their faith by conducting religious services.

Reports to Conference this year will be different because we are shifting to the calendar year. The progress reports to Conference are important.

SALEM CHAPEL ENJOYS SOCIALS

World Wide Communion day was observed at Salem Chapel with an inspiring program and a large attendance.

We are making an effort to increase attendance at Church School. Loyalty Day was observed by having many more members present than usual.

Another aspect of our church life, the need for more social life, and opportunity to get together and air our problems and good fortune has been partially solved, by socials. Mr. and Mrs. James Rayburn entertained the choir their sponsors and friends at their home with an old time ice cream and cake social. Square dancing was enjoyed on the lawn. This popular activity was enjoyed by all.

A fortnight later, and in keeping with the autumn season Mr. and Mrs. Howard Marshall were hosts to the church and friends with a chicken stew in the grove at the rear of the church, 5:00 to 7:30 p.m. From the reports this occasion was a great success.

In these busy days of lessoned visitation between rural church members give us more informal get-togethers!

Volume 111 Number 40

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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This Interested Me

Emily C. Lester

In visiting the churches of the Congregational Union of England and Wales I have learned many things which interested me.

We visited Memorial Hall, the headquarters of this group's work, which is in London. It is built on the site of Fleet Street Prison where nearly 300 years ago many ministers were imprisoned and met their death because they protested forms of worship in the Established Church, and disobeyed the laws of the king. This is where Congregationalism was born.

Now there are 3,000 Congregational churches in England and Wales, with 214,000 members, 1,300 pastors and 3,000 registered lay preachers. These churches range from famous City Temple in London, which has been rebuilt since war-time bombing, where Leslie Weatherhead preaches to 2,000 people each Sunday, to small churches in London where in 90 families only three may own a car.

In Wales there is a separate group of Welch-speaking Congregational churches, numbering about 800.

The matter of **Lay Preachers** interested me very much, for it is also a concern in the Southern Convention. When the Congregational Union of England and Wales seven years ago discovered that there were 1,000 churches without pastors, it began developing a system of recruiting a group of trained lay preachers. In this period they have trained 1,500, of whom about 500 are women. All these have taken a carefully prepared course. This may be done by correspondence, with weekly assignments over a period of at least two years, or in weekly classes in the larger cities. These lay preachers work at another job, or are retired — and retirement often comes from 55 to 65. Most of them receive no salary, or if they do they return it to the church. They conduct weddings, christenings, funerals and communion only if so requested by the local church (not by individuals), and only in that particular local church.

A New Project is the training of Lay Pastors. In the first year there are 40-60 who are preparing to do visitation and other pastoral work in near-by churches to supplement the work of the lay preachers.

The important thing is that these lay people are trained and are registered with the denomination.

* * *

One phase of our church life in England and Wales which especially interested me was the "Family Church."

At one time Sunday schools were usually held in the afternoon and often had little connection with the church. (Do you know Sunday school members and even teachers in our U.S.A. churches who do not "stay for church?") Since the war the churches have been emphasizing Christian family life. One way they are doing this is by having "Family Church" at 11:00 a.m. In some churches a children's choir will provide special music, and a junior will read the Scripture. The minister gives a children's sermon. Then the children and their teachers leave the sanctuary and go to their classes while the young peopple and adults remain for sermon and remainder of service.

It was my privilege to attend one of these in Cardiff, Wales, October 4. It was Promotion Day, and children with best attendance records were given books and pictures. At 6:30 p.m. a more formal service is conducted with the adult choir providing music and young people and adults attending. October 4 both the morning and evening services were followed by communion.

Church membership lists in England are active ones. If you do not attend (and are physically able to do so), you are written, visited, and asked to either attend or no longer consider yourself a member. Wonder how this would work in the U.S.A.? Our churches in England have stopped a decline in membership that had extended over a period of fifty years, and "Family Church" is part of the reason for the change.

* * *

Written on train from Wales to Scotland, Oct. 6, 1959.

At Union Grove, near Asheboro, the Board of Christian Education is beginning a monthly mimeographed publication to be known as **The Fellowship** in which news of the local church is given to the membership. This board, which is the editorial staff, is composed of Edward Cagle, chairman; Arlen Coble, representing the Laymen's Fellowship; Mrs. Virgil Brown representing the women; Linda Johnson, the choir; Mrs. Odell Cagle, the Sunday school teachers; Fred Hill, the Sunday school; Betty Hammer, Youth Fellowship; Paul Tedder, the Sunday school superintendent. The first issue is very "newsy," and promises to be helpful.

The 1959 Annual Conferences

DATES & PLACES OF MEETINGS

October 27 — **Virginia Valley Central Conference**
Mt. Lebanon Church, Shenandoah, Virginia
Mr. Clarence A. Phillips, President
Rev. Rosser Lee Clapp, Secretary

October 29 — **Eastern Virginia Conference**
Liberty Spring Church, RFD 1, Suffolk, Virginia
Dr. George D. Alley, President
Rev. W. W. Snyder, Secretary

November 3 — **Eastern North Carolina Conference**
First Church, Henderson, North Carolina
Rev. Earl T. Farrell, President
Rev. Gaylord B. Noyce, Secretary

November 4 — **Western North Carolina Conference**
Pleasant Grove Church, near Bennett, North Carolina
Rev. Clyde L. Fields, President
Dr. F. C. Lester, Secretary

November 5 — **North Carolina and Virginia Conference**
Shallow Ford Church, near Elon College, North Carolina
Rev. W. W. Hall, President
Rev. Richard M. Petersen, Secretary

Churchmanship — A Necessity

The topic assigned me by the committee on arrangements for the 100th anniversary of Liberty Congregational Christian Church was, "Churchmanship—a Necessity In Our Lives." I want to change the last phrase to make it more personal by saying "A Necessity for Us."

What is Churchmanship? And how do we come by it? The Oxford dictionary lists the meaning as membership in a church, and a churchman as primarily a minister. Neither idea tells just what the word means to me. A churchman is a member, but he is a good member, one who takes seriously his membership.

How does one become a good church member? The answer may be complicated, but part of it begins with knowledge of his church. Study will reveal the history of the local church, the denomination, and the Church universal. Without that knowledge one cannot be an intelligent and effective member.

A second requirement for churchmanship is loyalty. We may know, and not do. A good churchman is cooperative; he is loyal not just to his Sunday school class or choir, he is loyal to what these signify. Loyalty to a choir, for instance, should mean far more than just being willing to attend. It means a love for music, poetry, rhythm, beauty, peace, joy, and all those fine qualities that lie back of music and the Church.

A good churchman develops skills. God gives talents, abilities to do things that are good, and the individual learns how to use those talents which he has inherited. A good teacher has learned to teach, and continues to develop that skill. A good singer has trained his voice, and keeps it in practice. A good churchman develops as many skills as possible, and uses them constantly.

And he works. He works for and through the Church. The fellow who sits home and does nothing about the Church cannot be called a Churchman. In our churches in England, that sort is invited to attend and share in the work, but if the invitation is not accepted, the name is dropped from the roll. Good for the English!

The topic says that Churchmanship is a necessity. Some people may not believe it, but I do. It is a personal necessity. Man needs more than bread; he needs the Bread of Life. He needs more than personal religion; he needs fellowship with those who are working in the Kingdom, and that comes by being a Churchman. No one can really be his best until he becomes the best Churchman that he can be.

The local church needs churchmen. Without them there will be no church worth the name. It is the local church that gives solidarity to the church universal. Leaders of the denomination, and leaders of all church groups come right out of the local church. Unless we have good Churchmen in local churches, the whole structure of the Church is weak, and is likely to crumble and fall. Churchmen are needed for the local community, for the state, the nation, and the world. Churchmen are needed in politics, business, international relations, entertainment, and in all phases of life.

This is a fine theory, but what about us? Do we really practice Churchmanship where we are? To do so saves us from failure by giving results that come from intelligent action in matters that are important. It gives a sense of reality in the daily activities. There is purpose in living. It makes us grow to maturity; it enlarges our vision; it strengthens our faith; it keeps us in constant touch with God. It makes us an effective worker. To be a good Churchman is a goal worthy of any and all of us. Those who succeed will be welcome, honored, appreciated in this world and the next.

Mr. Khrushchev And Religion

The world's most talked about man, Communism's most talkative missionary, Premier Nikita Khrushchev, came to the United States, saw what our country and people are like, and has gone on his way to tell others that the cold war should end. It is doubtful that he conquered the American people, but he most certainly gave us a new idea about the man and the attitudes that he has.

Mr. K. is a confessed atheist. He professes to believe in no God, and made that clear in his speeches in America. However, on several occasions he referred to Deity. "Live as you like with your capitalism and may God be with you," he is reported to have said on several occasions. "Communists want to build a land where there is no enmity, where there is complete equality as preached by Christ," he is quoted as saying. "If you look into our philosophy, you will see we have taken a lot of Christian precepts, for example, 'Love thy neighbor'." Once he said that God had given him good health. "Christ's teachings tell us to forgive." The one and only time there was an invocation (in Pittsburgh), Mr. K. stood reverently with bowed head, and Mrs. K. is reported to have requested a copy of the prayer.

Why all these references to religion? Who knows? One reason may be that it was the popular thing to do among people who believe in the Christian religion. It was a good way to win friends. It is entirely possible that the teachings of childhood when he attended Sunday school and church and could recite the Gospels have lingered in his mind, and come back as ready references when speeches are in the making. This writer would like to stick with the idea that childhood training does not leave one even though in later years one would like to forget. Christianity does not die easily, even in the minds and hearts of communists.

It may be just hopeful thinking, but isn't it entirely possible that the multitude of prayers offered by American people were answered to the extent that Mr. K. thought more seriously than usual about religion? And isn't it possible that in answer to concerted prayer across the world the atheistic philosophy of communists will give way to a more sensible acceptance of religion? The surest way to win in this struggle between Communism and Christianity is for Christians to witness to their faith, work for the Cause, and pray for the conversion of the world. Even Mr. Khrushchev seems to have felt some of the warmth of Christianity while visiting in the United States of America, which was probably a surprise to him, but may be the surest way to peace.

"Accentuate The Positive"

Frank R. Hamilton

During each year's program of activities in our church (The Christian Temple), for the past four years, we have had a guiding slogan, motto, or objective. This has been forthcoming on this page at the beginning of the fall-winter-spring season of activity, starting us off with a key phrase by which we might be guided, and which, in turn, would impel us forward.

This fall the magic word in our church family is "YES!" There are to be no negatives in our midst, only positives. From its most early inception, the Christian Church has dealth with affirmatives; it has moved in the indicative and imperative moods, when it was true to its Lord, and to its charter of evangelistic endeavor and enterprise. When Paul wrote of Christ to the Corinthians, in his second letter, he said of our Lord, "In Him is the 'Yes' that answers all the promises of God." Jesus was the Fulfillment, the affirmative answer, the "Positive."

The early church dealt in this affirmative attitude; its members were enthusiastic, encouraged, hopeful, confident. They were the recipients of a "new life" that had this affirmative note. In the face of great handicaps, seemingly insurmountable obstacles, they forged a path for Christ in an alien society, because they were assured.

We need to recover that mood in our church, and to emphasize it in every realm of our common life and experience as His disciples. "Crowns and thrones may perish, kingdoms wax and wane, but the Church of Jesus, constant will remain!" Can't you feel the might and splendor of the mood back of those words? Or, take another line from the same hymn — "Like a mighty army, moves the Church of God, Brothers, we are treading where the saints have trod." The lines have the feeling and sweep of a majestic, courageous confidence. Negatives are not in order before it.

So, this year, in all our endeavors, we shall say "YES!" If you are asked to accept a church office, it means that your brothers and sisters in Christ have confidence in you; they trust you, feel that you are loyal, and worthy of their trust. That is a fine compliment. When you are asked, say, "YES!" Perhaps it will be the opportunity to teach a Church School class, — truly a wonderful and rewarding responsibility. When asked, say, "YES!" It may surprise you. since you have said "No" for so long a time, but the change will do wonders for your personality. Will you usher? YES! Will you be regular in attendance in the Lord's House? YES! — No matter what the situation, or the proffered opportunity, say "YES." — If someone should say to you, "Wasn't the sermon today atrocious?" — reply, "YES." The Pastor can stand it, and need it; he will be glowingly encouraged that you are not having a negative in your vocabulary as far as the work of His church is concerned.

Let us take to heart, and into our Christian practice, the words of a popular song adult members will recall, — "Accentuate the positive, eliminate the negative, latch on to the affirmative!" The results in every area of our church life can be miraculous. "YES!"

In The Voice of the Temple

About ※ ※ ※

EDITORS AND THEIR GRAY HAIR

Most editors have gray hair, and there is a reason for some of the "snow" on their craniums. They have to wrestle with too much composition jungle.

The following suggestions, if followed by those who write for publication, would lessen the pressure on editors' heads and likely help to sweeten their dispositions.

Do not use while for although. While means a period of time; although means notwithstanding . . . Well, not good, is the proper adjective to describe one's health, well being the opposite of sick . . . Anxious implies anxiety, and should be used only when desire is to be expressed . . . Rarely ever is incorrect. Say rarely or hardly ever.

The word consensus means general agreement or opinion, hence do not say consensus of opinion, but consensus . . . Unless the fulfillment of an obligation is a matter of dispute or reluctance to pay is indicated, settle should not be used . . . A pair new shoes is correct, not a new pair shoes. It is the shoes that are new, not pair.

"During the month of November." During November. November is a month. "Listen at him singing." Listen to him sing. "He walked two miles." He walked a distance of two miles. "She has a bad cold." There are no good colds. "Straightest I could find." There are no degrees of straight. "Send another one." Omit one.

"It is a matter of record." It is of record. "The man was hung." Do not use hung in referring to an execution. The man was hanged; the picture was hung. "She is awful pretty." A thing cannot be awful and pretty. "Over and above." Say more than. "He got off of his course." Say he got off his course. "Give me the larger half." Halves are equal. "Ice tea." Tea is not made from ice. Say iced tea. "Some future date." Can a date be set for the past?

"They are mixed together." If things are mixed they are together. "I mailed out 100 letters." Since the letters were mailed, they went out. "I am not going to go." I am not going. "Dresses dyed all colors." A dress showing all colors would be a rarity. Any color is correct. "Not one red cent" is an expression often used, but no one ever saw a red cent. "A cup of boiling hot water." Water is hot if it boils. "Listen good to what I am saying." Listen closely to what I am saying. "I cannot wait on her any longer." I cannot wait for her any longer. "Wait on" means to attend or serve.

Then there are many words which have a similar look, almost the same pronunciation, but are spelled differently. Some of these words are: Advice and advise . . . affect and effect . . . altar and alter . . . brake and break . . . canvas and canvass . . . coarse and course . . . complement and compliment . . . council and counsel . . . capital and capitol . . . envelope and envelope . . . except and accept . . . farther and further . . . formally and formerly . . . hoard and horde . . . human and humane . . . immerge and emerge . . . later and latter . . . lean and lien . . . loose and lose . . . magnate and magnet . . . precede and proceed . . . principal and principle . . . stationary and stationery . . . statue and statute . . . therefor and therefore . . . vice and vise . . . waive and wave. Some Bible readers write "Revelations" for Revelation.

A person who writes for publication and observes the correct use of words and spelling saves the editor a few gray hairs and confers prestige of scholarship upon himself.

C. B. Riddle

Riggs In India Debate

Who Shall Be Fed, Babies Or Men?

Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India
September 15, 1959

Dear Friends:

We are beginning to see the signs of the coming rainy season. But I think the farmers wish it would come a bit faster. They have already planted their seeds and they need at least one more hard rain to send the roots down. It's always hard to watch the sky and wonder if it is going to be kind to the farmers this year.

We also have the excitement of company. Dr. Ruth Catton has come all the way from Bangalore to see us. We are in such a tiny place and have so little to show in the way of seeable things that it amazes me that people make the effort to get here. It is an effort, too!

Our Compounder's cook was married today, and the marriage has left the children all in a dither. They wanted so badly to go to the wedding, and yet we were given no notice as to when it was and where to go, so that we didn't have any chance to prepare for it. I don't think I'll ever completely understand how the Indians expect us to know some things. They invite people by the hundreds to the wedding feast, so they have no time, of course, to be herding strangers around who don't know their customs. Yet they still feel hurt when we don't know what to do. But our children were more irked with us than the Indians were.

Cordially,
Fran Riggs

Dear Friends,

Since Fran wrote about the questionable signs of beginning rainy season we have just had a very convincing downpour. I think everyone will be satisfied. Seeds were sown after earlier showers and the fields are already green in certain areas around us. Ours will surely be green too now.

As usual the farmers' delight is our grief, and vice versa. Getting to the clinics is a gruelling job. I would have been badly caught this evening by cycle on a path especially bad for cycles in this kind of rain. But because Ruth Catton was here and doubtful about riding cycles over our kind of paths I had decided to take the jeep. We had a slippery time of it but no trouble. But after that the big rain came and I am afraid we will really have trouble getting out and in tomorrow. Ordinarily I would be satisfied to get out to the clinic, and then stay overnight and go around to the next day's clinic if necessary. But with Ruth here that would hardly do.

Ruth is, of course, taking a great interest in all the clinics. She is a pediatrician, assigned to the hospital in Madura by the American Board, but not yet finished with her language study in Bangalore. It is the first time one of the new missionaries or related friends has come to visit these clinics that the visitor has been a doctor and able to understand fully what was going on and so in no danger of getting bored.

The clinics themselves are always showing something new and interesting. The leprosy clinics have stopped growing, altho there are always new patients and new things happening to some of the old ones. The rest of the effort is almost entirely with these "food clinics" which concentrate on malnutrition and should be dull because most of the patients get the same treatment — the free MPF-milk

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The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

October

AFRICA

Dondi Station

United work of American Board and United Church of Canada in church, schools, hospital, printing press.

18—**Miss Marie Crosby** (1927) is a trained stenographer and office worker, a trained teacher, a skilled social worker. Since 1948 she has worked in hospital where she is secretary and religious and social worker; also for leper camp.

19—**Miss Mary Dewar** (1947) graduated from Oberlin and Western Reserve School of Nursing and went to North China; when work there closed she went to Africa; she is director of nursing school, but is now in U. S. on furlough.

20—**Richard Dole** sailed this fall to be educational missionary. He will study in Lisbon, Portugal, for one year and then in Angola learning Umbundu. His junior college year was spent in Africa, where his father went on a Fulbright teaching scholarship. He was first white student at college and organized first basketball team!

21—**Dr. and Mrs. Harland Hastings** (1954) are at Sara Hurd Scott Hospital. He was born in Bailundo, son of missionaries; she in England where she went to college for Congregational ministers' daughters (why not one here?) before taking nurses' training.

22—**Mr. and Mrs. Robin Markham** (1952) are in Dondi, where he is in charge of industrial and trade work in Currie Institute. He was born in Portugal, where his parents were studying Portuguese in preparation for missionary service. They stayed in Africa only 10 years, but he decided then he would go back some day. His wife studied to be missionary nurse.

23—**Miss Margaret Neumann** (1953) taught elementary school for 24 years in California before going as missionary. She teaches school for missionaries' children, grades 1-8. Went for three years, agreed to stay five, then accepted permanent appointment.

24—**Rev. and Mrs. Thomas Okuma** (1949) met at Berea College. He is Japanese American, born in Hawaii. He is treasurer of mission and supervisor of buildings, traveling hundreds of miles over almost impassable roads; she teaches 3 children, carries on women's work and entertains many visitors.

powder mixture. But the reaction of the people in the different villages and areas is always unpredictable and interesting. A few don't seem to be interested and the clinic gradually dwindles and has to be closed or moved. In other places there is an enthusiastic response from the village itself but practically no one from even the closest neighboring villages. In others the people come from miles around — but in some of these they seem obviously not so much interested in coming as patients and seeing me for relief of symptoms, but simply in hopes of getting a free hand-out of milk and wheat. Of course it is natural, as they say, to be more interested in survival when they are so hungry than in the finer points of health. But they get quite irritated with me when I insist that the relief supplies go to those showing medical signs of trouble and who would most profit medically by the calories and vitamins. (Of course that means babies and small children, and nursing and pregnant mothers, in addition to the chronically sick.) But from their standpoint the extra nourishment should go to the able-bodied breadwinner so that he will be strong enough to do a good day's work and earn something to support his family. At one clinic little boys were reflecting the general irritation of the crowd by mischievously letting the air out of our cycle tires while we weren't looking! But of course in most cases the patients are wonderfully cooperative and patient, and their enthusiasm and appreciation is heart-warming.

Best regards,
Ed Riggs

Hendersons Write From Africa

C. P. 109, Lobito
Angola, Portuguese West Africa

Dear Friends,

Whenever we meet a friend on the street these days we open the conversation with, "We have a new baby." And that is true, for we have.

Date and time of arrival: **Wednesday, July 29 at 11:05 a.m.**

Age: **7 months**

Name: **Maria Teresa (more commonly called Tezinha)**

Weight: **9 pounds**

In case this statement arouses a faint curiosity and puzzlement let us hasten to explain it.

She was brought to the orphanage at Dondi when she was two or three months old. Her mother was dead and father was unknown. We had been scratching around trying to get an orphan to take care of until January or so. She was sent down on the train to Lobito last Wednesday with a nurse who was coming on holiday. All the way to the train we were chewing our nails hoping it was a baby girl and under five months for the telegram said nothing whatsoever except that an orphan was coming for us. We were thrilled when a tiny baby girl was handed out the window.

After long acquaintance (one week) we are sure she has the makings of a real lady, at least she has the three assets most sought after by women. First and most important of all, she is charming. She has a wide delighted smile for you any time you pay attention to her. It makes up for any handicap in speaking.

She is also cute with large dark shining eyes, long curling eyelashes, a button nose and a chocolate brown skin. She may lack some hair on the back of her head, and on the sides where she lies, but she has plenty on top — naturally curly too. She has a petite figure, too tiny because of a strict diet she had been following. However, we have put her on another diet, a gaining one, in hopes that some poundage soon will be there.

Her wardrobe is one any lady might envy. Indeed, she is probably the best dressed baby in Lobito. Two months before her arrival, before we even knew about her, Nancy had washed, ironed, and mended clothes and bedding, filled a closet with them, in hopes that we might possibly some day have an orphan. The clothes are ones she uses for her baby dolls during the years. Some of them were ours, others women's groups sent for African babies and others Nancy bought for her dolls. The result is an outfit for every hour of the day (allowing a few hours either way).

We need not describe her more for we are sure every single one of you would be charmed, to say the least, to meet "the new girl in town."

Kathy and Nancy Henderson

THE CHURCH IN ETHIOPIA

Archbishop Abuna Theophilos of the Ethiopian Orthodox Church says that more than 100,000 converts have been baptized by his church in the last three years. He described the evangelistic advance at a small private luncheon given in his honor by the New York office of the World Council of Churches September 22.

The second-ranking prelate of the Ethiopian Orthodox Church to which Ethiopia's emperor and nearly eleven million others there belong was here for a two-week visit. He arrived Sept. 15 and left at the end of the month for the West Indies to visit churches under the jurisdiction of the Ethiopian Patriarchate.

Archbishop Theophilos, a member of the Central Committee of the World Council of Churches, expressed appreciation for the relationships the Ethiopian Church enjoys with other churches through its membership in the world organization.

Addressing a group of World Council and National Council of Churches' officers and a few church leaders, Archbishop Theophilos called on all churches to assist the Ethiopian Orthodox Church in its outreach to non-Christians in Africa. Because of the emphasis on self-determination and freedom in Africa today, the Ethiopian Orthodox Church, as an autonomous and indigenous church, is the proper instrument for the evangelization of large numbers of Africans, he said.

Of the 21 million persons in Ethiopia, in addition to the nearly eleven million Christians, there are six million Moslems, and 150,000 Jews, with the remainder chiefly animists. The Ethiopian Orthodox Church has close historical ties with the Coptic Orthodox Church of Egypt. Formerly under the Coptic Patriarchate, the Ethiopian Church today has its own patriarch.

In the United States Archbishop Theophilos visited Syrian Orthodox Churches in New York and New Jersey. His host in New York was Archbishop Athanasius Samuel of the Syrian Orthodox Church of Antioch in the U. S. A. and Canada. Archbishop Theophilos recently returned from a visit to Russia at the invitation of the Moscow Patriarchate of the Russian Orthodox Church.

A resident of Addis Ababa, the visiting church leader is also known as Bishop of Harrar.

Liberty (Vance) Celebrates Its Centennial

**By Mrs. D. L. Stokes
and Mrs. F. B. Fuller**

Services held at Liberty (Vance) church Sunday, September 20, marked the beginning of a week-long series of meetings celebrating the centennial of the founding of that congregation in 1859. More than 365 gathered at the church for the 100th anniversary of the founding of the church, and began a second century with a week of personal dedication.

From over central and eastern North Carolina and five other states members and friends of the church gathered for morning and afternoon services and an old-fashioned good picnic dinner on the grounds.

The 11 a.m. worship hour was designated as an event "dedicating ourselves to our heritage" with a sermon by Rev. Lowell A. Smoot, of Portsmouth, Va., until recently pastor of this church. His subject was "The Great Commission." Rev. Mr. Smoot cited the long history of the church and called for dedication anew to the Christian faith and service of the denomination and the local church. Mrs. Ronald Renn sang "Bless This House."

Following a bountiful picnic dinner on the grounds where old friends met and talked of old times, and children ran and played, the afternoon services began with a medley of music by Mrs. Robert Kittrell, organist, and Mrs. Nelson Falkner, pianist.

Congratulatory messages were given by the Rev. Earl Farrell of Wake Chapel for the Eastern North Carolina Conference, the Rev. John Graves, chaplain of Elon College, and Dr. John G. Truitt of the Children's Home. Rev. Elmore Powell of Henderson, a "son" of the church gave a most inspiring devotional on the challenge to the church. Letters and telegrams of greetings and regrets of absences were read by the pastor, Rev. L. Gale Brady. The church history was read by Mrs. D. L. Stokes, church reporter.

This memorable day was only the beginning of a week of inspiring services by past ministers and the present pastor, Rev. Mr. Brady.

Services dedicating ourselves to serving God, to churchmanship, to Christian Service, to the Mission of the Church, and through Holy Communion, were held during the week. Rev. Brady in his service of dedicating ourselves to God used as his topic "Here Am I — Use Me". He stressed that we use ourselves for Christ and the church first before our livelyhood job. Dr. W. T. Scott, attended the services and offered the pastoral prayer.

Dr. F. C. Lester, of Asheboro in his service of dedicating ourselves to churchmanship used as his topic "Churchmanship — A Necessity in Our Life." (Part of what he said will be found in an editorial on page four.)

Rev. S. E. Madren of Elkton, Virginia in the Wednesday evening service of dedicating ourselves to Christian Service used for his topic "I Give My Life." He was assisted in this service by his son "Rev. Thomas Madren of McLeansville. He urged that we give our lives in rededication and recommittment.

A "son" of the church, Rev. Martin L. Grissom Jr. who is rector of St. Stephen's Episcopal Church at East Haddam, Connecticut, was assisted in his service of dedicating ourselves to the Mission of the Church Thursday evening by his two brothers, who are also "sons" of the Liberty church, Rev. Raymond T., and Rev. W. Alphonzo Grissom. He used as his topic "We Accept The Challenge". He urged that we go forward with great vim and vigor as did the first four who first had the challenge.

The services closed Friday evening very fittingly with the sermon "At the Table of Our Lord" by Rev. J. E. McCauley of Waverly, Virginia, in the service of dedicating ourselves through Holy Communion. Rev. Mr. McCauley reviewed the twelve disciples at the Lord's Table, and the pastor, Rev. Gale Brady, was in charge of the Communion service which was most impressive and inspirational. Mr. R. A. Bartholomew, Jr. closed the service and the celebration as he sang the Lord's Prayer.

The music during the celebration was unusually beautiful. The choir was ably assisted during the week by the Rev. and Mrs. W. A. Grissom of Windsor, Virginia.

Beautiful flowers were placed in the church during the week in memory of loved ones by their families.

The History Room proved most interesting to all who attended the services.

Other ministers who came during the week to attend the celebration were Dr. J. E. Danieley and four ministerial students from Elon College, Rev. T. Fred Wright, Rev. J. A. French, Rev. J. Frank Apple, Dr. L. E. Smith and Dr. Charles Pegram. Also the local Baptist minister, Rev. J. H. Parker.

Past members and friends came from far and near to attend this wonderful celebration that proved a successful week as well as the most inspirational week ever experienced in the church. Much fellowship and homecoming was enjoyed during the week.

To Keep The Record

One fine feature of the Centennial Celebration of our Liberty church near Henderson, North Carolina, was the printed booklet containing a history of the church, a list of pastors who have served with a brief biography and a picture of many of them, pictures and biographies of the ministers who have come from that church, a list of the members, the program for each service during the week, and other pertinent information.

The church took its centennial seriously, and it did a fine job of remembering, and of dedication.

Liberty is one of our best rural churches. It is located in a fine farming community and near enough to Henderson for many members to work in the city. The pastor, the Rev. Gale Brady, arrived in June, and is completing his seminary work at Duke University. He and his fine family are happily located in the lovely airconditioned parsonage just across the road from the church. Under his leadership, and with the devotion of many excellent members, the new century of service starts with high hopes. May the hopes be fulfilled.

F. C. L.

And Plans For Its Future

RECEPTION FOR REV. AND MRS. BRADY

Mrs. D. L. Stokes, Reporter

Honoring their new pastor, Rev. Gale Brady, and his wife, the Women's Fellowship of Liberty Congregational Christian Church at Epsom entertained at a floating reception in the Church annex.

Mr. and Mrs. John Grissom greeted guests on arrival and introduced them to the guests of honor. Mrs. Brady wore a carnation corsage, a gift from the ladies of the church.

Expressing the color theme of green and white, the decorations throughout the room consisted of late summer flowers. The serving table was laid with a white taffeta cloth graced at the corners with bows of white net. A centerpiece of tube roses, chrysanthemums and foliage was flanked by tall white candles which illumniated the scene. White tapers and greens were used on the piano.

During the reception, Mrs. Nelson Falkner provided soft music at the piano, and Mrs. Bobby Kittrell and Mrs. Ronald Renn rendered vocal selections.

Refreshments of punch, party sandwiches, nuts and cookies were served by the women of the church, with Mrs. B. M. Newman in charge.

About 90 guests attended, including members from Liberty, New Bethel Baptist, Carey's Chapel, Plank Chapel, First Christian-Henderson, Fuller's Chapel, and Gillburg Methodist churches.

Goodbyes were said to Mr. and Mrs. Calvin Ayscue.

LAYMEN INSTALL OFFICERS

At the regular September meeting of the Laymen's Fellowship at Liberty (Vance) church the new officers for the year were installed by the pastor, Rev. L. Gale Brady. The following officers were installed accepting the duties given and explained by the pastor: president, Joe Ayscue; vice-president, Murdock Newman; program chairman, Tollie Smith; secretary-treasurer, Alton Foster.

Rev. Mr. Brady gave a most enjoyable talk on Churchmanship.

Approximately twenty members attended the fellowship supper and meeting.

Mr. A. D. Cobb of Burlington, President of the Laymen's Fellowship in our convention will be guest speaker Laymen's Sunday, October 18.

WOMEN'S FELLOWSHIP INSTALLS OFFICERS

Following a most inspiring devotional on Light by Mrs. John Grissom, the outgoing president, Mrs. Calvin Ayscue, installed the new fellowship officers with a candlelight service. The new officers are as follows: president, Mrs. John Grissom; vice president, Mrs. William Foster; secretary, Mrs. Russell Eaves; treasurer, Mrs. Olive Foster; historian, Mrs. Lee Grissom; evangelical and spiritual life, Mrs. Lucy Weldon; stewardship, Mrs. S. F. Journigan; Christian education, Mrs. Alton Foster; missionary education, Mrs. Osman Garrard; Christian social action, Mrs. Nelson Falkner; friendly service, Mrs. Murdock Newman; and Mrs. Tollie Smith, social chairman.

Mrs. Ayscue presided over the short business session preceding the installation. It was decided to give a $50 scholarship each year to a worthy senior of the Epsom High School. A fine young man from the 1959 senior class was chosen to receive this scholarship for his 1959-60 college year.

YOUTH REPORTS

Teresa Stokes and Linda McGhee, Reporters

Under the able leadership of Mr. and Mrs. Alton Foster, Rev. L. Gale Brady and Miss Diane Journigan the Liberty (Vance) Pilgrim Fellowship has grown in attendance.

A past pastor, Rev. W. A. Grissom, of Windsor, Virginia, spoke to us while on a visit "back home" about the symbols of the church. Another visitor, Mr. Profilet, a member of the Catholic church in Henderson, spoke to us on the Catholic ways and their type of worship.

We had a two week study of Africa and a film which also was most interesting. Recently we were asked by the Good Hope Church near Franklinton to come and tell them of the Pilgrim Fellowship work and help them get a fellowship started there. This inspired us a great deal.

We honored our college members at a going-away supper and we will greatly miss them, but with the fine leadership that we have we hope to grow and grow until all the young people in the community are with us each Sunday evening.

News From Northview Church

By Mrs. H. S. Clark

The Women's Fellowship of the Northview Community Church held its September meeting in the home of Mrs. J. B. Clifton. With eleven members and one visitor present.

The meeting was opened with the group singing "Give of Your Best to the Master". An inspiring devotional was given by Mrs. W. A. Rogers.

Mrs. Joyce Askew, Superintendent of the Sanford district, installed the New officers using the beautiful and impressive candle-lighting service. The New officers for the year are president, Mrs. L. C. Wicker; vice-president, Mrs. C. M. Wicker; Secretary and treasurer, Mrs. W. A. Rogers. An interesting program on "Faith" was presented with all of the women taking part.

Mrs. L. C. Wicker the New president made a short talk telling about plans for the work of the coming year. A short business session was held, after which refreshments of assorted cookies and punch were served to Mrs. J. A. Campbell, Mrs. John Clark, Mrs. Doug Harton, Mrs. Annie Ruth Millikin, Mrs. B. C. Christian, Mrs. L. C. Wicker, Mrs. W. A. Rogers, Mrs. Joyce Askew, Mrs. J. B. Clifton, Mrs. D. W. Norwood, Mrs. C. M. Wicker, Mrs. H. S. Clark.

JUNIORS MEET

The Junior pilgrim Fellowship of Northview Church was entertained with a wiener roast on a recent Saturday afternoon by their sponsors Mrs. John Clark and Mrs. Foster Cole.

The children met at the home of Mrs. Foster Cole and enjoyed playing games until refreshments were prepared. Grilled hamburgers, hot dogs, and iced drinks were served.

Sixteen children between the ages of four to seven attended the party. Mrs. Clark and Mrs. Cole have done a splendid job working with these children for the past year.

Rev L. M. Presnell preached at the eleven o'clock hour, October 4 at Northview Community Church.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

From May Queen To Kobe Missionary

A 1959 May Queen candidate of Oklahoma's Phillips University 22-year old Patsy Joan Cooper of Witchita, Kansas, sailed from San Francisco on the SS President Wilson, October 4, to teach English for three years at Kobe College, Nishinomiya, Japan.

Miss Cooper had considered missionary work ever since her high school days at Benton, Kansas, but it wasn't until she went to work for the American Bible Society this year and lived at the Judson Student House in New York City, that she made up her mind definitely. She applied to the American Board of Commissioners for Foreign Missions and was appointed on September 9.

A June graduate, the popular and attractive literature major was secretary of the Student Senate while at Phillips, a member of the university chorus, made Cardinal Key, Kappa Delta Pi and "Who's Who in American College Students", was elected to the May Court and named Phillipian Queen.

In her Benton High School days, she was president of her class, editor of the annual and took an active part in all cultural and social student activities.

Miss Cooper's interest in church work started with teen age youth groups and continued through her undergraduate years. In the summer of 1958, she took part in a Student Citizenship Seminar, a YW-YMCA project in Washington, D. C. and this past summer she has been part of the "Church in Urban Life" project at Judson Memorial Church in New York City.

A "PK" Is Going To Kobe

Geralyn Mae Sias of Enid, Oklahoma, who has been a "PK" all her life, sailed on the SS President Wilson from San Francisco, October 4, to teach English at Kobe College in Nishinomiya, Japan.

"Being a PK was often trying," she said, "but we've been quite fortunate in living where people have let us be normal."

Translation: "PK" means "preacher's kid".

A June graduate of Phillips University, Miss Sias is the daughter of Rev. and Mrs. George G. Sias. Mr. Sias is a Disciples of Christ minister and the family church is the Central Christian, Broadway at Adams, Enid. Miss Sias was appointed to the three year Japanese post by the American Board of Commissioners for Foreign Missions.

A graduate of Danville High School, Danville, Illinois, Miss Sias was active in various student activities including the Y-Teens, Drama Club, Christian Youth Fellowship of which she was president, District and State Service Chairman and delegate to the International CYF Commission.

During her college years, she continued her interest in drama and literature as well as religious work. She was Student Affairs Commissioner, Historian of the Zonta Social Service Club, Critic of the Zollars Literary Society, Secretary of the Phillips Players, a member of the Phillips Travelling Players, Christian Communications, Inc., Disciples Student Fellowship, Director of Student Productions, Ministerial Association.

"THE 'WE-THEY' BAROMETER"

Gaylord B. Noyce

In a nation like ours and in the Church there is a simple test that can be administered which tells of fair weather ahead or foul. It isn't "red sky at night" that means smooth sailing, but one little proposition — "we."

Speaking of our nation and its government — its foreign policy, its social abcesses, its dreams for the future — if I sometimes say "we" I give evidence of my sense of participation in the destiny of our people and democracy will continue. If I always say "they," then my citizenship rank is poor; "they" tax me, "they" govern, and I am not part of the process.

Likewise in the Church, when I say "we," I am become a part of the Church, and truly wherever I am — whether at work or home or church — the Church is there through me. Where two or three are gathered, Christ is "in the midst." If I usually say "they" about the Church, then the feeling of my words is that I am on the outside. If people of the church say "we" the barometer reads "fair." If "they" — stormy times ahead.

The Intermediate class of the Northview Community Church Sunday School was entertained at a party recently. The party was held at the Northview Community building.

Hot dogs and Marshmallows were roasted over a fire in the open fireplace, potato chips and iced drinks completed the Menu. The boys and girls enjoyed dancing and games to the music of a record player.

The party was sponsored by their teacher Mrs. D. V. Norwood and assistant teacher Mrs. J. B. Clifton.

Copy Cat Christmas Story

Alan T. Jones

(This was given at School of Missions, and printed by request.)

(Line by line and gesture by gesture each person in the audience repeats what the leader says and does. In this story each pretends he is a shepherd boy on the hills outside Bethlehem. The sun has gone down and it is beginning to get dark.)

(Sing first stanza of "Silent Night")

It's cold (hugging yourself) . . . I'll break more sticks (over one's knee) . . . Lay them on the coals (action) . . . Blow (action) . . . Blow again (action . . . It's catching (eye's light up) . . . Feels good (warming hands).

Little lamb . . . come here by the fire (patting ground) . . . You're shivering. . . I'll rub you (rubbing action) . . . Now turn your head (hold lamb's head in your hands and turn it).

Who's that woman, young and so pretty, riding on a donkey? . . . She's tired . . . So many travellers today (shaking head) . . . Hope there's room . . . in the inn.

Dad! (looking over left shoulder) . . . You scared me! . . . What's this? . . . A sandwich! . . . It's frozen stiff. . . . I'll put it under my left arm (action) . . . Pick up a stick (reach down) . . . Take my knife (in right hand) . . . Sharpen the point . . . Put knife away (in belt) . . . Stick my sandwich . . . Make some toast (holding it over fire) . . . getting brown (watching it) . . . Smells good (sniffing) . . . Tastes good, too (tasting).

Dad . . . Will you watch the sheep? . . . While I rest? . . .Thank you! (Rest head on hands).

What's that? (Rubbing eyes). The brightest star . . . I've ever seen . . . Listen! (cocking head) . . . Someone is speaking . . . "Unto you is born . . . in the City of David . . . A Savior" . . . Angels are singing: . . . "Glory to God . . . In the highest . . . On earth Peace . . . Good will to men."

Dad . . . Let's run to Bethlehem (clapping hands rapidly, side swiping) . . . I'm out of breath (panting. Look! (pointing) . . . There's a light . . . in the barn . . . Let's knock (gently) . . . Shhh! . . . Baby's asleep (in a whisper) . . . Look! . . . In the hay . . . by the donkey . . . He came . . . of Mary mild . . . to lead . . . God's whole creation . . . in peace . . . A little Child.

(Sing first stanza of "Away in the Manger")

Carys Return From Voyaging Far

Boston, Mass., Oct. 6 — Miss Alice E. Cary, former secretary of the Pacific Area of the American Board of Commissioners for Foreign Missions, returned today to Boston after nearly a year in Japan which included a family reunion with three brothers.

Miss Cary, formerly of Cambridge, arrived this afternoon by train from New York with one of the brothers, the Rev. Frank Cary, who has just completed 43 years of service in Japan under the Congregational Christian mission board. Since they left Japan in June, they have been travelling in the Far East, Near East and Europe.

After her retirement from the American Board last year Miss Cary left for the Japan reunion. Frank was serving there as a missionary. Brothers Dr. Walter Cary, Northridge, California, and the Rev. George Cary of Haverhill, Mass., joined them. Born in Japan also, Walter and George had not been back to the land of their birth for 60 years.

The four members of the "Cary-van" assembled and in a reunion much publicized by the Japanese press they retraced the footsteps of their missionary parents — as well as their own.

Miss Cary served for 30 years in Japan as a Congregational Christian social service and educational worker. Among her many achievements was the co-founding of the Yodogawa Neighborhood House in Osaka, one of Japan's most heavily populated industrial areas. During World War II she served on the staff of the Church of the Crossroads in Honolulu, Hawaii. She became a foreign secretary of the American Board in 1945.

Miss Cary and Mr. Cary were met on the UNITED STATES in New York by the Rev. Dr. Alford Carleton of Cambridge, executive vice president of the American Board.

Miss Cary and Mr. Cary will make their home in Auburndale, Mass.

WAKE CHAPEL NEWS

Sunday, October 4, was Rally Day at Wake Chapel. At the opening worship service of the Sunday School, following special music by the Children's Department, Mr. Cary Powell reviewed briefly a pamphlet entitled "The Mission of the Church."

At the eleven o'clock service, the pastor, Rev. Earl T. Farrell, spoke on "The Outreach of the Church." The worship service was followed by the observance of the Lord's supper.

Fellowship lunch was served in the assembly room.

Attendance exceeded last year's observance of Rally Day by 19, and a fine spirit of fellowship prevailed.

* * *

Annual Church Night is scheduled for Wake Chapel on October 19. At this time reports of our work will be heard and plans made for the opening year. It is the time for the election of officers and the adoption of the budget for the new year.

* * *

In order to withstand the seiges of the elements during the coming winter, the Wake Chapel church building now has a new roof. Also, the parsonage kitchen has a fresh coat of paint.

* * *

The attendance was good and the spirit was fine at the Workers' Council meeting held on September 22. The church owes a debt of gratitude for the good work of its teachers and officers in its program of Christian Education.

ROSEMONT WOMEN MEET

Mrs. T. D. Comfort, Secretary

The Women's Fellowship, Circle No. 2 of the Rosemont Christian Church met Oct. 5 in the home of Mrs. C. E. Cherry, Jr. for the first meeting of the new year. Mrs. Howard Gilbert gave an inspiring devotional service taken from the book "Jesus' Teachings On Citizenship." A period of questions and answers on the topic "Jesus The Light of the World" followed. Mrs. Cherry the program chairman then presented an outstanding program on "African Women At Work." This was followed by a film showing entitled "A Life For Gueve and Where Trails Meet." At the close of the program Mrs. Cherry served delightful refreshments using African place mats napkins and centerpiece to carry out the world mission theme — "Africa."

Moonelon Campaign Gets Sept. Boost

Robert A. Knowles

Congratulations to the ten churches which sent in contributions to the Moonelon Crash Campaign during the month of September. Their contributions, totaling $824.77, pushed the grand total well past the $10,000 mark and the expectation is that many more churches will follow their example during the last three months of the Campaign in an effort to reach the total goal of $33,677 for the Southern Convention.

Six of the ten churches which sent in money during September, either reached or exceeded their suggested goals, as follows:

Amelia (ENC) added $113 to its previous total of $100 and thus reached its goal of $213.

Fayetteville (ENC) sent in its total amount of $208.

Sophia (WNC) added $50 to its previous total of $25 and exceeded the suggested goal of $66 by $9.

Bethlehem (NCVA) sent in its balance of $90.25 and reached its goal of $283.

Ingram (NCVA) sent in its goal of $154 and thus joined the honor ranks.

Union Ridge (NCVA) reached its goal of $354 by sending the balance of $75.90.

The other churches which added to the September goal were:

Berea, Nansemond (EVA) by adding $35 to its previous total of $140, this church moved within $87 of reaching its suggested goal of $262.

Carolina (NCVA) began its march toward its suggested goal of $107 by sending in $15.

Graham Providence Memorial (NCVA) contributed $30 to add to the previous balance of $62 and is now within $33 of reaching its suggested goal of $125.

Special mention needs to go to **Greensboro, First, Church** (NCVA) which contributed an additional $53.62. Already $312.63 over its suggested goal of $625, the Greensboro Church seems destined to become the first $1,000 church since the present total is now $991.25.

Twenty-three churches have now found a place on the honor list by reaching or exceeding their suggested goals. Early next month there will be another listing showing the complete progress of the Moonelon Crash Campaign. Make it your resolve now that the Laymen's group in your church will demonstrate its concern for the development of Christian faith and character by its support of the Moonelon Crash Campaign. At the Moonelon Camp and Conference Center, important and wonderful changes take place in the life of growing persons. We of the Southern Convention need to make certain that the facilities and equipment at Moonelon are in keeping with the high purpose to which the Center was dedicated.

Remember that Laymen's Sunday, October 18, provides an excellent opportunity for a special offering for the Moonelon Crash Campaign. Enlist the interest and support of all persons in your church and we can put this Crash Campaign over the top by December 31, 1959.

The following are the grand totals by Conferences showing the status of the Crash Campaign to September 30, 1959:

Conference	Total Goal	Amount Paid to 9-30-59	Amount to be Paid
Eastern Virginia	$12,151.00	$ 3,084.57	$ 9,066.43
Eastern N. C.	6,872.00	1,830.90	5,041.10
Western N. C.	4,549.00	890.00	3,659.00
N. C. and Virginia	10,105.00	4,847.75	5,257.25
Grand Totals	$33,677.00	$10,652.22	$23,027.78

U. S. Farmers Stave Off Far East Famine

A gift of wheat from the farmers of Texas is currently being distributed in the area around Bombay, India, severely hit by recent floods. Two carloads of wheat from Oklahoma farmers were rushed last month, one to the West Pakistan Christian Council, the other to Algeria for refugees in that country. The three shipments are only a few of those made possible this year by contributions of American farmers to the Christian Rural Overseas Program (CROP). An interdenominational agency, it cooperates closely with church and other world relief agencies.

The 2,050 bushels of Texas wheat were collected by the North Texas CROP wheat committee. Its associate director H. M. Nichols explained that the present emergency in India and West Pakistan had also made necessary the diversion of wheat from another area in the Far East where the need was less urgent. But he warned that this was a temporary situation and that the "borrowed" wheat must be replaced soon.

In other farm states, the Indiana CROP committee has set a state goal of 110,000 bushels of corn from more than 50 counties. Following one-day "corn canvasses" this month, the corn will be processed into corn oil or exchanged for corn syrup for shipment overseas, the Rev. Gerald L. Wilson, Indiana CROP director, announced this month.

Response to the recent appeal from the World Council of Churches' Division of Inter-Church Aid and Service to Refugees for more wheat, milk and vegetable oils for West Pakistan is encouraging, says national CROP director Albert W. Farmer from Elkhart, Ind. headquarters. With harvesting almost finished in many areas, it is anticipated that large shipments will soon be en route to that country where the worst floods in memory left 1.5 million acres of land under water.

Stewardship thought: To enter Christ's cause does not ordinarily lead to making more money. . . Frequently one comes to value much in life that takes away his power of making money. And even when he gets money his love of the Gospel drives him to give away a great deal of it. He knows that one's life does not consist in the things he possesses.

—Trublood.

Great Bridge church, Rev. Bill Simmons, minister, has prepared a forty page mimeographed book detailing the entire church program for 1960. The various groups have listed definite things to do each month of the year. Goals are set so progress can be expected. This is a fine piece of planning, and worthy to be emulated.

Sharing The Living Christ

Background Scripture: Acts 3

Devotional Reading: Psalm 103: 1-8

Memory Selection: Peter said: **"I have no silver and gold; but I give you what I have."** Acts 3:6 (RSV)

NEW FAITH — OLD DISCIPLINES

The apostles, Peter and John, and the others had found a new faith — faith in the Living Christ. This new faith transcended the limitations of the old Jewish faith. In time, it was to displace it altogether for the disciples. But they were aware of the fact that the new faith needed the old disciplines. They did not use the new faith as an excuse for license that broke the old law. Accordingly they went up to the Temple at the hour of prayer. The new life must be nurtured, disciplined, developed. The old temple worship was not the ideal at all for Christians. But at the time it was all that there was, the best they had. So they continued to use it, and to their good. There are those who find so many faults with the Church, and will have nothing to do with it, because of this fact. Making all allowances for its faults, the Church is the best institution we have. And until something better can be found, men ought to give it their allegiance, and subject themselves to its discipline. The same principle applies to the new Christian. He has a new liberty in Christ, but he needs the discipline of prayer and attendance at church, and self-denial, and Bible reading, if he is to live at his best.

HUMAN NEED AND THE CHURCH OF CHRIST

There was a man in Jerusalem who had been born lame. Every day his family or friends carried him to the temple area and put him at the entrance to what was called, most aptly, "The Beautiful Gate" — it was made of gleaming Corinthian brass, and in the afternoon sun it looked as if it were made of pure gold. It was good strategy. If a man in need ever expects to find help, he ought to find it in those who worship God. W. H. Davies, the tramp poet, tells how one of his vagrant friends told him that whenever he came into a new town he looked for a church spire with a cross on the top, and began to beg in that area, because from experience he found the people there most generous. Love of God and love of man go hand in hand. The people in need have a right to look to the Church for help in their time of need. And human needs lie right at the door of every church. Even in favored communities where there is no need for material bread there is need for the Bread of Life which came down from heaven to give life unto the world. John makes the willingness to help those in need whom we can see a test of our love for God whom we cannot see.

"SUCH AS I HAVE, I GIVE YOU."

There was something about Peter and John that led the lame man to think that they would give him something. This was all the more true when Peter "fixed his eye on him." Imagine his disappointment when Peter said "I have no silver and gold." No money from that quarter. But wait a minute! "But I give you what I have." (RSV) said Peter. "In the name of Jesus Christ of Nazareth — walk!" And taking him by the right hand, Peter helped the man to his feet. A new sense of strength and power surged thru the man's feet and ankle bones, and he leaped up, walked, and even mounted steps and went into the temple. He did not get what he asked for, but he got something far better. How little it would have helped if Peter had given him a shakel! How much it meant because he helped the man to walk for the first time in his life. Now he could get a job and take care of himself, become self-supporting and self-respecting! There was a personal touch in it too — Peter took him by the right hand. That is the important thing!

"What I have, I give unto you." It is not a question of what we would do if we had a million dollars, but what we do with what we do have. Not whether we would sing in the choir if we had a voice like Lily Pons or Caruso or Jenny Lind — the youngsters will not know about Jenny Lind — but whether we are willing to give the Lord the use of the voice we do have to sing in the choir. Not whether we have had a special course in Religious Education so that we could teach a class in Sunday school, but whether we are willing to give God such as we are, and by diligent preparation, and further study, to become better Sunday school teachers. Ah, the things that we would do if we had such and such a thing, or if we could do as well as somebody else! And what great chances we miss because we do not give or use what we already have. Furthermore, it should be noted that there are many other gifts as valuable, if not more valuable at times, than money. An encouraging word, a helping hand, an expression of confidence, the spirit of friendship, a friendly visit, a brief note, a hundred things can be blessed of God for helping those in need, when we cannot give money. But let none of these things keep us from giving money when we are able to give it.

SUNDAY SCHOOL LESSON
OCTOBER 18, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

MIRACLES THEN — WHY NOT NOW? ? ?

We are brought fact to face here with **the fact of a miracle.** The fact that man, born a cripple, got up, and walked and leaped is a miracle, pure and simple. There is no point in trying to explain it or "to laugh it out of court." Even the enemies of Christianity did not try to deny the miracle. And there were other miracles just as mysterious and marvelous in the early life of the Church. Why did they stop? In answer to that question, several suggestions can be made: a. There was a time when they were necessary, when they were given as a guarantee of the truth and power of the Christian message in its contact with the world; b. They came at a time when two special circumstances met — the apostles had had an unrepeatable experience of personal intimacy with Christ, and there was a spirit of expectancy, when man's faith was at the flood-tide, and when there was an atmosphere of expectancy. Given these two facts, the secret is revealed. And c. Have they really stopped? The fact is that doctors and surgeons can now do many things which in apostolic times would have seemed to be miracles! God has revealed new truth and knowledge and give nnew techniques to men, so that through his grace, they can still per-

— Continued on Page 15

Goal For Year Almost Reached

John G. Truitt, Superintendent

Dear Friends:

Thank you for the $78,185.72 received during this fiscal year. It took many friends, and much kindness, and considerable work to bring our total for the year up to that figure. Let me tell each one who reads these lines that I am deeply and humbly grateful. When we consider the fact that there are practically no reserved invested funds, and that almost all this money came from current contributions it shows that this Home for Children is on the hearts and minds of our people. Your gift helped to do it. Thanks to you everyone.

Our Board of Trustees will meet this Thursday morning. I am very thankful that our various reports will indicate progress. Reports will show that, while the average cost per year per child in the 27 such institutions in North Carolina is $1,324.95, the cost at our Home for Children was only $1,157.32. If you take the difference in those two figures and multiply it by the number of children served during the year you will see over $10,000.00 less was used here than would have sufficed for the average used by the other 26 orphanages.

Perhaps that is not something in our favor. It may be that we are not doing enough in the service of group child care which we are rendering. Whether enough or not, we are doing all we can with the funds we receive. And from those who study such things, and study the program being put forth here, there is the general agreement that we are doing well. Even so, we know enough about the needs here to know that they are not all met. We see many places where it could be made better were funds available.

However, the children, they are the main issue, they are happy and most of them well adjusted. If the children are growing right, we are going right. If the children are not growing "in wisdom, and stature, and in favor with God and man" then we all must ing that if the children do well our constituency will be pleased. And reevaluate our efforts. Periodically we study our program here, and the response to it by the children and by our constituency, in order that for the children we do the best we can, know- there is a constant prayer that the Father will look with favor and guidance upon us.

Again let me thank you for each of us here — the children and the staff of workers — and for the Board of Trustees for your kindness and your contributions during the year. Please let us all join as one to take this new fiscal year a great one in the history of the Home for Children.

REPORT FOR SEPTEMBER 30, 1959

MONTHLY OFFERINGS

Amount brought forward			$27,659.86
Eastern North Carolina Conference			
Hope Mills	$ 3.00	$ 3.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	57.74		
Dendron, S. S.	17.15		
Liberty Spring	50.00		
Norfolk, First	22.00		
Portsmouth, Shelton Memorial	10.00	156.89	
North Carolina and Virginia Conference			
Apple's Chapel	18.00		
Pfafftown	50.00		
Tryon	22.00	90.00	
Western North Carolina Conference			
Liberty	28.00	28.00	
Virginia Valley Conference			
Linville, S.S.	28.98		
Winchester, S.S.	10.00	38.98	
Total			$ 316.87
Grand Total			$27,976.73

SPECIAL OFFERING

Amount brought forward		$44,575.31
Adult Sunday School Class, Apple's Chapel	$22.01	
Mr. & Mrs. W. B. Fuller, Harrisonburg, Va.	10.00	
Beulah Christian Church, E. N. C. Conf.	64.37	
Circle No. 6, Greensboro, First Church	8.50	
Mr. & Mrs. J. M. Whitley, Suffolk, Va.	15.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Special Gifts	50.00	
Total		$ 174.88
Grand Total		$44,750.19
Total for the Week		$ 491.75
Total for the Year		$72,726.92

REPORT FOR OCTOBER 6, 1959

MONTHLY OFFERINGS

NO REPORT THIS WEEK

SPECIAL OFFERINGS

Mrs. Maggie Carey, Burlington, N. C.	$ 25.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Harrison Factors Corp. (dividend)	15.00	
Children of the Sunday School, Cong. Christian Church, Lincoln, Kansas	15.00	
Bible School Children, Maize Cong. Church, Maize, Kansas	2.45	
In Memory of Mrs. Maude C. Hedley	5.00	
Special Gifts	354.50	
Total		$ 426.95
Total for the Week		$ 426.95
Total for the Year		$ 426.95

New Testament Was Not Wanted

Glenn Wagner, Vic Beattie and John Jesberg of the Pocket Testament League ran into violent opposition when they began to preach and distribute Scriptures at the Communist directed Youth Festival in Vienna. The opening rally on Sunday afternoon July 26, brought 60,000 young people into the Wiener Stadium. As the delegations assembled on one of the huge plazas, the PTL team and others began to set up posters in Russian, Chinese, Arabic and French which carried these words: "The Lord Jesus Christ is God. He came from heaven; He died for our sins; He arose from the dead; He is coming again. Trust Him and have entenal life. He satisfies the soul." The crowd reacted immediately. Tempers flared, poles were set in place to knock one Christian from the top of his sound truck. The posters were snatched away, ripped to pieces and trampled upon. Gospels of John were grabbed from team members and torn to shreds. Angry voices shouted, "Go home American imperialists!" Before further violence, two huge vans of Austrian police drove up. The PTL team showed its permit to distribute the Scriptures. But preaching to the crowd and showing posters was seen to be impossible at the Festival representing 100 countries and called together under the theme of "Peace and Friendship."

It was clear to see that the Communists were nervous about the first of such Festivals to be staged outside the iron curtain countries. Delegates from most countries were closely guarded and kept in quarters behind walled enclosures. In spite of this, there were many defections. Arguments developed between delegates. One group headed for home after the first few days. The PTL team concentrated on personal evangelism and began to record some decisions, persuade others to accept Scriptures. At a Russian Communist Press conference, Glenn Wagner rose and asked, "What opportunity will the Russian young people and the communist satellite youth have at this Festival to hear the Gospel of Jesus Christ since the theme of the Festival is 'Peace and Friendship'?" The amazed delegates asked that the question be repeated. Needless to say, the reply was evasive.

It is probably fair to say that the 120 million dollars pumped into the gigantic "show" by the Communists did not accomplish all they hoped it would. But it did demonstrate once more to the PTL team first, that Communism is bitterly opposed to the Gospel, and also that there are thousands of young Communists with fire, enthusiasm, unashamedness, and dedication, ready to lay down their lives for a belief. We cannot hope to win these young people to Christ until we match and surpass their devotion.

Thelins Go Back To Philippines

Boston, Mass. — Mr. and Mrs. Guy A. Thelin, Congregational Christian Missionaries in China and the Philippines for more than thirty years, sailed October 5 on the SS Ocean Mail from Seattle to resume their work in the island of Mindanao after a year's furlough in the United States.

Mr. Thelin has been assigned to Dansalan Junior College, where he has been asked to establish an Agricultural program of study and extension work. Dansalan serves the Moro people of the Lanao section of Mindanao, Muslim tribes-people who constitute a significant minority in the southern Philippines.

Before the Thelins came home on leave, Mr. Thelin was an agriculturist and teacher on the faculty of the island's Southern Christian College, Midsayap. Mrs. Thelin was also on the college staff, teaching American history, English, music and public speaking.

The fertile island of Mindanao has been opened to settlement comparatively recently, and is in great need of improved methods of food production.

Educated at South Dakota State College and Massachusetts Agricultural College (now the University of Massachusetts), Mr. Thelin taught at the University of Massachusetts and did government extension work in agriculture before going to China in 1942. The Thelins, first appointed by the American Board of Commissioners for Foreign Missions in 1924, were transferred to the Philippines when missionary activity on mainland China became impossible.

Mrs. Thelin is a native of Pawtucket, R. I. and was educated at Brown University, Providence, R. I. and Oberlin College, Oberlin, Ohio. The couple has two grown sons, Mark and Robert both born in China.

BURLINGTON CHURCH HONORS ORGANIST AND CHOIR DIRECTOR

Mrs. Robert W. Brannock and M. Z. Rhodes were honored at a reception on Sunday, September 17, given by members of the First Congregational Christian Church in appreciation of their services to the church.

Mrs. Brannock had served 40 years as church organist and Mr. Rhodes directed the choir for 35 years before their recent resignations.

Mr. and Mrs. Egbert Truitt, Mr. and Mrs. Tom Cates, Mr. and Mrs. Raymond Tatum, Mrs. W. R. Sellars and Mrs. H. R. Clem greeted guests in the fellowship hall, which was decorated with yellow flowers.

Mrs. J. W. McEwen, Mrs. Ella Rae Trollinger and Misses Eleanor Fix and Wilma Holt poured punch. Misses Linda Wooten, Mary Maude Sanders, Susie Kimball, Carol Freeman, Pamela Geanes, Gayle Pollard, Amanda Guyton and Cathy Wrenn assisted in serving.

Music was furnished by Harriet Blue, Anne Kernodle and Dr. Talbert King, playing the violin, accompanied by Mrs. Robert Blue and Janet Lamm.

Members of the church and friends of the honored guests attending the reception enjoyed a program presented by the church choir, directed by Donald Welborn and accompanied by Mrs. E. Leonidas Smith.

The Rev. Robert E. Kimball paid tribute to Mrs. Brannock and Mr. Rhodes, and tribute was also paid to the couple by Herman Truitt, who presented gifts from the congregation.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

form miracles. As a great surgeon once said "I dress the wounds, but God heals them."

FAITH HEALING

In addition to all this, healing by faith, and faith alone cannot be ruled out. Even today those who deal with the ills of body and mind, know that faith is a potent healing influence. And many denominations are appointing commissions to study this matter of faith healing, which was once the possession of the Church and of the sincere children of God. As in Jesus' day faith often makes whole. There is a great reservoir of power for healing as yet undiscovered and not utilized by faith.

Share Our Surplus With The Needy

During the latter part of November, thousands of churches and communities coast to coast will spotlight the year-round S.O.S. endeavor with special services. These observances will be held either on Thanksgiving Day or on one of the Thanksgiving Week Sundays.

The annual National Capitol Service of Thanksgiving to be celebrated at the Washington Cathedral, Washington, D. C., on November 22, will launch the 1959-1960 Share Our Surplus program. Special regional services will be held simultaneously in other areas of the country.

These SOS-dedicated services across the nation will express the gratitude of our people for the abundance with which a Divine Providence has blessed America and for the privilege of sharing this abundance with the hungry and oppressed in lands across the sea. Offerings received at these and other Thanksgiving Week services will augment individual church and other denominational contributions made at other times throughout the year.

Major Protestant and Eastern Orthodox denominations work together through the Share Our Surplus program to distribute foods from America's national abundance of surplus commodities to destitute and hungry men, women, and children overseas.

In the SOS program, aid is given on the basis of need alone without question as to race or creed.

Areas scheduled to receive 1959-1960 CWS surplus shipments include: Austria, Belgian Congo, Chile, Egypt, France, Germany, Ghana, Greece, Haiti, Hong Kong, India, Indonesia, Italy, Jamaica, Japan, Jordon, Korea, Lebanon, Liberia, Malaya Nigeria, Okinawa, Pakistan, Poland, Taiwan, Yugoslavia.

COUNTLESS NUMBERS of people overseas— an estimated two-thirds of the world's population — are chronically undernourished, seldom knowing a day without a pang of hunger. To the most needy of these, our brethren, the churches minister through the SOS program, sharing with them the superabundance with which God has blessed America.

REFUGEES AND THE HOMELESS — in India, where the average worker earns less in a year than the average American makes in a week, SOS feeds refugees from Pakistan and Tibet, together with the flood-stricken who each year are driven to shelter in caves and in improvised roadside huts. Over one million hungry refugees from Red China, crowding into Hong Kong, know the ministry of SOS foods, as do millions of victims of aggression in South Korea who still need help. SOS shipments also help to sustain thousands of Arabs in the Middle East, homeless since the 1948 partition.

DISASTER VICTIMS — Last year, drought paralyzed the island of Haiti and destroyed cattle in Jordan. Fire ravaged cities in Burma, while floods struck Pakistan, Korea, and Poland. Earthquakes rocked Chile, and typhoons devastated parts of Japan. In all these and other disasters, American churches rushed SOS food to feed the victims.

WIDOWS, ORPHANS, SCHOOL CHILDREN — In orphanages, schools and mothers' homes, SOS foods supplement low minimum diets and give underprivileged children the calories needed to build sound bodies.

HOSPITAL PATIENTS AND THE AGED — Tuberculosis, pellagra, rickets — scourges of malnutrition — are a few of the diseases alleviated by SOS shipments of milk, flour and cornmeal while old age for many "hard core" refugees is made more tolerable by foods in SOS shipments.

EVERY SOS DOLLAR provides more than 300 pounds of food for hungry people. $5.00 in the SOS program will give bowls of cereal to more than 15,000 hungry and destitute persons in other lands. $10.00 in the SOS program will provide bread to 9,000 needy children. $100 in the SOS program will send enough milk overseas to give a cupful to more than 700,000 undernourished people.

Activity associated in the Share Our Surplus emphasis are state and local Councils of Churches, Ministerial Associations, state and local groups of United Church Women, United Church Men, and related denominational and interdenominational organizations concerned in overseas relief.

Part of the SOS support comes through the Christian Rural Overseas Program (CROP), the community food appeal of Church World Service.

Plan For Everybody To Help

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Chu hes.

The Christian Sun

Elon College Library X

VOLUME 111 OCTOBER 20, 1959 NUMBER 41

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

AUTUMN
RIME

During the inner cycle of ortening days, that bright pre-ursor to Winter, Summer's azing end, is briefly brushed y a breath of cold to come. hese fleeting touches are nown only to those who astir rly. Soon eaves drip and the gging sun turns frosty grasses et. But now, just after dawn, ere is a special reward for ose who are up betimes. Down y the river's chill edge, along e meadow lowlands, lies a new nd fleeting soft world; colors e muted by their opaque coat-g, crisp and whitened by oarfrost.

—Vermont Life

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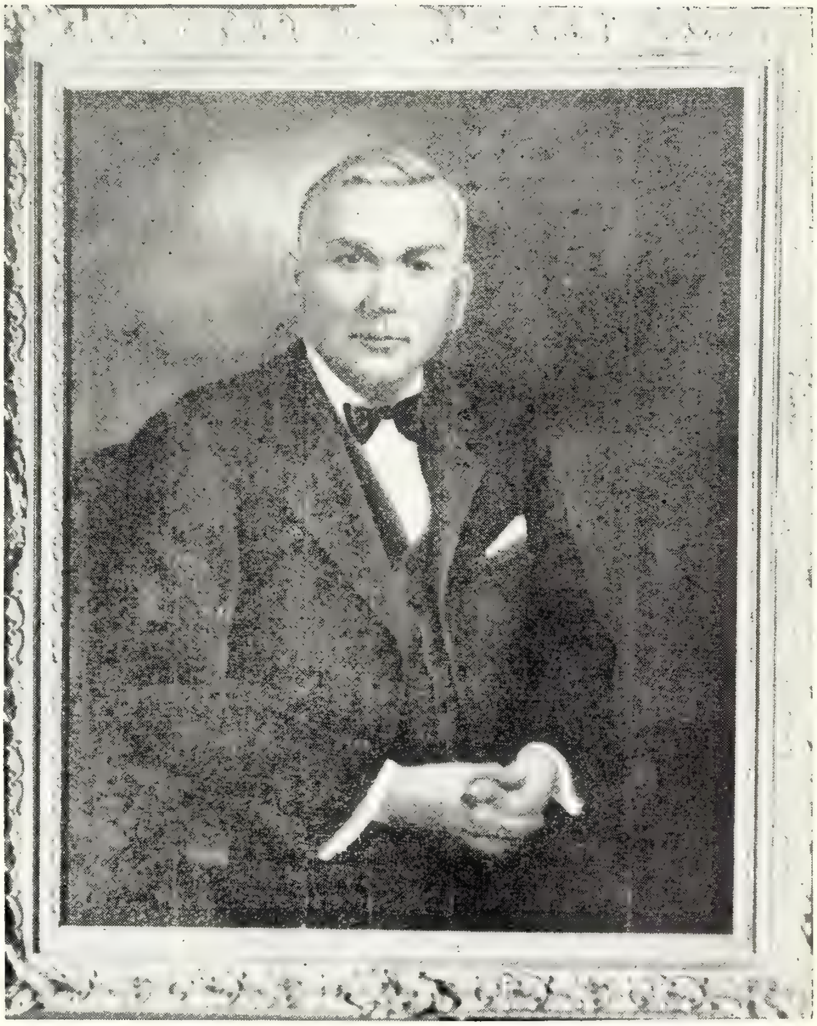

Painting of President William Allen Harper
Recently Unveiled at Elon College
(For story see pages 4 and 10)

Here And There Among The Churches

Union Services are planned by Great Bridge, Rosemont and South Norfolk churches for fifth Sunday nights in the fall and winter. The first service is to be November 29.

At Newport (Valley of Virginia) Rev. Bill Simmons of Great Bridge, Norfolk, is helping Rev. Rosser Lee Clapp in a revival this week.

Burlington District Laymen's Fellowship will meet next Sunday evening at 6:30 in the Bethlehem church at Altamahaw.

At Beverly Hills in Burlington the laymen had charge of the morning service October 11. "You Have Been Called" was the topic of the guest speaker, Leary Riley.

HAVE YOUR CONTRACTOR BONDED!

Wm. T. Scott

Is your church planning a building program? If it is, be certain to have your contractor or builder bonded. The Mission Board has consistently recommended this, but some of our churches have not followed that advice and have gotten themselves into trouble! We have just been through an experience where a contractor "went broke" and had that church not required the contractor to be bonded, they would have lost several thousand dollars. Incidentally, this is one church that we had to "argue" into bonding their contractor. The attorney has just closed out the case for the church and he wrote the following: "We can be thankful that the church had the foresight to have the contractor bonded. Otherwise, it would have cost several thousand dollars more to complete the building". Require your contractor to be bonded.

At Hank's Chapel last week Dr. H. S. Hardcastle assisted in a series of services, and wrote his Sunday school lesson notes while there. Rev. Robert Hultman is the pastor.

At Elon College Community Church the North Carolina and Virginia Conference Pilgrim Fellowship will meet at 2:30 o'clock, Sunday afternoon October 25.

At Hines' Chapel rally day attendance reached 162 in Sunday school and 175 for morning church service. The average S. S. attendance during September was 105, and the largest recorded attendance in the past fifteen years was 140. Holy Communion was observed on Rally Day, which was also World-Wide Communion Sunday. Rev. Thomas Madren is the new minister.

LAYMEN'S SUNDAY AT WINDSOR ON OCTOBER 18

The men of the Windsor Congregational Christian Church are going "all out" to make this the biggest Laymen's Sunday they have ever had. More than fifty men are participating, as the special service shapes up. Mr. Dow Keeling is Chairman-in-Charge of the planning and will conduct the service. Twenty-four laymen will sing in the Choir. Twelve men are serving as a Publicity Committee and are contacting every man of the Church. The men will put flowers in the church and will even keep the Nursery during the morning worship service.

Mr. Hugh West, Attorney of Suffolk, will bring the Laymen's message. Mr. B. A. Bush, of Crittendon, will be guest soloist, and Mr. Marvin Pulley, Jr. will be guest organist.

A cordial welcome is extended.

Great Bridge is in the midst of a ten week attendance contest. The first Sunday, August 16, there were 140 people present, and September 27 the number was 205. During this year 52 members have been received into the church.

VALLEY CONFERENCE

The Valley of Virginia Conference will meet at Mt. Lebanon church October 27 with Clarence Phillips presiding and Rosser Lee Clapp as secretary.

Visiting speakers will include Rev. Clyde L. Fields, Dr. John G. Truitt, Dr. Jesse H. Dollar, and Supt. W. T. Scott.

During the past several months, our Mt. Lebanon Congregational Christian Church has been sending you **The Christian Sun.** We trust that you read it weekly and enjoy it. Some of our readers tell us that "they read almost every word". Whether you read every word or not, we hope that you will read the Sunday School lessons, Dr. Lester's editorials, and the Missionary news.

Rosser Lee Clapp

Asheboro will observe its twentieth anniversary October 25. The first service was held May 21, 1939, with 68 people present. October 29 that year the church was organized under the leadership of Rev. A. Lanson Granger. When the charter membership closed at Christmas there were 33 members. Now there are 285 with an enrollment in the Sunday school of 295, and an annual budget of $16,000. Rev. Clyde L. Fields is pastor — the fourth to serve the church.

Volume 111 Number 41

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Shallow Well Prayer Meeting

During the week of October 5-9, the members of Shallow Well Church shared in prayer services in 45 different homes, led by 16 laymen of the church.

This was followed by a week of revival services conducted by the Rev. Lawrence A. Leonard, pastor of the First Evangelical and Reformed Church of Asheboro, N. C.

The prayer services were planned for 12 geographical areas each evening, Monday, Tuesday, Thursday, and Friday. On Wednesday evening everyone was invited to share in a joint meeting at the church.

Homes for the prayer services were volunteered through the Women's Fellowship. It was requested that no refreshments be served. The meetings were brief, about 30 minutes in duration. The number in attendance at any one meeting ranged from 4 to 20.

A planned course of study was prepared by the pastor, Rev. Max Vestal. Members were urged to bring their Bibles and to share in the study of the fifteenth chapter of Luke. One of the parables found there was stressed each evening — (1) The Lost Sheep, (2) The Lost Coin, (3) The Lost Son, or Prodigal Son, and (4) The Elder Brother. Hymn singing and prayer completed the informal service.

The sixteen laymen leading the services were Gordon Wicker, John Wicker, Jack Campbell, Percy Measamer, Robert Watson, Lawton Maddox, Homer Measamer, Charlie Watson, Clarence Gunter, Ervin Mansfield, Henry Todd, Hoyle Spivey, David Hobson, Dudley O'Connell, Jesse Rosser, and Eugene Rosser.

Most of these laymen were leading worship services for their first time. They met twice in preparation and once on Tuesday night after the services in the home. They put in many hours of preparation and prayer and witness to having received a real blessing through this experience.

Prayer services were held in the following homes: Monday — Gordon Wicker, Mrs. Bertha Matthews, Ralph Spivey, Lex Sloan, Algora Griffin, Lendon Rollins, Vincent Cash, Mrs. Chloe Sloan, Clarence Gunter, Currie Thomas, Hoyle Spivey, and Bill Pridgen.

Tuesday — Harold Stewart, Percy Measamer, Raeford Rosser, David Hobson, Woodrow Marsh, Paul Rosser, Cranford Fincher, Mrs. Pearl Baker, Elmer Billy Thomas, Lawton Maddox, Mrs. Eva Godfrey, and Bill Thomas.

Thursday — Mrs. Lila Mae Campbell, Preston Warner, Robert Watson, Max Vestal, John Wicker, Jesse Rosser, Eugene Rosser, Frank Rosser, Clarence Gunter, Clayton Thomas, and C. K. Gaines. Friday — Homer Measamer, Charlie Kelly, Ed Matthews, Lonnie Webster, Heber Mills, David Rosser, Mrs. Lollie Belle Watson, Mrs. Pearl Rosser, Mrs. C. A. Maddox, and B. Atlas Thomas.

FREE, YET BOUND

We are starving our mission agencies — and this because we have not learned that to be freed (in the Christian sense) is immediately to be bound by inescapable responsibilities. "Is it nothing to you, all you who pass by?" wept Jeremiah. Is it nothing to you that in this age so fraught with terror, yet so full of hope, we should be withdrawing from the field of battle? Is this what God intends? God give us the vision to see and the courage to act! The Mission of the Church must be a powerful thrust, a decisive blow, a redeeming gospel. We must let Him bind us. If we do, He will once more work through us the miracle of transformation and redemption. — S. Macon Cowles, Jr.

In Missions Council Sunday Bulletin

This Interested Me

Emily C. Lester

As I write this, October 9, I am in a farm home in Scotland near Glasgow, on the edge of a town named Strathaven (pronounced Straven).

The house is about 150 years old, built with stone with a slate roof, and the outside is covered with what we would call stucco. The inside is modern, as is the dairy which cares for 100 cows. The cows are milked by machines; the milk is cooled by machinery; equipment is carefully steralized; and the milk goes in big cans to Glasgow. I saw the big stack of beet pulp chuncks which are fed to cattle — don't know enough about U. S. farmers to know if they also use this kind of feed!

The church building was old, but freshly painted inside and out. The walls are shades of a delicate pink and the ceiling blue — similar color combination as that used in the Asheboro church.

Six hundred women came to the rally. They were feed quickly and efficiently in the sanctuary in this manner: each was given a box lunch as she came into the church. On the end of each pew were cups and saucers. Women came along with huge kettles of tea, quickly filled the cups and passed them down the row. Each pew has a little shelf on the back where the hymnbook is usually placed. These were used for the cups and the box lunch.

The visiting dignitaries (that's us) and rally leaders were seated at a table on the platform in front of the others. We felt as though we were putting on a show while we ate!

Following the meal we sat in seats running around the edge of the platform while speakers used the high pulpit above us. Miss Robertson a former missionary to China sent by the London Missionary Society and first lay-woman president of the Union of Congregational Churches of Scotland, spoke. So did Margaret Stevenson of our tour group, who was sent by Ohio women but who moved to Tryon, N. C., September 1, and Mary Ann Williams, our leader.

The congregational singing was excellent — the books had "do, re, me" letters on lines, and each page had a tune at top, then cut in half, then words at bottom so you could flip through words and find song with same meter as tune. (Hope the readers can understand this better than the editor does! Evidently the writing was done in great haste. Ed.) A fine soloist and an equally good elocutionist shared in the program which lasted from 8:00-10:00 p.m. Fourteen busses then took women representing seventeen churches to their homes — some at quite a distance — and this on election night!

A little Scottish town, a good meeting, and a comfortable bed with a stone "pig" to warm my feet made this a memorable visit. It was also interesting to know that this was the area where the "Covenanters" were strongest; here they hid in the hills when persecuted. Who were they? No time to tell; read your church history.

In Appreciation

The picture on the front page gives an opportunity to say something that needs to be repeated often. The older generation may forget, and the younger one can never know unless the facts are told.

The story that William Allen Harper went to Elon College as a student for four years because it was cheaper for the family to support him there than at home in South Norfolk may be entirely fictitious, but his staying there for almost a lifetime was his own choice. Business offered him a fortune; big universities opened doors to fame. But he chose to stay at Elon. And he gave it his best years.

Those years were filled with devoted service to Elon College and the people of the Southern Convention. As a student working his way through college, it was my honor to take orders from him for daily duties. As a "boss" he was a "fellow-laborer." In the class room he was a genius. The heart of the lesson unfolded like the petals of a beautiful flower. Religious education became alive in the college, the convention, and the denomination under his tutelage. In interdenominational circles he was a leader in religious education.

He lifted our vision. Ministerial students and student volunteers for foreign missions were numerous on the campus, and many of them went on for further training in universities — something that had seldom happened before. He made us believe that it was important, and that we could do it. He introduced us to seminary leaders who in turn welcomed us because we were from Elon — a non-accredited college. But for him, education was not enough. Our home churches needed us. He instilled a loyalty, like he practiced, that made us want to come back home to work.

He believed and taught that Christian education begins in the home, progresses through a closely graded Church School, is studied and practiced in colleges and universities and that trained laymen and ministers complete the circle by taking their knowledge back to the homes and churches. It was under his leadership that the first religious education building was erected on a college campus, and that was at Elon. Leadership training courses in local churches was part of his brilliant and devoted service to the churches.

A painting on the wall of Whitley Auditorium, one of the five modern buildings he was instrumental in erecting on a small college campus, will help us to remember. We should never forget his superb contribution to our Church and our churches. He was an educator the like of which we have seldom, if ever, produced in our area — brilliant, trained, skilled. And at the heart of education for him stood the Christian religion. This we need to remember, with appreciation, for the progress of our churches for the past fifty years was made possible in large part by the vision, devotion, and skillful work of this president of Elon College.

Conferences

In the Southern Convention we have five Conferences. These in some sense correspond to Associations in other areas of Congregational Christian churches. The merger in 1931 never changed our names, areas, methods, or goals. The merger of 1957 will bless us if it insists on changes. We need to feel that a merger really changes things, and that we do our full share of the changing. Christians should not expect of Congregationalists, or members of the Evangelical and Reformed churches, things we would not want to do ourselves.

Conference sessions are held once each year for business. Some have been having mid-year sessions primarily for educational purposes. When distances were long and travel slow, before we had so many labor-saving devices and so much leisure time, conference sessions lasted three days, or more. Now it is almost impossible to begin until after mid-morning, and there is little hope of continuing later than mid-afternoon. There is just as much work needing to be done as there ever was — and perhaps more, for there are more people all about us, and society is certainly more complicated than it was in those halcyon days when conference could last for a week. What have we lost? We do not have time to hear reports of committees that have been appointed, or to have communion, or to listen to a sermon, or to plan for specific things which will be undertaken. Really, what is our hurry? We all agree that Church is important. We just do not have time for it.

The shift in making the fiscal year correspond with the calendar year will bring problems this time. Perhaps we can soon get accustomed to it, and we may like it much better than the present system. At least we can try. And we may want to change the time of conference meetings until the first of the new year. In years past farmers wanted to get in the crops before conference, and they wanted to go before bad weather set in. These factors make little difference now. Custom is hard to break, and our conferences may continue in the fall.

But whenever they may be held, they can mean much in cooperative efforts of the churches. In them we can compare experiences, hear reports from around the world, and plan for things we can do together better than separately. It is very important for every church to be represented by some of its best members at every conference session. It is in this way that the local church reaches out its influence and fellowship to all other churches.

The Cruel Status Of Old People

S. L. Morgan, Sr., Wake Forest, N. C.

No other public event in many months has so shaken me as the cruel reduction just announced in the small Welfare checks of 50,000 old people and 18,000 totally disabled persons in North Carolina. Their stipends were already among the lowest in the nation, and now they are to feel more cruelly the pinch of want. As a crusader for old people the announcement pained me so deeply that I got up in the night and wrote my protest for a leading daily paper, and wrote the Governor my grief that he endorsed the cut, and even said it was "not serious." The cutting was cruel precisely because these thousands were already feeling the pinch of want, and scared at seeing living costs rising daily. The more cruel, too, because the state had just raised higher the salaries of some getting $10,000 salaries.

For some years now the helpless misery of our 15 million old people above the retirement age of 65 has appalled me more and more. Many papers south and north have carried my appeals for old people, appeals doubtless more poignant because I am one of them, yet I'm thinking mainly of the millions of others less fortunate than myself. For I do own my home, and countless others do not. And my writing gives me creative employment and expression, while millions of others eat out their hearts in enforced idleness and boredom, and often in real want.

I know their suffering partly by experience. For my work and income as a pastor ended many years ago, for few churches want a minister above 60. And so I too know the hell of losing one's job and income and being "retired" to the sidelines. Also of seeing one's life savings dwindling; of selling and using up my only property except my home. And of not being able to qualify for Social Security, while getting for years a church annuity check of only $13.12 a month, now for a year raised to $25.00 — the smallness due to an error of wise good men in setting up the state annuity plan, lately corrected, but not retroactive. Also the fright of seeing the dollar in 25 years lose value 50 per cent, so that many even with social security and good pensions suffer want.

With these stunning facts before me, and seeing so little done to improve the status of old people, I begin to add warning to my appeals for mercy and kindness to old people.

The warning is this: that today many leading economists and even government spokesmen declare unequivocally that to force people to give up work and income while still able and eager to work is to deny them an elemental human right, and cruelly to doom them to die before their time from a sheer sense of uselessness and boredom. This obvious truth is already making a multitude of the idle old people restive.

And the warning goes farther. Author Raymond J. Jeffreys voices it strongly in his bright book, "Life Will Begin At 100." He reminds us that three decades ago old people threatened to carry the "Townsend Plan" to pension all retired old people $200 a month. It scared politicians stiff, one result being the "Social Security" Act, the most humane and benevolent act ever passed by our government.

In one of my articles in a New York paper I referred to the Townsend Plan as a wildcat or visionary scheme, believing it dead An alert Boston reader wrote me I was dead wrong if I though it wildcat or dead. To prove it is alive and biding its time, he sent me a copy of the handsome, well-edited "Townsend Journal."

And now Author Jeffreys warns us that the 15 million old people above the retirement age of 65 and the other millions nearing retirement actually hold the balance of power by sheer voting strength. Many of these are growing restive, seeing Social Security and retirement pensions leave them struggling to live as living costs mount daily. Still more, the feeling grows that arbitrary deadlines for retirement are stupid and cruel, many being able and eager to work and be self-respecting and independent.

What if these restless people become millions! The 15 millions or so of them have the balance of power to carry for another Townsend Plan — or something even more drastic.

Clearly therefore it was even politically dangerous for North Carolina to cut back the meagre handouts of its 50,000 aged dependents and 18,000 totally disable persons. No state dares today to put into the hands of the growing multitude of restive, suffering old people the veritable firebrand such an act puts into the hands of suffering millions of old people.

I regret even to pass on this warning; but the facts are grim and real and cannot wisely be evaded.

About * * *

A STATE THAT WAS LOST

There is a new flag in most school houses, and teachers and pupils will scan maps and discuss the new States of Alaska and Hawaii, but probably no mention will be made of a State that died in its infancy. Its story is a neglected footnote to history.

After the close of the American Revolution, many States ceded or transferred large tracts of their land to the Federal Government. North Carolina took this step in 1784 and ceded her western lands. But the sturdy pioneers who had carved new homes out of the wilderness in that section of the country were not pleased because the United States had not accepted the land, so they began to seek ways to establish their own government.

On August 23, 1784 the men of the Watauga and Holston River settlements assembled at a crossroads known as Jonesboro (now a Tennessee town) and established the State of Franklin, thus honoring Benjamin Franklin who was living at the time. One of the main purposes of forming the State was to protect their own community from the Indians on the west and land speculators on the east. John Sevier, a pioneer who had led a force to help defeat the British at King's Mountain, North Carolina, in 1780, and who later became Governor of Tennessee, was elected Governor of Franklin.

For four years the young State struggled for existence and for recognition from Congress and North Carolina, which it failed to receive. The new State was so short of funds that at times salaries were paid in whole or in part in raccoon skins, a valuable barter of that era.

Torn by dissension and plagued with poverty, and the term of officers having expired, the State of Franklin expired in 1788, rejoined North Carolina, and finally was given back to the United States.

C. B. Riddle

Consecrating A New Church

Remarks by Martin T. Garren at Consecration Service of Elon College Community Church, September 13, 1959

I bring you greetings and expressions of Christian affection from the more than 36,000 members of the 207 churches of the Southern Convention.

Permit me, too, to bring you greetings on behalf of my family. This church has special significance to members of that family. One of them, present here today, is a charter member of this church. Many others through the years have come under the direct influence of this church.

Many people scattered across North Carolina and Virginia are rejoicing and giving thanks with you today. Everywhere I have gone in the Southern Convention in recent months, I have heard the question, "How is the Elon College Community Church's new building coming along?"

You have wrought well under unusual circumstances. Through the years you have developed a fine tradition of unique service, to your community on one hand, and to the young people of the college campus and the Christian Home on the other hand.

Working closely with the college administration and faculty you have done much to make the term "church related college" come alive. Through the efficient use of the facilities provided by yourselves and made available to you by the college you have provided for the spiritual needs of your parish and have drawn into that parish the large numbers of college students who have so greatly needed a spiritual anchor in a sea of adjustment and development during their formative years.

Blending spiritual service to town with that to campus has been an unusual opportunity and doubtless, in many instances, a difficult responsibility. You have accomplished that task well.

In large measure this is the most important church in the Southern Convention. You minister not only to your own resident members, adult and youth, but to the youth of many of the churches of the Convention. Many fathers and mothers today, as in days past, give grateful thanks for the ministry of this church. Many leaders, lay and clerical, of the Southern Convention have become better Christians because of the activity and influence of this church during their college years.

We who are members of the other churches of the Convention feel a peculiar sense of participation with you as you consecrate this inspiringly beautiful structure here today and as you reconsecrate yourselves to the wider ministry now available to you. We rejoice prayerfully with you and with you give thanks to God for his manifold blessings to you.

Being asked to participate in this service is a particularly high honor to me. It has been my good fortune to have been in contact in some measure with a few of the stages in the making and the executing of the plans which are reaching partial culmination today. For instance, I remember the night the men of this church discussed the matter of asking Mr. Curt Schumacher to come here to direct a funds campaign. I wondered that night whether you fully realized the study, planning, work, and sacrifice involved in building a church. I'm certain that you realize that now, but that you are thinking chiefly of more important factors, the radiant joy of building a church and the awesome task of making the best use of your new physical facilities.

All this is, of course, but preliminary to the consideration of the real purpose of today's service. You are consecrating this magnificent structure and these functional facilities not to tradition, not to past achievements, not to what has happened in days gone by, but to the challenges of the present and the future.

Your opportunities and responsibilities are still, and will continue to be, unusual. You have a ministry to a growing and changing resident community, one which becomes increasingly urban with the competitions and demands of an urban society. Many of those to whom you minister in this phase of your activity have felt, perhaps subconsciously, the need of a sanctuary, a place set apart, off the campus. This you have provided.

You have provided well — a sanctuary off the campus yet looking across to the campus with a watchful, friendly and compassionate eye. This is good; it helps greatly to fulfill your destiny as a church.

Now you must devote all your energies not so much to paying off your debt as soon as possible as to making certain that this fine church plant and these magnificent facilities are fully utilized in the development of the spiritual life of your parish. You must now learn to use this place of worship for which you have so long wished.

At the same time you will continue to have the responsibility of looking over beyond your own defined parish to the college campus with its many young people from many churches in many states, some perhaps with no church affiliation at all. These other churches and these other parents are dependent on you to furnish the spiritual inspiration and leadership needed by their young people during perhaps the most important period of their religious lives.

Here is your immeasurable opportunity and your sobering challenge. Here is your unique mission.

Yours is a demanding task. We of the other churches of the Convention are heartened by the confidence that we have in you who are members of this church. We know of your spiritual depth, your consecration renewed here today, and your determination. We know that a congregation with such great tradition, a congregation which has concretely demonstrated its willingness to work and to sacrifice, will not be content to pause and rest at this high level of achievement, but will strive even more diligently to fulfill its special responsibility to the local parish and the wider church.

With your unusually high degree of leadership, in pulpit and in pew, under the guidance of God, and in the spirit of Christ, there is no limit to the potential degree of your participation in the extension of the Kingdom of God.

We rejoice with you and we pray with you for the blessings of the Heavenly Father as you consecrate this building and reconsecrate your lives to the task of cultivating in the thorny ground and eventually garnering in the fields white unto the harvest.

I love vast libraries; yet there is a doubt,
If one be better with them or without—
Unless he use them wisely, and, indeed,
Knows the high art of what and how to read.
J. G. Saxe

Christian Enlistment Program

AT BEVERLY HILLS

Kenneth D. Register, Minister

Last spring the Official Board of Beverly Hills named a Christian enlistment executive committee which, in turn, named committees on program and budget, visitation, and cultivation. The executive committee selected six of the thirteen suggested areas of study. These areas and the groups named to make the special studies are as follows: (1) Public worship - board of deacons; (2) Stewardship-finance committee; (3) Christian education - board of Christian education; (4) Missionary Education - Women's Fellowship; (5) Administration - official board; (6) God's house and its care - board of trustees.

After several planning meetings of all committees the following schedule was set up for the fall program: (1) Sunday, September 27, meeting of all Colony Leaders; (2) September 30, meeting of executive committee; (3) October 4, meeting of all Christian enlistment committees; (4) Week of October 18, meeting of all colonies when the church program will be presented by Christian enlistment teams; (5) Night of October 25, Congregational meeting at which time the "Our Church" slide set will be shown, Loyalty Sunday explained and the budget approved; (6) Week following November 1, each colony leader and his assistant will visit every family in his colony for further discussion of church program and ask for suggestions which might prove helpful in getting the program under way; (7) Sunday, November 8, Loyalty Sunday, when commitment of time, talent and possession will be made in an act of worship; (8) In afternoon of November 8, teams will call on all families which were not at church asking these families for their commitments.

During this period the following contacts will be made by mail: (1) October 7, A letter from the chairman of the executive committee; (2) October 19, A letter from program and budget committee; (3) October 26, A letter from the cultivation committee and (4) November 9, A letter from the minister.

We are using all the suggested filmstrips and the **Our Church** slide set, to which some 15 to 20 color slides of our own local church program will be added. We have participated in all the Christian Enlistment Workshops and have tried to follow the suggestions made at these area meetings.

We feel that the Christian Enlistment Program is doing wonders for our church and we feel that the studies which will be made during the coming year will help us to put down our roots and become a real power for the Lord. We would recommend this program to every church in the Convention. This program puts first things first and places the emphasis where the emphasis should be placed. If your church did not participate in this program this year, you should plan now to share in it next year!

HENDERSON PLANS FOR 1960

Mrs. Ruby Lassiter

After a period of six months with no pastor, the First Congregational Christian Church of Henderson has planned, with its new pastor, a program of Allied Enlistment to make each person a more enthusiastic member of the church and a more inspired worker for God's Kingdom. Under the leadership of Rev. Joe A. French who became our pastor in June, special groups have worked for months to give a true appraisal of our present situation and effectiveness and to determine what steps should be taken to enroll the family units of the church to accept a full measure of the responsibility and privileges of the church.

This program is the combined efforts of the Board of Deacons, the Board of Trustees, the Finance Committee, the Church Council and has been co-ordinated by the Allied Enlistment Committee whose general chairman is I. H. Vickery, Jr. Other chairmen of the team are Bobby Lee Inscoe, Dean R. Goss and Lancy Forsyth.

The proposed program was sent to each family for their study and then on Sunday October 4, the congregation approved the plan and it will take effect immediately.

Working in conjunction with the Allied Enlistment Program, another committee has been at work for some weeks drafting a church constitution. Our hope is to produce a plan of organization and a set of rules which will strengthen each separate organization of the church and unite them in a foundation upon which to build a harmonious and active fellowship. The proposed constitution has passed from committee to the individual groups of the church for study and criticism and will be presented at the general meeting of the church on October 28 for approval.

TRAFFIC ACCIDENTS TAKE BIG TOLL

Traffic accidents on U. S. highways during 1958 caused more than 2,825,000 injuries although deaths decreased five per cent, according to statistics compiled by The Travelers Insurance Companies.

The record number of injuries represented a 12 per cent increase during the year over the 1957 totals — more than twice the percentage increase of a year ago.

Highway deaths for the year totaled 36,700. Travelers estimated that for every highway fatality there were 77 injuries.

In its annual traffic safety booklet, "The Luckless Legion", published annually since 1931 except for the war years, The Travelers Insurance Companies estimated that more than 60,000,000 Americans have been killed or injured since the advent of the automobile.

During the past year drivers under 25 were involved in 27.1 per cent of all fatal accidents and more than 20 per cent of non-fatal crashes, the report pointed out. This record was compiled by a group which constitutes at best only 14 per cent of all licensed drivers, the report emphasized.

Passenger cars were involved in almost 80 per cent of the fatal accidents and 87 per cent of the non-fatal accidents. The Travelers report estimated that although total mileage traveled by commercial vehicles is almost that of passenger cars, private cars became involved in four-fifths of the fatal crashes and seven-eights of the non-fatal accidents.

ABOUT CHURCH MEMBERS

Mr. Roland Q. Levell in a book, "Evangelism, Christ's Imperative Commission", reports about reported church members.

5%	do not exist
10%	cannot be found
20%	never pray
25%	never read the Bible
30%	never attend church services
40%	never give to any cause
50%	never go to church school
60%	never go to church Sunday night
70%	never give to missions
80%	never go to Prayer Meeting
90%	never have family worship
95%	never win a soul to Christ

In Potomac Synod News

IN AFRICA

Who Will Furnish The Word?

Why was Africa chosen as the "target" of study and discussion this year in our Protestant churches throughout our country? It is because this continent as a whole poses to the world, and to the Christian Church in particular, some of its most difficult problems. These problems are not insoluble, and our missionaries are not discouraged. Millions of Africans have taken the first steps in the Christian way of life, thousands have gone a long way and are laboring valiantly, and many millions are waiting for some revealing word. We, rather than Communism or Islam, must furnish that word.

In Angola, where we have been at work for many years, a genuine understanding of the total implications of the Christian faith is to be found. In the Bailundo area sacrificial giving by church members is a challenge to Congregational Christians in the United States. Here, the American Board provides the services of four missionaries plus $3,000 per year for work in the area; but the Angola churches, with 12,000 members and 4,000 studying for church membership, contribute yearly about $15,000 over and above the support of their 300 or more primary bush schools and their special missionary projects. This is an example of Christian stewardship which is remarkable because the average daily wage of these church members is between 17 and 20 cents, American money. These people have sent money to starving children in Greece and Korea; they raised $400 to send to a school in South Africa when they heard that school was in difficulties. Such examples remind us that missions are a two-way street — that we learn from people we try to serve.

However, there are now many factors at work in this and other parts of Africa that will make full support of their ministry impossible for these churches. This is in no way due to a slackening of effort on the part of the people; this effort is in fact increasing, but the pressure of world conditions which have crushed the African in other parts of the continent threatens to crush him in Angola. Industrialization, the creation of vast urban slums, the immigration of thousands upon thousands of poorly-prepared people from Europe, and the change to a money economy with the African so far down the scale economically that he is almost invisible, are all playing their part in weakening the strength of the Church and its institutions.

The task of presenting the Gospel in Africa must be total. That means that the American Board must send those who are equipped to preach, teach, train medical workers, agriculturists, sanitation workers, translators, and those who can guide families into a better life.

We have seen what the Gospel can do in Africa, but thousands within the Church must still look to us for help, and many millions are still waiting to hear the Gospel. We cannot turn deaf ears and blind eyes to this great continent of people, but that is what we do when we leave the field open to Communism. We know that neither Communism nor Islam is the answer to Africa's basic problems.

Our Board lacks nothing in courage for this great task; it lacks only our bidding, which is our interest and support.

—Mission Today

The initials O. N. T. on the end of the spool of a well-known brand of thread means our new thread. After the invention of the sewing machine, the thread manufacturer produced a trhead suitable for machine use. It was first advertised as "Our New Thread", but later only the initials were used to denote the brand.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

October

AFRICA

Dondi Station

25—**Rev. and Mrs. William Tolley** (1957) are of special interest to the Southern Convention, for he was a member of our Lynchburg church and graduated from Elon College in 1951. They have finished language study in Portugal and now are studying Umbundu, preparatory to doing evangelistic work.

26—Currie Institute has 400 students who are best of station schools; trades and agriculture, teacher training and pre-theological and pre-nurses training are offered.

27—**Means School for Girls** trains 180 girls for Christian womanhood and motherhood. They receive foundation of Bible study, church work and Christian principles, as well as practical training in cooking, sewing, etc.

28—**Emmanuel Theological Seminary** has only 22 students and is supported by Methodists, United Church of Canada and our American Board. Some graduates have 30 or more village churches in their care.

29—**School for Missionary Children** has about 30 children in first eight grades; all except those from Dondi are boarding students.

30—**Nurses' Training School, Sara Hurd Scott Memorial Hospital** — Both young men and women study here, learning to diagnose and treat many diseases, as they will frequently be only person with any medical training in isolated village far from any doctor.

Elende Station

On the mountains of Elende, 12 miles from the town. Schools, hospital, dispensary, and church are located in parish about size of Connecticut.

31—**Miss Mary Hurlbut** (1923) is supervisor for rural district educational and religious work, including a central school for 400 boarding pupils and 350 outstation schools. She visits as many as possible each year. Since McDowells' retirement she also has charge of medical work, the kindergarten and domestic science school. One of her "extra" interests is music. A busy woman!

Church Women As Initiators

The role of women in the church is a much discussed subject and more so since a new concept, that of women at work in the church, is replacing that expressed as "woman's work in the church." We would like to direct attention to their role as initiators. Church women because of having time for reading denominational (and interdenominational) literature and for attending daytime meetings which most men cannot because of business, may keep informed about our church emphases and techniques recommended by leaders. Women may then scrutinize their own churches, analyzing them in the light of this information, and often through the medium of the women's fellowship initiate the changes and the innovations needed.

That this should be done tactfully and usually through channels already available is obvious. The writer knows of several churches where: Social Action Committees came into existence through the influence of the Women's Fellowship and the Social Action chairman of the Fellowship is a representative; interest in home and family life has been promoted or increased by the Chistian Education committee because stimulated by the representative from the Women's Fellowship with that organization offering its helpful services; a mission study class has been sponsored by the Missionary Committee of the church really due to a request from the Women's Fellowship, which supported it by some of its members assisting in its publicity and organization and many of them through attendance at its sessions.

There was a time when such activities were kept within the Fellowship or sponsored by it alone. This limited the interest and participation, prompting often the statement by the men or non-Fellowship members, "The women are taking care of that, we do not need to concern ourselves." Thus they were deprived of a privilege in which they should have shared.

The church membership is in itself a family and the concern of one is that of all, men, women, young people and children. As in the home the woman is often the initiator of much that makes for its betterment, so the women of the church may live and act that role so that each church may be indeed the one as described in John Moore's poem: a "church of the adventurous spirit;
The church of the Living God."

Naomi G. Ekdahl of Mass.
In The Distaff

Portsmouth Women Report Good Year

Mrs. H. W. Lee, Historian

The Women's Fellowship of the First Congregational Christian Church of Portsmouth, Virginia, closed a very fruitful year of service under the leadership of Miss Caroline Gort.

The officers for the year 1959-60 were installed by Mrs. Ray Gordon of Suffolk, with a very impressive service.

Activities for the Fellowship for the past year are as follows:

(1) Participated in World Community Day, World Day of Prayer and May Fellowship Day with our local Council of United Churches.

(2) A bazaar was held in November realizing a total of $264.61.

(3) Bought gifts at Christmas for several children in foster homes.

(4) Purchased two tables for the church social hall at a cost of $80.60.

(5) Gave check on expense of Mrs. Lester's trip abroad.

(6) Entertained the church membership at a Fellowship Dinner in June.

(7) Gave a contribution to a needy family in the Western part of Virginia of $25.00.

(8) The offerings to the Conference Treasurer on apportionments, Thank Offering and Life Memberships amounted to $168.00.

(9) Contributed $400.00 to the church Treasury.

(10) Presented each High School graduate with a White Bible.

(11) Paid expenses for two ladies to attend the School of Missions at Elon College.

(12) Held joint book reviews with the Shelton Memorial Church Fellowship.

(13)Used the denominational packet and had planned programs each month.

As we face another year under the leadership of the new president, Mrs. R. B. Boushell, we feel that new heights should be reached as we work together.

ART TEACHER MISSIONARY TO TURKEY

Boston, Mass., September 24 — A former University of Wisconsin-Milwaukee Assistant Professor, Miss Patricia Lucile Rosenkranz, of Oshkosh, Wisconsin, will leave this week by air for the American Collegiate Institute at Izmir, Turkey, where she will teach art.

The daughter of Mrs. Ben J. Ehricke, of 835 North Main Street, Oshkosh, and the late Hugo E. Rosenkranz, Miss Rosenkranz was appointed Instructor of Art at the University in 1953. She was made assistant professor in 1957 while she was studying art abroad. She was appointed to the three-year Izmir post by the American Board of Commissioners for Foreign Missions in September.

A native of Oshkosh, Miss Rosenkranz graduated from the local high school in 1943, Wisconsin State (later Wisconsin-Wilwaukee) in 1948, received her M. A. in Art and Sculpture cum laude from Mexico City College, Mexico in 1951, and took a special graduate summer school course in lithography and painting at Saugatuck, Michigan.

Before joining the teaching staff of her alma mater, she taught in various schools and art centers, and even tried her hand as a painter of plate for animation at the Warner Brothers Cartoon Studio in Hollywood.

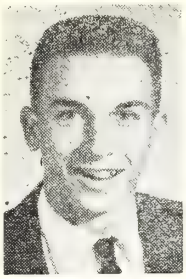
During her year abroad, she acted as tour director, teacher and driver-guide for ten students on an accredited college European Art Tour, then traveled widely in France, Spain, Italy and Denmark.

Miss Rosenkranz will join a staff of some 23 Turkish and 19 American teachers at the American Collegiate Institute in Izmir, ancient Smyrna, the seat of one of Paul's seven churches. The Institute is a school for girls with junior high through junior college courses.

Reports from the three annual meetings of Conference Women's Fellowships have not come for publication yet, but voice reports have indicated good sessions. Detailed reports will be welcomed.

Subscriptions to this paper continue to increase. It is entirely possible that the Women's Fellowships are working on this method of educating their membership. This we hope.

A Page for Young People Edited by R. L. Milteer


David Andes

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Martha R. Whitten

N. C. & VA. CONFERENCE P. F. RALLY

Once again the time for our fall rally has rolled around. We have planned one this year which we think you will enjoy and we hope you will be inclined to agree after you have experienced it. Each P. F. group is strongly urged to attend this high point in the beginning of our new season of activities.

The rally is scheduled for Sunday, October 25, at 2:30 p.m. and will be held mainly in the new sanctuary of the Elon College Community Church. We are indeed fortunate to have the privilege of meeting in this beautiful building with its unique architecture. The program will last until approximately 6:30 p.m. and each person will be expected to bring his own sack supper. Drinks will be provided by the host church.

Please keep under consideration the fact that new officers are to be elected at this meeting. Your nominations will be graciously accepted as we try to establish a strong slate of officers for the coming term.

A tentative schedule of the rally is as follows:

2:30 Registration
Call to Order
Worship Service

3:00 Business Session

3:30 Recreation break

4:00 Discussion groups
1. Presidents—Led by Charles Garren
2. Advisers—Led by Dr. W. J. Andes
3. Faith—Led by Mrs. R. M. Kimball
4. Action—Led by Richard Milteer
5. Junior Highs—Led by Rev. Bob Knowles

4:45 Panel discussion on Vocations—moderated by Rev. Bill Scott, Jr.

5:15 Supper.

6:15 Installation of new officers by Rev. Bob Knowles.

This rally was planned for your benefit, but you can benefit from it only if you attend. Get your whole group there and enjoy this wonderful event. I'll be there; how about you?

David Andes
Vice Pres. N. C. & Va. Conf.
Pilgrim Fellowship

ELON P. F. REPORTS

Angelee Haith

The Senior High Pilgrim Fellowship of the Elon College Community Church held their first meeting of the school year on September 20 at 7:00 p.m. in the Parrish House.

The officers for the year are as follows: Ann Hughes, president; David Andes, vice president; and Joann Schmidt, secretary and treasurer. The three commission chairmen are: Angelee Haith, faith; George Morningstar, action; and Alice Schmidt, fellowship.

The meeting was led by David Andes and Alice Schmidt, after which Dickie Apperson, of the college, led the group in some fun songs.

At the conclusion of the recreation, the group then left the Parish House singing "Jacob's Ladder" to go to the new church building for the worship service. The service was led by Ann Hughes, after which each of the three commission chairmen told their plans for the coming year.

At the end of the service, the group joined hands and formed a friendship circle and sang, "Bless Be the Tie," and closed with the Mizpah benediction.

SCIENCE AND RELIGION

Martha Rose Whitten
Faith Commission Chairman
Southern Convention P. F.

Today is a day of science. New discoveries about life and about the atom are made every day. In the classrooms of our schools this year, many facts will be revealed to eager students as they journey into the land of knowledge.

What must be done with this newly-gained knowledge? Man now holds great power in his hands; his decisions and his outlook are important to this civilization.

Christian youth seek to find the answers to many questions in this age. They want to know what is the relationship between Christian faith and science, and what outlook should be theirs.

P. F.'ers need to know that the theme is science and religion instead of science versus religion. They need to know more than facts. They need to know how to interpret the facts. Science describes the facts; religion interprets them. Both work by faith and both attain real knowledge. Religion helps us to know what to do with our science.

This topic of "Science and Religion" needs to be discussed in all of our P. F. groups. It is of utmost importance in the present day and will be even more important in the future days and years. Material for programs of this type is at our fingertips.

Work Day for Christ was observed by many young people's groups last Saturday. It will be interesting to get reports of what was done, the amounts of money received, and exactly what was done with the money.

The old custom of Trick or Treat at Halloween is being changed so money is collected for overseas relief — a big improvement in youth customs.

Elon Freshman Tells Why He Entered The Ministry

THE CROSS AND I

David Huseapple

The road leading to the Christian ministry is one of the most difficult and most tedious roads to follow. Yet, at the end it is the most rewarding vocation that anyone can pursue. But the question I want to ask, discuss, and try to answer is: Why did I decide to go into the Christian ministry?

My father has been an active member of our local church and of the men's organizations both within the church and the association to which our church belongs. Once when he had been asked to lead a Sunday evening service at a member church in the association he asked me if I would like to help him. I was, of course, delighted to assist in a worship service. Therefore, I replied that I would be delighted to assist him. That was the first time that I had ever stood and talked before a group of people. In more recent years when he was superintendent of our Sunday school I helped him in the Sunday school worship service, and, still later, I conducted the entire service when called upon. These incidents have led me to believe that I was not only interested in religious work, but that it was to be my vocation.

When I entered high school I joined the youth group of our church. It was as a member of this organization that I gave my first sermon in a church worship service. It was on Youth Sunday, during the morning worship service, that I, along with two other members of the youth organization, delivered a sermonette. We prepared these talks with the assistance of only our pastor. I enjoyed very much both the preparation and the delivery of this sermonette. As was to be expected this was quite different from my first experience of speaking before a group of people, and this was a more exciting experience. Since that year I have delivered four additional sermonettes and this past summer I reported on a summer conference which I had attended earlier in the year.

I have not as yet discussed the heart of the question as to why I decided to enter the Christian ministry. I might say that the deliverance of my sister from the death-grip caused by polio conquered my soul for the work of God. However, I cannot say this for certain because at the time I had not planned or decided what I wanted to do as a profession. I might say that it was a scene in nature which I saw at a retreat that persuaded me to enter the ministry. This I do not feel was the really decisive reason, but it did make me a little more certain that I wanted to enter full-time Christian service. Rather I feel that my decision came while I was attending a summer conference. The evening of our communion service I felt as though God spoke to me. I was not being forced to do anything; I was being asked. Asked to follow in the footsteps of Jesus my Saviour.

Right then and there I was sure that I wanted to enter the Christian ministry. Nothing else seemed to matter or to have any importance. I felt that everything I would do from then on would be something in the way of preparing me for the ministry.

Now I have entered next to the most difficult stage of my training and education. In college I must not only show that I am capable of doing the work, but I must also show that I can get along with and understand people. This will be my biggest test to see if I have the qualifications for a minister.

The answer to the question is by now obvious — I decided to enter the ministry because I feel called to do so, just as Jesus' disciples were called to do their work. I have accepted the call to become a disciple of Christ.

MY FAITH AND MY JOB

For the past four Sunday evenings the Church has participated in a series of meetings dealing with the issues of Christianity and Work. Speakers include Dr. Thomas Langford, who spoke on the "Bible and Daily Work"; Dr. Waldo Beach, who spoke on a "Contemporary Christian Understanding of Work"; Dr. Guy Ranson, who spoke on "Ethical Issues on the Job"; and Mr. Martin Garren, who spoke on "The Church and the Job."

Each of the programs was well attended and enthusiasm was expressed for the ideas received and the discussion begun.

Copies of the "keynote addresses" will be available for those who desire them.

Durham Newsletter

A man doesn't begin to attain wisdom until he recognizes that he is no longer indispensable.

—Richard E. Byrd

CHRISTIAN TEMPLE YOUTH ACTIVE

Summer vacation ended for Pilgrim Fellowshipers at the Christian Temple September 13 when 43 young people reported for the fall work. This year there is a college group, a combined high school and junior high school group, and a third group for the grammar grade children.

The church office is assisting in finding jobs for the Work Day for Christ October 17. The young people are selling candy as a money-making project. Prospects appear to be bright for The Temple young people this year with about fifty being active.

My House Of Life

Give me wide walls to build my house of life.
The North shall be of Love, against the winds of fate;
The South of Tolerance, that I may outreach hate;
The East of Faith, that rises clear and new each day;
The West of Hope, that even dies a glorious way.
The threshold neath my feet shall be Humility;
The roof — the very sky itself — infinity.
Give me wide walls to build my house of Life.

—Anonymous

Picture Of Dr. Harper Unveiled

President J. E. Danieley

William Allen Harper was born in Berkeley, Virginia, on April 27, 1880, the son of Joseph and Mary Melissa McCloud Harper. He married Estelle Walker of the Union Ridge Community in Alamance County. His death came on May 11, 1942.

Dr. Harper was educated at Elon College and Yale University. A teacher of Latin and religious education, he was the author of many books and of hundreds of articles. He served as editor in chief of **The Journal of Christian Education** and as an associate editor of **The Church Quarterly.**

He was a member of the faculty of Elon College, serving as a teacher for three years, as dean for three years, and was named president in 1911 at the age of thirty-one. He later served as professor of religious education in the School of Religion of Vanderbilt University and taught as a visiting professor at Boston University, the Divinity School of the University of Chicago and Northwestern University.

The words of an address by Dr. H. S. Hardcastle on Founders' Day in 1952 comprise a most appropriate statement: ". . . in the sense in which Emerson used the words, Elon College is the lengthened shadow of William Allen Harper. For two decades he was her leader. It was he who charted her course, crystallized her ideals, formulated her policies, presented her claims, administered her affairs, bore her burdens, and by the inspiration of his life and his consecration fused the members of the faculty into a family group which helped her to grow into a great institution of higher education, and gave reality to the slogan 'Christian character first and always at Elon, we do well to honor William Allen Harper, a man of unusual gifts of concentration, boundless energy, irrepressible enthusiasm, clear and advanced thinking, resolute action, convincing speech, unwearied patience, and radient faith. He was a gifted teacher, able administrator, successful author, uncanny financier, and zealous crusader for Christian Education. . . . He was a Christian gentleman, a loyal churchman, and a faithful and fruitful servant of the Kingdom of God."

All of us at Elon College are happy to have, in this auditorium which is one of the buildings which was constructed under his administration, this portrait of President Harper. We are pleased to have Miss Janice Sadler, on behalf of the family, to unveil the portrait.

A New Project In Languages

Elon College, Oct. 14 — The new Elon College modern language laboratory, one of the most complete in the South, will be formally opened with a three-day workshop this weekend, featuring lectures and demonstrations by Dr. Karl S. Pond, director of the language laboratory work at the University of Miami.

Plans for the instructional sessions and demonstrations have been perfected by Dr. Frances Muldrow, chairman of the Elon modern language department, who has extended invitations to both college and high school language teachers throughout the state. There will be no charge for those who attend.

The workshop program will get under way with both afternoon and night sessions Friday, followed by lectures and demonstrations for morning, afternoon and night Saturday and two sessions Sunday morning and afternoon.

The new Elon laboratory, which includes the most modern equipment in electronic teaching of foreign languages, is located on the third floor of the Mooney Building, which was completely remodeled this summer after two disastrous fires hit the structure last winter.

At Liberty (N. C.) the board of Christian education had as guest and guide Thursday evening of last week the Rev. Robert Knowles of Elon College. President Earl Danieley was speaker for the Laymen October 18. Mrs. Herbert Stanford is preparing a scrapbook of local church history. Young people joined in work Day for Christ on October 10.

At Grace's Chapel the 75th anniversary was observed October 11 with Rev. Kenneth D. Register as speaker. Both Kenneth and Fred Register were reared in this church.

COMMANDMENTS ON THE CONDUCT OF LIFE,

Which, If Heeded, Will Prove to Be Stepping Stones to Success and Happiness.

By Roy C. Helfenstein

1. Be slow to criticize others, but daily give yourself "A Searching Once Over".

2. When tempted to speak words that would hurt, keep silent. If you cannot say something good about a person, say nothing.

3. Turn a deaf ear to all scandal and gossip.

4. Always be sympathetic—"Have a heart."

5. Be slow to judge others. Give everyone the benefit of a doubt.

6. Do not be suspiciously inclined.

7. Do not ignore or belittle anyone. Even the most lowly person may be "an angel in disguise".

8. Be friendly even to the unfriendly. Appreciation and not mere tolerance is what the world most needs. Who wants merely to be tolerated?

9. Be a promoter of harmony at all times and in all situations.

10. Be patient in time of disappointment. "Our disappointments are often God's appointments for our good."

11. Be industrious.

12. Develop a keen appreciation of everything that is good.

13. Be enthusiastic about your work and about life.

14. Be optimistic. "Pessimism is poison to both mind and body."

15. Believe that "The Best is yet to be."

16. Be dependable.

17. Always be "on time". Punctuality is essential in every line of work and in all men's relationships.

18. Be courageous. People who are cowardly never get far in life.

19. Never spend more than you make. Have a carefully worked-out personal budget that includes the indispensable item of "savings."

20. Prize the Truth above everything else, — the truth about yourself, about God and about life. Only the truth can make you free.

21. Believe in God. Learn about him by practicing his presence. Faith in him is life's greatest asset.

Peter And John—Undaunted Witnesses

Background Scripture: Acts 4:1-31.

Devotional Reading: I Peter 5:6-11.

Memory Selection: **Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of the things we have seen and heard.** Acts 4:19-20 (RSV).

ON THE SPOT

There were two groups in today's lesson "on the spot." And it was "a hot spot." **Peter and John were on the spot.** They were under orders not to speak or to teach in the name of Jesus. And yet they were bound to bear their witness to the Lord Jesus Christ. They were facing the organized and entrenched power of the ruling class in the nation, the same group which had condemned and crucified Jesus their Master. They had been forbidden to speak any further about the matter upon pain of imprisonment, and even death. And there seemed to be no recourse open to them. They had no prestige, wealth, or political power. It would seem that the best thing to do would be to keep quiet. Why stick their necks out anyway? Men of lesser courage would have kept their peace.

The Sadducees were also on the spot. They were the wealthy, aristocratic class of the nation. They were not many in number, but they were rich, and powerful in influence. Because they were wealthy, they wanted to preserve the "status quo." They did not want anybody "to upset the apple cart." They knew that if there was any disorder, Rome would step in and take a hand — Rome was tolerant in may areas, but she would brook no breach of the peace. Furthermore, the Sadducees were stark materialists — they did not believe in spirit, or in the resurrection. And these "ignorant and unlearned men" were preaching this doctrine of the Resurrection, and were stirring up so much interest by their preaching, and by the healing of the lame man at the Beautiful Gate, that there was danger that Rome would step in, and that might be bad for them. They had to do something about the matter. So they took them into "protective custody," and locked them up for the night, and then made them appear before the Sanhedrin, the highest court of the Jews, the next morning.

A CALCULATED RISK

There are two kinds of courage: reckless courage which goes on scarce aware of the dangers it is facing; and a cool, calculated courage which knows all the risks and perils involved, but which will not be daunted. The courage of Peter and John was of the latter kind. They were poor, uneducated men so far as technical training was concerned. They were facing the wealthiest, the most intellectual, the most influential group in the land. As was said above, they were facing the same group which had condemned and crucified the Lord Jesus Christ. They knew they had two strikes against them even before they spoke a word. If we keep all this in mind, their action and attitude become one of the world's greatest demonstrations of courage.

THE DEFENDANTS TESTIFY

When Peter and John were brought before these stuffed shirts and big brass, they were asked "by what power, or by what name" they had done what they did. The powers that be are always asking "the people who step out of line," this question. Politely, but firmly, Peter gave answer. There is a spirit of humility about the man. The power belonged, not to them, but to their Risen Lord. It was by His Name and by His Power that the man had been made whole. And he reminded them that it was by the power of the one they had crucified, God had raised from the dead, that the man stood whole before them. Furthermore he went on to say that there was salvation in no other name, than the name of this crucified and risen Lord. That must have stung these high and haughty men to the quick.

It is interesting to note in this trial, the enemy's attack, and the Christian defense. The enemy, resorted to two main attacks: **Contempt, and Threats.** This is still the strategy of those who oppose good causes, or who want to be rid of those who threaten their position and privilege.

SUNDAY SCHOOL LESSON
OCTOBER 25, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

On the opposite side there were Peter's defences: First, he had an unanswerable fact — there stood the man himself who had been healed. There was nothing the Sanhedrin could say against that stubborn fact. The fact is that the greatest and most unanswerable defense and proof of Christianity is a Christian man. Second, he had an utter loyalty to God. When it became a question of choosing between obeying man or obeying God, Peter and John were in no doubt as to what course to take. As H. G. Wells once said "The trouble with so many people is that the voice of their neighbors sounds much louder in their ears than the voice of God." And finally, the greatest of all, the apostles had a personal experience of Jesus Christ. The Holy Spirit gave them power to witness for Christ. They knew these things were true because they had had a first-hand experience of them.

THE COURT RENDERS A VERDICT

After threatening the apostles, the court released them. But not until they had solemnly threatened them, and forbidden them again not to teach or to preach in the name of Jesus. Alas, this was not the end of the matter, as we shal see in later lessons. These people had not learned that truth cannot be jailed, that ideas cannot be put behind iron bars, that righteousness cannot be stifled by threats.

THE RELEASED PRISONERS HAVE A PRAYER MEETING

One might think that when Peter and John rejoined their group with the story of what had happened, that a great depression would have fallen on the Church, as they looked ahead to the troubles which were bound to descend upon them. But nothing of the kind. They had a prayer meeting, and that prayer meeting revealed several convictions in their lives, which can only be listed for further treatment by the teacher. 1. They believed fully in the power of God. 2. They believed in the futility of man's rebellion. 3. They were sustained by the remembrance of Jesus, how He suffered and how He triumphed. 4. They believed God would answer prayer — they prayed for courage and they got courage. 5. They got the gift of the Holy Spirit. God could and would and did keep his promises.

Farming To Be Discontinued

Campaign Postponed To 1960

The board of trustees in their annual meeting October 8, 1959, voted unanimously to discontinue all farm and garden operations as of the present, and to dispose of all equipment pertaining thereto. The farming program had been discussed and studied for several years, and the unanimous decision was reached only after careful consideration. It was agreed that while farming for the Home had its advantages that it was a losing program financially. The board of trustees are determined to put into effect best business planning, as well as the most effective child caring program. The board feels that it cannot go out to the church constituency and ask its whole-hearted support with anything less than that.

At our board meeting the forthcoming campaign came in for a full discussion with Mr. G. E. Mattison, Vice President of Ketchum, Inc., present. It was his opinion, after a careful survey of leading ministers and laymen, that a re-study of the proposed plans should be considered. Further study amongst the members of the planning committee also brought some vital suggestions, so that all agreed that some changes in the building program needed to be made. This will be done in the next few weeks. Plans are in the developing stage for the campaign to be conducted in January, February and March.

It was further agreed that of utmost importance is our Thanksgiving offerings during the months of November and December, and that full preparation and promotion of that offering is a primary necessity, for we must have that ingathering of funds. We need to emphasize the Thanksgiving offering in all our churches and among all the friends of the Home for Children this season.

Reelected as president of the board was Dr. H. B. Kernodle; as vice president, I. H. Vickery; as secretary, D. Marsh McLelland; as superintendent, John G. Truitt; as assistant to the superintendent, John D. Biggerstaff; and for maintenance of buildings and grounds, L. W. Wagoner.

When you are dealing with children who have come from tragic circumstances — sometimes impossible situations, and bring them into such a different atmosphere, many are the problems that can and do arise. They can break your heart, and burden your spirit, but for the faith one has in the right, and the belief one has that "the Father will temper the wind to the shorn lamb," and bless and keep those who put their trust in him. The help from the churches, the contributions from many who have a way of remembering, and the encouraging letters and kind words; and the joy members of the staff seem to have in doing their part, make it an increasingly interesting and constructive work.

Thank you for the good report this week. Remember these three "C's" — **Correspond** (with the children), **Come** to see us, and **Contribute.** Thank you.

REPORT FOR OCTOBER 12, 1959

MONTHLY OFFERINGS

Eastern North Carolina Conference			
Morrisville	$ 19.00		
Southern Pines	25.00	$ 44.00	
Eastern Virginia Conference			
Great Bridge	14.00		
Cypress Chapel	93.00		
Franklin	11.00		
Oakland	25.00		
Spring Hill, S.S.	13.15		
Bayside	5.00	161.15	
North Carolina and Virginia Conference			
Bethel, S.S.	12.87		
Burlington, First	183.17		
Greensboro, First	59.19		
Greensboro, Palm St.	15.00		
Haw River	156.00		
Hines Chapel	20.00		
Kallam Grove	31.00		
Monticello	10.00		
Reidsville — Special	239.24		
Reidsville	106.00		
Hendersonville	3.50	835.97	
Western North Carolina Conference			
Asheboro	13.00		
Mt. Pleasant	10.00		
Pleasant Grove	30.00		
Pleasant Union	21.28		
Sophia	6.00	80.28	
Virginia Valley Conference			
Bethel	1.00		
Bethlehem, S.S.	26.75		
Timber Ridge, S.S.	5.05	32.80	
Total			$1,154.20
Grand Total			$1,154.20

SPECIAL OFFERINGS

Amount brought forward		$ 426.95
Mrs. J. M. Riddle, Sanford, N. C.	$ 5.00	
Circle No. 3, Women's Fellowship, Greensboro, First Ch.	50.00	
Ralph Foushee, Sanford, N. C.	25.00	
West Memorial Bible Class, Suffolk Christian Church	33.75	
Collins Grove Sunday School	31.40	
O'Kelley S.S. Class, Greensboro, First Church	50.00	
Women's Christian Fellowship, Hendersonville Church	60.00	
V. R. Holt Estate	500.00	
Special Gifts	93.05	
Total		$ 848.20
Grand Total		$1,275.15
Total for the Week		$2,002.40
Total for the Year		$2,429.35

New York City Works On Problems

N. Y. BIBLE SOCIETY IS TACKING DELINQUENCY

This month the New York Bible Society is commemorating 150 years of service in America's largest city. The series of special events and services planned for the 150th Anniversary observance will extend through December. Several hundred churches of the city will participate in these observances. At the same time radio and television spots will spearhead a read-the-Bible campaign directed at the city's 8 million people.

Added interest in this campaign has come out of the present crisis in New York juvenile crime. The Bible Society initiated a crash program of Scripture distribution in one of the city's most troubled areas. 5,000 Bibles, 10,000 Testaments and 25,000 Scripture portions were set aside for immediate placement. Block-by-block, door-to-door visitation is being carried on with the help of local church volunteers and with police cooperation.

This emergency action is directly in line with the Bible Society's goal: to provide every New Yorker with the Scriptures in his own language. Society agents regularly visit hospitals, servicemen's centers and bases, ships in port, immigration centers and hotels, distributing Bibles and Testaments. As often as possible, this is done in person-to-person contacts. During the present year more than one million copies of the Scriptures are being distributed. These were published in 70 languages, including several African dialects.

Another regular service of the Society is the placing of large Scripture posters in all major subway stations. Busy, hurrying New Yorkers read the brief messages at a glance. For many it is probably their only exposure to the Word of God.

The Society continuously visits and aids the city's 14,000 blind with Braille Bibles and long-playing recordings of Scripture passages. As needed Braille teachers are provided for the newly blind who want to learn to read through their fingertips.

Today the Society services the rooms of 300 New York hotels where Bibles have been placed — regularly checking and replacing worn copies and those that have been taken by travelers. The newest hotel to open, the Manhattan, recently received 1450 Bibles as a gift from the Society.

The City's more than 600 miles of docks receive about 12,000 ships each year. It is likely that during each vessel's few days in port its crew will receive a visit from a New York Bible Society worker who will be able to speak to the seamen and offer them the Scriptures in their own language. Bibles are placed in the staterooms of passenger liners, in ship libraries and often with the captain himself.

Every day Society workers enter New York hospitals, finding their way to the sick, the confused and the discouraged, giving each the comfort of the Word of God.

This year the New York Bible Society celebrates an important milestone and sets new goals of service for the challenging years ahead.

NEW YORK CITY CHURCHES REPORT ON YOUTH WEEK

Youth center activities organized by the Protestant Council of the City of New York this past summer kept 820 city-bound teen-age boys and girls busy in a variety of projects. The Council also placed 42 teens in summer camps sponsored by the New York **Herald Tribune** fund and five others went to American Legion camps.

In his report on the Council's teen program, Youth Work Supervisor Cleveland E. Lassiter declared that experience confirmed that the best time to schedule a teen-age program is late afternoon through late evening. "It is understandable," he said, "that young people in high delinquency neighborhoods resist going home to a hot, teeming apartment overstrained with too many occupants."

Nine youth centers conducted by five council member churches in Manhattan, the Bronx and Brooklyn arranged dances, sports and educational trips for the young people and helped some find jobs. Three others were assisted in getting college scholarships, said Mr. Lassiter.

Consultations between members of the Council's Christian Social Relations department and denominational leaders are being planned, he said, to consider and develop a united Protestant program for delinquency prevention in the city.

In a personal appeal last week that lay members having skills in psychiatry, counseling and group youth work contribute their services to church youth programs, the Rt. Rev. Horace Donegan warned that "the public dare not assume that all troubled children are delinquents." Bishop of the Protestant Episcopal Diocese of New York, he cited a recent survey showing that 85 per cent of the nation's youth are normal, dependable and law-abiding members of society.

Do not look for flaws as you go through life,
And even when you find them
It's wise and kind to be somewhat blind
And look for the virtues behind them.

Anon.

In Memoriam

EURE

We, the members of Eure's Congregational Christian Church, wish to pay this tribute of love and respect to the memory of one of our beloved members, Mrs. Sue Cullins Eure, who left us April 8, 1959.

Mrs. Eure had been confined to her home by illness for quite some time. Throughout her illness she was sustained by a deep and abiding faith, which enabled her to endure suffering with such courage and patience that it served to strengthen the Christian faith of all who knew her.

God placed her in earth's garden for a while,
He endowed her with beauty and a tender smile.
God said to her, "Now bloom that all the world may see
My great love for all mankind manifested in thee."
She took God's command and bloomed faithful and true,
And showed Christ to others, her life's journey through.
Her loyalty and devotion to him did not fail,
Though the storm of ill health her life did assail.
God then looked down with a smile on his face, and said
"You've proved yourself worthy of a nobler place."
We'll miss her and her Christ-like love,
But we know that she's blooming in God's garden above.

Therefore, be it resolved that a copy of these expressions be sent to the family, a copy to *The Christian Sun* for publication, and a copy be kept in our church records.

Mrs. William Alexander
Mrs. Cleetise Briscoe
Mrs. Luther Eure
Committee

PROGRAM

Eastern North Carolina Conference

First Church, Henderson, N. C.

Nov. 3, 1959

9:30 Call to Order
Hymn and Prayer
Enrollment of Delegates and Ministers
Recognition of Visitors
Greetings from E. & R. Church — Rev. Frank K. Bostian
Program Committee
Appointment of Special Committees
Report of Executive Committee
Laymen's Fellowship — U. L. Lee
Moonelon — Cary Powell, Jr.
Women's Fellowship — Mrs. David W. Shepherd
Pilgrim Fellowship — Miss Betsy Carden
Our Church at Work — Through Stewardship, Evangelism,
  and Missions — Melvin Dollar, Associate Supt.
Report of Committee on Apportionments — A. Glendon Johnson
Report of Christian Education — Max Vestal, T. N. Daughtry
Report on Christian Social Action — Mrs. Glendon Johnson

11:00 Coffee Break

11:20 Devotions — Truett High
Report of United Church
  Earl T. Farrell
  Rex G. Powell
Address — "The United Church" — Dr. Henry E. Robinson

12:30 Adjournment for Lunch

AFTERNOON SESSION

1:45 Hymn and Prayer
"Our Church Looks Ahead" — Dr. W. T. Scott, Supt.
Recruitment of Christian Workers — Robert Knowles
Report of Elon College — Dr. J. Earl Danieley

2:45 Report of Children' sHome — Dr. John G. Truitt
Report of THE CHRISTIAN SUN — Dr. F. C. Lester
Report of the Committee on the Ministry — Gaylord Noyce
Report of Nominating Committee — Dr. David Shepherd
Report of Special Committees
  Finance, Resolutions

3:45 Miscellaneous Business
  Adoption of Reports

4:00 Service of Worship
  Holy Communion
Final Adjournment and Benediction

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

The Christian Sun

Elon College Library X

VOLUME 111 OCT[illegible] 27, 1959 NUMBER 42

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SUCH BEAUTY

A perfect autumn day: New ngland at its best. I wish I ould look long enough at the oloring on Mount Warner to eep it permanently in my inner ve. Such a tapestry of beauty; uch sunlight; such crystal air! Vas there ever anything finer? ut if I could really retain it all, might grow slothful with con-ntment, and another autumn, ther golden and red tapestries, e wine of other Octobers, ight fall upon a surfeited irit.

It is enough: today I am alive.

David Grayson
In **A Countryman's Year**

Organ of the Southern Conention of Congregational hristian Churches.
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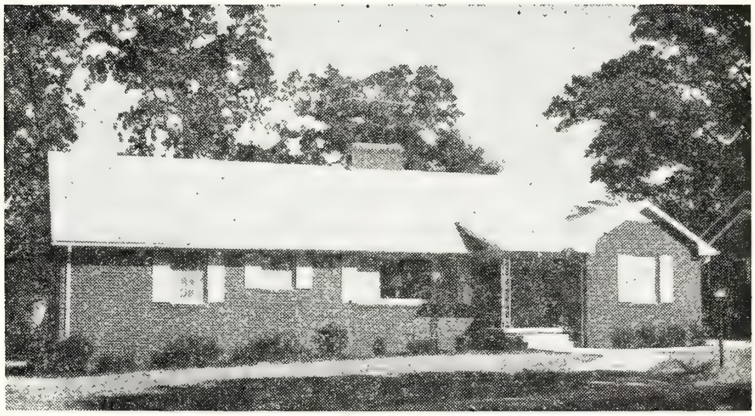
Subscription office:
lon College, North Carolina.



NEW PARSONAGE AT PROVIDENCE

Pictured here is the first parsonage ever owned by Providence Memorial Christian Church of Graham, North Carolina, even though the church was one of the first organized in Alamance County. The church people are pleased to announce that their minister, the Rev. John P. Littiken, and his family are residing in the parsonage at 307 Climax Street.

It is a ranch type house with three bedrooms, two baths, a kitchen, family room, living room, and pastor's study on the first floor, and there is space for additional rooms upstairs.

Open house is being planned for Sunday, November 1, from 2 until 6 p.m. All interested church families in the Southern Convention are cordially invited.

Here And There Among The Churches

Rev. and Mrs. Mack V. Welch celebrated their 25th wedding anniversary in the Reidsville parsonage October 11 with a reception given in the afternoon.

The Rosemont laymen ate together on Laymen's Sunday, and then visited absentees from church urging them to attend the Loyalty Sunday services November 1.

Rev. and Mrs. Robert Whitten have moved into their own new house on Pennsylvania Avenue, Winchester, Virginia. They will be pleased to greet friends who may be passing that way. He retired from the pastorate of the Winchester church June 1 of this year.

A United Seminary Appeal for $2,000,000 to undergird the Evangelical and Reformed seminaries — Lancester at Lancester, Pa., Eden at Webster Groves, Mo., and Mission House at Plymouth, Wisconsin — is to begin February 1, 1960 and continue through January 31, 1962. Dr. Lewis W. Gobel, president emeritus of the Evangelical and Reformed Church, has been chosen as director of the appeal.

The New York Times of October 6 reported that Mrs. Lillian Hinshaw, daughter of the late John Foster Dulles, was licensed to preach the day before by the Presbytery of New York. She is the third member of that family to enter the ministry. The paper also told of the transfer from the Presbyterian Church to the Congregational Christian of Rev. Sydney G. Menk, who is to be executive secretary of the City Missionary Society in Boston.

At Apple's Chapel 325 people attended Rally Day Sunday School, and two church members were received October 3.

Mr. Robert Hayes, a prominant layman in Randleman and a member of our church there, was the Laymen's day speaker at Asheboro. Clyde Pell, A. B. Caviness, Jr., Hubert Beane and Lester Pritchard of the local church shared leadership of the service.

CAN YOU HELP, PLEASE?

Mr. Webb W. Pully of Route 6, Box 46, Youngsville, N. C., is eager to get a copy of "Iola, or Facing the Truth" by the late Dr. J. Presley Barrett. He says, "I have been a member of Oak Level Christian Church for fifty-eight years, and my wife has been a member for fifty-two years. Our six daughters also joined Oak Level." He once owned a copy of the book, but it has been lost. Anyone having a copy that is not wanted will do Mr. Pully a big favor by letting him have it.

Installation services for the Rev. Mark W. Andes as minister of Winchester Congregational Christian Church will be held the evening of November 1, 1959. The church bought a new home for their minister, and the building next to the church in which the Whittens lived is to be used for religious educational purposes.

Oakland church, Chuckatuck, Virginia, gave Rev. and Mrs. H. S. Hardcastle a farewell party Sunday evening, October 25. After several years as pastor of Oakland and Berea, Dr. Hardcastle is to become pastor of Berea only, and he and his wife will move into a new parsonage there about the first of November.

St. Peters, our new church in Greensboro, issues an interesting news sheet called "Church Notes" — the name inscribed on a musical staff. The issue of October 15 announces Laymen's Sunday, a peper drive from which the church has already received $72.49 for the proposed church building, and these chairmen of building committees: finance, Harvey Starr; Christian education, Mrs. Carl Daye; worship, Mrs. Roger Hollified; fellowship, Charles Kirkman; furnishings, Mrs. Helen Starr; administration, Julian Head; women's interests, Mrs. George Kruger; and promotion, Mrs. White Heath.

NEWS OF SEAGROVE

The Seagrove Christian Church held its last quarterly business meeting of this year October 18, 1959. In this meeting we voted to fix Sunday school rooms in the basement and to heat them. We have a building fund to do this with but we want to keep adding to this for the upkeep of the church and parsonage. We have a Women's Fellowship that is doing very well. We sold plates with a picture of the church on the front and the history of the church on the back, which was very successful. We also served a chicken supper August 31. We are planning to use the money that we made on these projects to refinish the pews in our santuary. The work will start soon.

On Sunday morning October 18, our Sunday school observed Rally Day and each class took a part. Our program was "Building Together."

Natives who beat drums to ward off evil spirits are objects of scorn to those smart Americans who blow horns to break up traffic jams.

The C. & P. Call

Volume 111 Number 42

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Pastor Bland Leebrick of Apple's Chapel says the men of his church did a "beautiful job" in the worship service on Laymen's Sunday. Eugene Thompson spoke on "Appreciate the Beautiful." Others taking part in the program included Irvin Brown, Fred Apple, Ernest Murrell, Gordon Powell, Loyd Chrismon, Chester Brooks, Joyce Busick, Robert Murrell, Robert Pritchett, and Jason Lowe.

Apologies of a very sincere sort go to Mr. Harry H. Harcum and the men of our Eastern Virginia Conference. He sent an announcement of the meeting of laymen which was held at Holy Neck October 13 and it was prepared for publication. Then it got lost. This is only one of the errors of the editor since his secretarial wife has been learning in Europe. Try us again, and we shall endeavor to give the proper publicity.

VALLEY WOMEN'S OFFICERS

(Add this to the list on page 9.)

President — Mrs. T. W. Good
Vice President — Mrs. Robert A. Whitten
Friendly Service — Mrs. E. J. Rohart
Corresponding Secretary — Mrs. H. F. Nelson
Recording Secretary — Mrs. Shirley White
Treasurer — Mrs. Stella Liskey
Spiritual Life — Mrs. Cecil Whitlock
Christian Education — Mrs. Joe Frazier
Stewardship — Mrs. George Harding
Social Action — Mrs. Lynwood Hosaflook
Missionary Education — Mrs. R. L. Clapp
Eastern District Superintendent — Mrs. Dewey Dofflemyer
Western District Superintendent — Mrs. Austin Kipps
Historian — Mrs. Dewitt Cupp
Nomination Committee Cl. 1962 — Mrs. Edgar Nelson

"Anyone want a pill?" the safety instructor asked his class. No one moved.

The small white pellets looked alike but one was a deadly poison and the other 329 were made of sugar.

"You'd take the same chance with these pills," he said, "as you would trying to beat a red traffic light. One out of every 330 tries is fatal."

The C. & P. Call

HAPPENINGS AT PLEASANT RIDGE

"Ridgelife" is the name of a newsy, monthly mimeographed paper that is now in its seventh year of service for our Pleasant Ridge church near Ramseur, North Carolina. The current issue carries annual reports, from which these items are gleaned.

Sunday school has had average enrollment of 190, with average attendance of 152, which is 79 per cent average. The Women's Fellowship had a variety of activities which included mission study, and the entertaining of the North Carolina Fellowship. Between June 27 and September 26 of this year the treasurer received $1,949.06. Treasurer of the fund for Fellowship Hall paid $1,000.00 on debt. A list of 91 officers to be installed next Sunday will serve the church the coming year. The Sunday school is to be served by 29 officers and teachers. This makes a total of 120 offices filled and people to be installed Sunday.

Announcement is made that there will be a Thanksgiving service on Thanksgiving Day at 7:30 in the evening, and that a turkey dinner will be served November 28 from 5:30 to 8:30 p.m. It is also announced that **The Christian Sun** will be sent to the entire membership for the coming year, as it has been in the past.

NEWS OF LAKEVIEW

Pastor G. H. Veazey considered the laymen's program at Lakeview (Burlington) a great success. There was no visiting speaker, but the young people "rendered a real inspiring program."

October 25 is mortgage-burning day for this young church. "We had another year to finish paying for our church building debt, but a special effort was made and without any 'drive' the debt was settled last Sunday (Oct. 18), with a few pledges yet unpaid. The plan was to pay by December 31. We hope to start a building fund early next year for a sanctuary," says Mr. Veazey.

At Union Ridge Laymen's Sunday Algie Blaylock was the chief speaker. He chose as his topic "Beyond the Cross." Other laymen sharing in the service of worship were Odell Gilliam, R. L. Gilliam, Marvin Bowland, and Irvin Bowland. A choir composed of laymen sang a special and three responses. Bulletin for the day announced a week of evening services at Carolina church with different speakers each evening. Rev. Winfred Bray, pastor at Union Ridge, was to speak Friday. The bulletin was printed.

Rev. Avery Brown, the new pastor at Gibsonville, held a revival meeting last week. Reports were that congregations increased each evening.

The 1959 Annual Conferences

DATES & PLACES OF MEETINGS

October 27 — **Virginia Valley Central Conference**
Mt. Lebanon Church, Shenandoah, Virginia
Mr. Clarence A. Phillips, President
Rev. Rosser Lee Clapp, Secretary

October 29 — **Eastern Virginia Conference**
Liberty Spring Church, RFD 1, Suffolk, Virginia
Dr. George D. Alley, President
Rev. W. W. Snyder, Secretary

November 3 — **Eastern North Carolina Conference**
First Church, Henderson, North Carolina
Rev. Earl T. Farrell, President
Rev. Gaylord B. Noyce, Secretary

November 4 — **Western North Carolina Conference**
Pleasant Grove Church, near Bennett, North Carolina
Rev. Clyde L. Fields, President
Dr. F. C. Lester, Secretary

November 5 — **North Carolina and Virginia Conference**
Shallow Ford Church, near Elon College, North Carolina
Rev. W. W. Hall, President
Rev. Richard M. Petersen, Secretary

Giving To The Church

It is at this time of year that we are asking ourselves about giving to the church for another year. Do we want to give? If so, how much? Canvassers may be sitting in your home looking you in the face as you try to answer those questions.

Do we really want to give to the church? If it were not the popular thing to do, if so many other people were not giving, if it would not lower our standing in the community, would we give to the church? Some people have the nerve to say "no" when they are asked to give. Most of us promise even if we do not pay. We just do not want to say "I do not want to give to the church." But honesty is a good policy.

Most of us do want to give. Our problem centers around the How Much? It can be very little. If we have but little, the giving must be small. But if we have money for everything else, including a few luxuries and some social affairs, if we can buy smoking tobacco and cold drinks, then it stands to reason that we can give something to the church. Did you ever think of the cost of the cars parked around the church and compare that with the amount of money in the offering plate? Don't do it too often; it is very discouraging.

But how much are we going to give? Shall it be just a proportional share of the budget? It will help us to feel good to know that we are putting in our part. But what about that elderly couple trying to live on less than $40.00 per month from relief funds? Do we expect them to pay their pro rata share also? How can they? We may need to help them.

The ancient Jews fell upon an excellent plan. They said give a tenth. Jesus endorsed that plan. It sounds reasonable. Unless you have a lot of money. The couple eaking out an existence on ten dollars a week will be real generous to give a dollar to the church, but the person who has a hundred dollars each week and gives only a dollar can't claim to be generous. The prophet Malachi says he is robbing God. He is certainly robbing himself of the joy of giving, the church of the support it needs, and the world of the Christian message.

Well, how much will it be? The price of a Sunday dinner for the family? Or enough to make you feel that you are really a Christian using God's money for the welfare of his world? What did you tell the canvasser? How much? Enough? Yes. Good. The church that was founded by the Man who died on a cross needs all we can give. He gave all that he had, even his life. How dare we do less?

Receiving Church Members

A layman talked with the editor recently about the way people should be received into the church. He believes that joining the church is a very important event in the life of an individual, and that the reception service should indicate it. He is a Mason, and all Masons know what he means.

Who should join the church? Those who have repented of their sins, confessed them, and have accepted the Savior, and have dedicated themselves to Christian service. They are the people to unite with the Church of Christ. Pastors, deacons, and church members should be convinced that the candidates are of this type person. It is hardly fair to the church or the candidate to receive a person without definite knowledge that the person offering for membership really means to live a Christian life.

This information comes from conversations on the part of pastor and deacons, who make recommendation for membership, and from knowledge of the daily living on the part of the candidate. This may seem to delay membership, but it is very important.

An old custom in our area is for the minister to say, "The doors of the church will be opened" at such a time, meaning that one can join then. That sentence is seldom heard hereabouts now, but occasionally it is repeated. One wonders what the condition of the church doors is at other times. Are they closed so no one can join? It seems that the church should be open for membership at all times, and that when candidates are ready they will be received. The church is not a closed corporation; it is a fellowship to be entered into by any and all. Let the doors stay open. When people join, let the ritual be beautiful, impressive, and meaningful. It is for time and eternity.

Good English Helps

Most people in the United States speak the English language. Some of them do it superbly, others do it poorly. The fact that one cannot speak eloquently is no excuse for speaking slovenly, and without good grammar. It is sheer joy to hear one who uses the native language skillfully. The writer of ancient Proverbs said, "A word fitly spoken is like apples of gold in pictures of silver." Not a bad sentence itself when beauty and imagination are considered, and it certainly carries literal truth.

To be able to say exactly the right word, to use the various parts of speech correctly and to speak a sentence that can be understood by all listeners — that is something worth long and tedious effort.

It is useless to try to tell people the way to heaven in language that is so bungled that they do not know its meaning. A leader who does not take the pains to speak correctly need not be surprised if intelligent people do not listen. Kids figure that if a person does not know his language he may not know much else, and that if he does not care to learn he may not care much for people.

Good English is useful in all relationships of life, and it is an essential for those who urge people to live right — the speaker must speak right or his opportunity fades in proportion to his mistakes. Good English helps. It is enjoyable; and it tell something of the character of the person.

About * * *

PRINTING

In this fast-moving age when so much emphasis is being placed on technical advancements that affect the material world, the cultural and religious effects of certain mechanical accomplishments should not be forgotten. Printing is an outstanding example.

If printing were to cease for one workday, all the world would be affected. If all books and other literature were destroyed, and no more printing permitted, modern man would in time most likely revert to the cave man's level. Printing has helped man to advance to his present level in society. Printing has made the Bible and other religious literature available to mankind everywhere, hence the most effective missionary.

Printing began in China about 868 A. D., with the appearance of the "Diamond Sutra" bearing that date, but it was not until 1440 that printing for the world appeared. In that year Johannes Gutenberg invented movable type and produced, in 1445 after five years' work, the now famous Gutenberg Latin Bible. One of the finest copies of this Bible is on display at the Library of Congress.

Although the art of printing reached the Western Hemisphere in 1539, when a press was set up in Mexico City, it was not until 1638 that Harvard College, then only two years old, arranged with Joel Glover, an English clergyman, to come to America and establish a small printing press in Cambridge, Massachusetts. The pioneer printer, a friend of Mr. Glover's, was Stephen Daye — in later years spelled Day — and his work was a broadside known as the "Freeman's Oath", a document composed by John Winthrop to be signed by the householders of the Massachusetts colony.

While Mr. Glover and his wife and children, and Mr. Daye and his family, together with the small press, were enroute to America, Mr. Glover died at sea. Thus it happened that the first press of the colonies was owned and supervised by a woman.

From the very beginning of printing in this country, the craft has been considered an honorable profession. For example, Benjamin Franklin distinguished himself in many fields of endeavor, but in the beginning of his will he wrote: "I Benjamin Franklin, Printer". Franklin was pleased first of all to consider himself a printer.

Those who perform the mechanical work on **The Christian Sun** are the modern Franklins, and readers of the paper are the rich inheritors of an invention that has had an uplifting influence throughout the world. May their number increase.

C. B. Riddle

The Highest Type of Beauty

God has placed us in a beautiful world. Look, for example, at the sky; look at the stars; look at the sea; look at the flowers; look at the little children, etc., etc. One can't open his eyes without seeing beauty, beauty everywhere. Nor have I named or suggested a single artificial item anywhere. All that has been mentioned is just what God has spread out before his children everywhere. And I have only begun the catalogue. How rich we are! And I have touched only one section. Suppose I go into the realm of **moral beauty** and begin to speak of character, spirit, temperament, fidelity, trust, love, patience helpfulness, mutual care, etc., etc. I have touched only two types of beauty. I might go on indefinitely in each of these spheres. Nor can I begin to name all the types that one might point out.

But there is one other type in particular that I should like to name, and that is the **beauty in living itself.** Look at the mother bending over her sick baby day after day, night after night until her muscles and her nerves are wellnigh exhausted, and yet is never conscious of weariness or fatigue. I have a young friend in Warsaw, N. C. who is in the home with her mother and older sister. The sister works in an office and helps her mother to care for Janie which is a twenty-four hour task. Janie breathes through a tube inserted into her windpipe and she is fed through her nose. Is there grumbling, complaint or a hint of any such thing? Far from it! On the contrary, I have never seen a more beautiful spirit exhibited for the round of the clock each day or a more cheerful one! This is what I call the highest type of beauty. Let us be grateful to the Good Father for his lavish spread of beauty above us and about us, and let us make faithful use of the many opportunities that he gives us for exhibiting in our own lives that highest type of beauty!

W. R. Cullom

This Interested Me

Emily C. Lester

Coming over to Europe on the boat, where all my tablemates were British, one woman who was returning to England from her first visit in America said to me, "You people eat so much!" After being in the British Isles for two weeks, I say the same about people here. Maybe they do not eat as much at a meal, but they seem to eat all the time.

In the morning the hostess serves tea and cakes in bed. Then comes breakfast — tea, or coffee if you prefer, which I do not, fruit juice, American cereals, bacon and eggs, toast, scones, and orange marmalade.

Then "elevenses" which is tea and cakes. Then lunch, which will be either a hot or cold meal, with tea served afterwards. Then "tea" (which seems to us like supper) with tea plus sandwiches, cokes, and cookies. Often, in our case, this would preceed a meeting — after which we would go home to a real dinner — and a cup of tea before going to bed. I think twelve cups of tea in a day is about my record!

All of this I have enjoyed very much. Two deserts have especially appealed to me, trifle, and fruit flan. Trifle has sponge cake in the bottom of a glass dish, then fruit (which in one case included chrystalized violets and rose petals), custard over that topped with whipped cream and cherries. At one church supper our trifle had "U.S.A." written in colored sugar on the top in honor of our presence.

To make a "fruit flan" you bake a big pastry shell and while it is warm fill it with cut up fresh fruits (in our case it was apples, pears, bananas and gooseberries) over which pour orange juice, and then top with whipped cream. This is food truly "fit for a king"!

The most formal of the "high teas" came when we were entertained by the Lord Mayor of Cardiff, who is a woman, the first such. These "teas" are always sit down affairs, and not like our American ones.

All in all I am enjoying the food on the trip, from the "bannocks" (a thin oat cake in Scotland) to hot tea served with cream.

Rev. and Mrs. Lawrence Henderson Write From Africa

Would You Call This A Vacation?

Dear Friends:

June was our vacation month. The Mission provides for a month's vacation each year, but just as in the United States it is difficult to find four weeks without some responsibilities which appear urgent. For example, we started June with a two day visit by Dr. John A. Reuling, Africa Secretary of the American Board and the Rev. Floyd Honey, secretary of the Overseas Mission Board of the United Church of Canada. June 7th we inaugurated a new hall for Portuguese language services in the neighboring city of Benguela.

Our actual vacation began at noon June 11 when the whole family left by car (from Lobito, Portuguese West Africa) for the interior. On the way we stopped at our Bocoio center where the village people were at work making floor and roof tiles for the new school and some homes. These two tile presses had been loaned from the Dondi Mission as a part of the village betterment program, and were the only foreign elements in the whole scene. Otherwise everything was locally procured . . . clay, firewood, grass shacks for drying the tiles, a home-built oven, etc. An African foreman was in charge, directing the whole program. However the more backward people from Bocoio thought that the foreman's taste in food was a bit queer. Imagine . . . he wanted tomatoes, cabbage and meat to eat in addition to good old corn and beans! After twelve hours of driving over bad roads we reached Nova Lisboa, 250 miles inland.

After a day of sight-seeing and visiting the Gladwyn Childs and the Al Adams we set off for Bunjei (Galangue) Mission 80 miles south of Nova Lisboa. Dr. Robert McGowan and family had invited us to spend a week with them. They have four children between the ages of four and eleven. Bunjei Mission serves a large frontier area with many needs.

From our superficial observation of the medical work which Bob is doing it seems that two of the major health problems of his area are malnutrition and ignorance. The latter shows itself especially in the large number of patients who are brought to the hospital too late. When talking about mission medical work in Angola we say that the age of specialization has not arrived. By this you may think that a doctor cannot specialize in brain surgery, anesthesiology or internal medicine. Actually it means that a doctor cannot specialize in his profession. While we were visiting Bunjei Bob was printing hospital forms on his own hand press, fixing a small generator, and killing army ants with a flame thrower in addition to carrying on a full load in the clinic, operating room and wards. But in spite of their busy schedule Bob and Phyllis made us feel very relaxed and we enjoyed the best rest we have ever had in Angola.

From Bunjei we drove a hundred miles north to Dondi. Kathy and Nancy were especially anxious to arrive since they had spent three happy years there in school. David was interested, too, in Dondi as he will go there to school in September. Mark is gradually straightening out some of the people and places he has heard mentioned, but when asked if he liked Dondi, he replied, "Oh, I like Africa better." For him Lobito is Africa.

Most of our ten days in Dondi were occupied with a missionary meeting. Until 1953 all the American Board and United Church of Canada missionaries in Central Angola met each year in a business session of ten days.

— Continued on Page 15

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

AFRICA

Elende Station

1—**Mr. and Mrs. Gordon Van Laan** (1953) do agricultural extension service and teacher-training in this field. He graduated from Mich. State and both from State College of Washington. They have three small children.

2—**Orlinda Childs Pierce Memorial School** was founded in 1913 and has 400 students; in addition to academic subjects, trades and skills are taught. Largely self-supporting and self-directing.

3—**Foor Rural Life School** was founded in 1949 by Rev. Carl Dille. About 40 outstanding young men are trained to become outstation catechists and teachers.

4—**Merlin Ennis, Jr., Memorial Kindergarten** was founded in 1929 by Mrs. Merlin Ennis and has 100 students.

Lobito Station

In a city of 30,000; ocean terminus of railroad; one of best equipped seaports in West Africa.

5—**Rev. and Mrs. Lawrence Henderson** (1947) do a full load of missionary work and run a hostel for all missionaries who come and go through this busy port — some 200 guests a year. He started pioneer work with Protestant Portuguese. See report of their "vacation" in this issue.

6—**Station School** has 170 students, providing elementary education for African children and intermediate education for older students.

Nova Lisboa Station

Motor roads and air lines converge in this city of 50,000. Mission and local Christian community have joined to create a worthy place of worship in this important city.

7—**Rev. and Mrs. Gladwyn Childs** (1924) worked in Dondi for many years where he was head of Currie Institute and she was nurse. Now he is official mission representative to government of Angola. He does church work with Africans and Europeans.

THE RHODESIA MISSION

Sixty-five years ago first European settlers came and we started mission. Now there is well-rooted church, self-supporting on local level, a growing Christian community, and medical, agricultural and educational work.

Chikore Station

140 miles from railway; church, upper primary school, secondary school, cottage hospital and dispensary, farm with 18,000 acres and 500 tenants.

Mrs. Horton Is New President Of The American Board

At its meeting in Akron, Ohio, October 20, Mrs. Douglas Horton, the former Mildred McAfee, was elected the first woman president of the 149-year-old American Board of Commissioners for Foreign Missions, oldest foreign mission board in the U. S.

The former Wellesley College head and wartime director of the WAVES was named at the 150th annual meeting here of the historical Congregational Christian mission board.

Mrs. Horton, of Randolph, N. H., will be the fourteenth president of the board since its founding in 1810.

Today the American Board has 350 missionaries in 15 countries working with 12,000 nationals in nearly 1000 schools and colleges, 80 hospitals and dispensaries, 2000 churches and 24 social service agencies.

Since 1812, when two young New England brides sailed with their husbands on the brigantine **Caravan** out of Salem harbor, Mass., for Calcutta, India, women have played a distinguished role in the history of American Board achievement.

Today 222 of its 350 missionaries are women.

During World War II Mrs. Horton headed the women's branch of the U. S. Naval Reserve, the WAVES. She was the first woman ever commissioned by the U. S. Navy and held the rank of captain when she resigned in 1946.

She was president of Wellesley College, Mass., from 1936 to 1949, the second youngest president in the history of the college.

A graduate of Vassar College, Mrs. Horton has a master's degree from the University of Chicago and honorary degrees from several colleges and universities.

Her husband, the Rev. Dr. Douglas Horton, former dean of Harvard Divinity School, was for many years minister of the General Council of the Congregational Christian Churches.

In her new post Mrs. Horton succeeds the Rev. Dr. Vere V. Loper, minister of the First Congregational Church, Berkeley, Calif., who has been the board's president since 1955.

Before assuming the Wellesley presidency in 1936, Mrs. Horton served on the faculties of several other colleges, including Oberlin College, Ohio, and Centre College, Kentucky.

Among the posts she has held are president of the Association of American Colleges and member of the U. S. Educational Mission to Japan, the U. S. National Commission on UNESCO, and the Committee for the White House Conference on Education.

She is a vice president of the Japan International Christian University Foundation, a trustee of the Northfield Schools in Massachusetts, and is a director of several organizations, including the National Broadcasting Company and the Radio Corporation of America.

Since 1957 she has been a member of the Prudential Committee, governing body of the American Board.

From its earliest beginnings the policy of the American Board has been to train nationals to assume the leadership of the institutions founded by the missionaries in their countries.

From its headquarters in Boston the board has sent out over the years hundreds of ministers, doctors, nurses and teachers to countries around the globe.

The General Council of the Congregational Christian Churches and the Evangelical and Reformed Church united in 1957 to form the United Church of Christ and the boards and agencies of the two denominations are in the process of coordinating their programs and organization.

At Winchester, Virginia, in the lovely Shenandoah Valley, there is a quiet old cemetery where a shaft of granite commemorates the unknown dead of the Confederate Army. On it are inscribed the words,

> Who they are none knows
> What they were all know

Those are the words we can apply to Priscillas and Aquilas of the world — the quiet, gentle, kindly Christians who, in everyday living, are truly "fellow workers with Christ Jesus."

William P. Barker in SAINTS
IN APRONS AND OVERALLS
(Fleming H. Revell Company)

Hines Chapel Women Report

Mrs. Etta Bolin, Secretary-Treasurer

The following is a brief report of some of the accomplishments of the Women's Fellowship of the past year.

Our apportionment has been paid in full. Our Bible studies and book reviews have been enjoyed together.

Delegates attended area rallies, conferences and conventions of the North Carolina Women's Fellowship.

All Friendly Service quotas have been filled.

A program was given at the Sunday school service presenting and dedicating the Thank Offering.

Two brunswick stews were sponsored by the society and a picnic supper served to the personnel of two organizations with the proceeds going to the building fund.

A contribution was sent to defray the cost of Mrs. Lester attending the International Fellowship meeting in Europe. Also a contribution to the Angie Crew Scholarship Fund.

Literature was purchased and placed in the vestibule of the church for the benefit of those desiring reading matter.

In lieu of a gift to our secret pals at Christmas, an offering was taken to apply on the cost of chairs and tables for our educational building.

A Life Membership and also a Memorial were given by the Fellowship.

A pounding was given the pastor supplying Hines', from April until August.

We wish to say "thanks" to all who have helped make our past year a successful one and as we go into the new year with the theme "We Move On Together" we invite new members to help make this year the best ever.

Officers for the new year are: Mrs. Vera Davis, president; Mrs. Etta Reid Woods, vice president; Mrs. Etta Bolin, secretary-treasurer; Mrs. Dorothy Eure, Christian education; Mrs. Jessie Wyrick, friendly service; Mrs. Myrtle Donnell, missionary education; Mrs. Anniebelle Carter, spiritual life; Mrs. Bessie Iseley, social action; Mrs. Patsy Madren, stewardship; Mrs. Eunice Falls, flower chairman; Mrs. Etta Bolin, historian and reporter; social committee, Mrs. Virginia Smith, Mrs. Edna Isley and Mrs. Sallie Isley.

Virginia Women Make Church History

Condensed History of the Women's Fellowship of the Eastern Virginia Conference of Congregational Christian Churches.

1911-1959

(Read at the Annual Meeting in Waverly October 1, 1959)

Mrs. L. W. Stagg, Historian

Forty-six years have passed since the women of Mount Carmel church had the happy privilege and proud distinction of entertaining the first session of the (then) Eastern Virginia Woman's Home and Foreign Missionary Conference of the Eastern Virginia Conference.

Although this was the first mass meeting the roots ran much deeper. Years before the Eastern Virginia Woman's Board was organized December 5, 1911, some of the churches had active Women's Missionary Societies studying our then limited mission interests and sending the funds to the treasurer of the Southern Christian Convention. These churches were: Cypress Chapel 1900, Bethlehem (Nansemond) 1903, Christian Temple (then Third Church) 1907. Newport News, Franklin, Waverly and Suffolk organized immediately after the Board in 1911. From memory, we were told that long before this date Suffolk had a Woman's Missionary Society working with the Ladies Aid.

The women of this Conference have done an excellent job, and we wish all their achievements could be noted here, but thanks to the History Room at Elon all records will be preserved.

This organization has succeeded because its foundation was spiritually strong. Into its structure were woven the fine spirits of Drs. W. W. Staley, J. O. Atkinson and Mrs. C. H. Rowland. In these early days rotation of officers was not observed, and perhaps fortunately so, for Mrs. Rowland guided this work, as president, twelve years. She took her office seriously, and stamped her spiritual and cultural imprint upon the work as few have done.

From the first, great interest was centered upon the Fall Conferences. The majority of the conference ministers rarely missed a meeting. Many of you here today will remember that the late Dr. W. W. Staley was always seen on the front seat taking notes, and the next issue of **The Christian Sun** would carry a full write-up of the day's proceedings.

The work moved on gaining interest with each passing year. Mission study was emphasized, and followed the course mapped out by our Mission Secretary, Dr. Atkinson. The young people did some fine work during these earlier years. The boys were also active and helpful. Interest deepened as representatives were sent to Mission Conferences bringing enthusiasm and new ideas to the local societies.

1931 brought a great event when the Christian and Congregational denominations merged. Horizons widened and no longer was the foreign missionary interest confined to Japan, but now was worldwide.

In 1932 this conference and the entire Southern Convention was saddened by the death of our peerless leader, Dr. W. W. Stanley.

When one-half of these forty-six years had passed it was gratifying to note the progress. There were now 10 officers, 2,000 members and a goal of $5,000.00. Many worthy projects were being helped by the Thank Offering and Life Membership and Memorial funds. The Conference and Rally reports were gratifying, and the highlights of the day would be the message of nationally known speakers.

On July 2, 1940 all felt the stunning blow caused by the death of Dr. J. O. Atkinson, our Mission Secretary, who had guided the work from its inception. The memory of his faith and boundless energy gave the women strength to carry on, and even face another coming war, with undaunted courage.

A very fine and important step was taken when the School of Missions was organized at Elon in 1940 under the leadership of Mrs. J. M. Harris. Through this the work of the three women's conferences was strengthened.

The third of our great leaders, Mrs. C. H. Rowland, passed on to greater work in 1947, leaving for all a goodly heritage. Few organizations were ever more greatly endowed. With this in mind the women pressed onward into greater fields of endeavor, feeling the years ahead would be fruitful ones. When our denomination made another great venture and merged with the Evangelical and Reformed denomination we were linked with the National Women's Fellowship. In line with their work we now have these newer departments: Christian Education, Missionary Education, Christian Social Action, Stewardship and Friendly Service, and Spiritual Life.

In 1957 something really great happened to us when our own Tudor Williams (Mrs. W. B.) was elected president of the National Women's Fellowship — an honor of which we were justly proud.

The young people are now on their own, and working with renewed interest and enthusiasm. In 1955 the name was changed from the "Woman's Missionary Conference" to the Women's Fellowship.

1959 finds the Fellowship with 16 officers, committee chairman, and departmental superintendents, 82 organizations reporting, and an offering of $10,433.33.

Thirteen presidents have guided our work. The first, Mrs. C. H. Rowland, served 12 years, and following her were 12 covering a period of 34 years. They were, and are, as follows: Mrs. M. L. Bryant, Mrs. J. B. Gay, Mrs. J. E. Cartwright, Mrs. R. L. Bradford, Mrs. J. M. Harris, Mrs. B. D. Jones, Mrs. J. F. Morgan, Mrs. J. G. Truitt, Mrs. R. L. House, Mrs. W. T. Harrell, Mrs. Garland Spratley, Mrs. Ray Gordon. Eight of these are with us.

When another 46 years have passed we hope that those taking a backward glance at the achievements of the years may see something to inspire them to press onward and upward until greater fields of endeavor come into view.

ETHER ENJOYS LAYMEN'S SUNDAY

Laymen's day was observed at Ether Christian church Sunday, October 18. Mr. Homer Cochran filled the pulpit, choosing for his subject: "You have been called." He brought an excellent message.

The laymen presented an inspiring service, including special music and a choir. They also filled all offices of the church and Sunday school for the day, and taught all classes.

A special offering was made for Moonelon.

The pastor, Dolan Talbert, made the announcements, one of great interest being the arrival of an eight pound son October 14. This is the second child for Shirley and Dolan.

At the close of the services a picnic lunch was spread for all to enjoy.

Report Of Women's Fellowship Meetings

Carey Andes

On October 1, 2, and 6, the Women's Fellowships of Eastern Virginia, Valley of Virginia, and North Carolina, respectively, met in annual session. The Eastern Virginia women met at Waverly church, the Valley women, at Newport church, and the North Carolina women, at Pleasant Ridge (R) church.

The speaker for all three Conferences was Miss Nellie M. Walker, who has spent 28 years in mission service in China and Africa. She spoke interestingly and informatively on the theme, "Include African Women In". Her sketches of persons whom she had known in the African missions presented a vivid picture of African women and their needs today. She suggested three things we might do:

1. Have African women in our thoughts.
2. Pray for Africa and its people.
3. Love these people in Africa.

The offerings were taken for the Congregational Christian Home for Children at Elon, and at the North Carolina Conference, Dr. J. G. Truitt, Supt. of the Home, dedicated the offering.

Programs included a panel by District Superintendents and a panel by the six Department Chairmen.

Officers elected for the coming year were:

Valley of Virginia

(To be supplied)

Eastern Virginia

President — Mrs. J. H. Booth
First Vice President — Mrs. Ellis Clark
Second Vice President — Mrs. G. Julius Rice
Recording Secretary — Mrs. Alfred Ellis
Corresponding Secretary — Mrs. Charles Thompson
Historian — Mrs. L. W. Stagg
Treasurer — Mrs. E. G. Middleton

North Carolina

President — Mrs. D. W. Shepherd
First Vice President — Mrs. Truett High
Second Vice President — Mrs. John R. Lackey
Recording Secretary — Mrs. James S. Rayburn
Corresponding Secretary — Miss Stella Stout
Treasurer — Miss Susie D. Allen
Spiritual Life Chairman — Mrs. John R. Lackey
Stewardship Chairman — Mrs. B. B. Johnson
Christian Education Chairman — Mrs. Betty A. Garrard
Missionary Education Chairman — Mrs. Street Morgan
Social Action Chairman — Mrs. J. R. Kernodle
Friendly Service Chairman — Mrs. Truett High

District Chairmen

Asheboro District — Mrs. Clyde Fields
Burlington District — Mrs. O. J. Stuckey
Greensboro District — Mrs. M. W. Blakey
Halifax District — Mrs. W. W. Hall
Henderson District — Mrs. B. M. Newman
Raleigh District — Mrs. B. B. Johnson
Sanford District — Mrs. Reuben Askew

MRS. RAWLS HONORED AT SOUTH NORFOLK

Mrs. Hugh Rawls, retiring leader of the Gertrude Bunch Circle of the Women's Fellowship of the South Norfolk Congregational Christian Church, was honored at a testimonial party Monday evening October 12 in the home of Mrs. Leo Newberry (known by many as "Miss Mamie"). The thirty-two members were greeted and welcomed by Mrs. Newberry. A corsage was presented to Mrs. Rawls by Mrs. Hazel Roberts. As an introduction, Mrs. Herbert Maxwell presented a tray containing a miniature telephone and automobile; a birthday greeting card, a woman with a book under her arm and lady figurines representing the phases of services rendered by Mrs. Rawls to her "girls" as she lovingly addressed them during the many years of her leadership. Prayer was offered by Miss Beatrice George. The Hanbury sisters: Miss Elva Hanbury, Mrs. C. N. Harris, and Mrs. Gregory Tegerides sang "How Great Thou Art" and "No One Ever Cared For Me Like Jesus". Testimonials were given by Miss Beatrice George, Mrs. Harry Seymour, Mrs. Earl King, Mrs. Raymond Funk, Mrs. James Hare and Mrs. C. N. Harris emphasizing the wonderful fellowship enjoyed in this group and the love and devotion for Mrs. Rawls as leader who touched each member with a special blessing. Mrs. J. G. Truitt, Jr., brought greetings from the minister, Rev. Mr. Truitt, as well as commended the work of Mrs. Rawls in the short time she has known her. Mrs. Hare composed the following poem:

F is for the favors you have shown us,
A is for ALL that you have done,
N is for your Never-tiring efforts for the many hearts you have won.
N is for the Nights that you have worried over "your girls" as you say
Y is for YOU, Dear Fanny, we will love and remember you always.

Mrs. Rawls responded with thanks for the cooperation of every member through the years and gratitude to "The One Above" who gave guidance and strength. As a token of love and appreciation a beautiful silver tray was presented to Mrs. Rawls by Mrs. Hazel Roberts.

Mrs. O. D. Poythress and Mrs. Miles Rodgers hospitalized members of the circle were sent cards and flowers.

After refreshments were served the group sang "Blest Be The Tie" and dismissed with Benediction by Mrs. Earl King.

A great challenge lies ahead for the women of this group as they take up their tasks in other circles with a new leader.

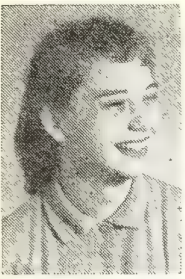
THIS JESUS

A good friend came by my house a little while back and left this book with me. Its author, Eric G. Frost, is a Britisher but his book was published simultaneously in England and America. The American publishers are **The Channel Press**, New York. It is a 1959 book and sells for $2.50. Its subtitle is **Towards A Clearer Understanding of Jesus Christ, A Nontechnical Approach.** And the book fulfills richly and plus everything that it promises.

In my judgment, moreover, Dr. Frost has given to our generation a look that is really needed at this time. There are 130 pages in it including besides the three main chapters, a preface, an epilogue, and three or four pages of questions on the book. It is hard for me to imagine a minister of the gospel or any person who is trying to grow stronger and richer as a Christian not being greatly helped by reading **This Jesus.**

W. R. Cullom
Wake Forest, N. C.

A Page for Young People Edited by R. L. Milteer



Rosemary Hoffman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Rosemary Hoffman, Fellowship Chairman

Did you know that 1c provides enough vaccine to protect a child from tuberculosis, 5c provides the penicillin to cure a child of a crippling tropical disease called yaws, 10c provides 50 glasses of nourishing milk —vital to growth? Sounds absurd doesn't it? Well, through UNICEF, the United Nations International Children's Emergency Fund, these figures are being made into realities. UNICEF is at work all over the world, combating disease and helping to improve health standards. This is a tremendous undertaking and the P.F.ers in the Southern Convention can help.

On Halloween night, young people all over the United States go trick or treating, not for themselves, but for "all the world's children." They do this by asking for pennies, nickles, and dimes for UNICEF instead of candy. The money collected is then sent to the United Nations to be used all over the world.

If you are interested in this program and would like to sponsor a "Trick or Treat for UNICEF" project, write to: The U. S. Committee for UNICEF, P. O. Box 1618, Church Street Station, New York 8, N. Y., and ask for UNICEF Halloween Planning Kit. ($1.00) Each kit contains enough material for a group of 25. This will provide you with loads of ideas for publicity and organization as well as official UNICEF tags.

This is one project you certainly shouldn't be selfish with. There are a lot of other youth groups in your town who would love to share a UNICEF Halloween with you. Get these groups to work with you right from the start with the planning, and on Halloween night divide the town into sections and let each group take one part. This way you can cover the entire city and be able to help many more children lead healthier lives.

INTERMEDIATES ELECT OFFICERS

Mary Ann Barnes, Reporter

The Intermediate class of the Holy Neck church met September 12 at the home of one of their members, Paige March.

The meeting was called to order by Mary Ann Barnes. The following officers were elected for the coming year 1959-1960:

President, Paige March; vice president, Jimmy Howell; secretary, Mary Ann Barnes; treasurer, Wache Johnson.

The class discussed the time to have their meetings in the future. It was decided that they would be held on every second Saturday night at 7:30 p.m.

There being no further business, the meeting was adjourned.

OFFICERS HAVE PLANNING SESSION

Edwina Price, Reporter

On September 9, 1959, the officers of the Jr. and Sr. High Pilgrim Fellowships of the Suffolk Christian Church held their Officers Planning Session. Before the meeting the officers and their advisors, Dr. George Alley, Mrs. E. C. Wilkins, and Mr. T. W. Milteer, enjoyed a supper at Simpson's Restaurant.

Dr. Alley explained to the officers the threefold purpose of the Pilgrim Fellowship — Faith, Fellowship and Action. Projects have been planned in each of these fields for this year. Two of the projects which were planned were Workday for Christ, and a Barbecue Supper.

Their TRICK is to TREAT
OUR HALLOWEEN IS FOR ALL THE WORLD'S CHILDREN
UNICEF

WAKE CHAPEL BEGINS YEAR

A new year of work for the young people of the Wake Chapel church began October 4, 1959.

For some time the Pilgrim Fellowship has been divided into two groups — Junior and Senior. The Juniors are in the fourth through the seventh grade, and the Seniors are from the eighth grade up.

The program committee of the Senior group met with the pastor, Rev. Earl T. Ferrell, the latter part of September to work out programs for the fall quarter, and a very fine job they did too. October 11 plans for "Workday for Christ" were discussed, and on the 18th of October the money was dedicated. For October 25, plans are made for a trick or treat for UNICEF. There is work to be done on stewardship in line with the program of the church on this subject. Advent programs are scheduled to begin November 29 with the lighting of the first Advent candles. These programs are to be concluded December 22 with the entire fellowship joining together in a Christmas carrolling program. There were 14 present in the Senior group October 4.

The Juniors are presently engaged in the study of **New Magic**, a mission study book on Africa. On Halloween they are planning a short party to be followed by trick or treat for UNICEF. Usually the Juniors have an

(Continued on Page 11)

Why Three?

Max Vestal, Counselor

Why are there three commissions in Pilgrim Fellowship? What are the three commissions? Our group never bothers with that stuff; does that mean we aren't good P. F.'ers?

One may hear this question at rallies and in the local church P. F.'s. Here are a few feeble attempts to answer these questions.

Why three commissions? Well, we might begin by saying that there is nothing sacred, particularly, about the number three. In fact, there were previously five commissions. Whatever the number, the commission plan simply seeks to define what our Quaker friends call "Concerns." The dictionary says of the word commission — The act of entrusting; the matter entrusted; a trust; charge. The three commissions, then, define the areas of concern in which we, as P. F.'ers, are charged to share.

What are the three commissions? They are Faith, Action, and Fellowship. Again, they define areas of concern; they make no attempt to divide the fellowship into three waring camps. James said, "Faith without works is dead." Faith must have action and fellowship. Action and fellowship, however, without the faith could be Communist action and fellowship just as easily as Christian.

No one of these commissions can stand alone. As I attended the Joint National meeting in New York, where the commission emphases were hammered out, I was impressed by the fact that each of the three commissions often claimed the same emphasis. This is in recognition of the essential unity of the three areas of concern in the Christian fellowship. To quote very loosely the words of a recently popular song, "You can't have one without the other two."

Now, as for the group that doesn't bother with this commission stuff, I'm sure that there is not one local group that doesn't have concerns that may be defined by these three commissions. If there is a group that doesn't have concern for faith, action, and fellowship, I should like to know about it.

Having written all this, let me heartily recommend the three commission plan — not as a divisive element to split your group into three cliques, but as a unifying element to remind you of the proper areas of concern and to help you keep them in the proper balance.

UNITED, PORTSMOUTH, P. F.'ERS WASH CARS

Nancy Martin, Reporter

Twelve sleepy P. F.'ers and three counselors met October 17 at seven o'clock at the United Congregational Christian Church, Portsmouth, Virginia for breakfast. After a hearty meal of fruit juice, milk, eggs, bacon and rolls the group felt able to tackle the jobs ahead for Work Day for Christ.

Sue Gregoire, action chairman, assisted by Connie Manchuso and Naomi Olson had charge of the worship service and the "charge to the workers."

The Pilgrim Fellowship led the morning devotions at Sunday school October 18 at which time $20 was dedicated to Our Christian World Mission. Those participating in the program were Ida Bradshaw, Sue Gregoire, Warren Swain, Rose Marie Ripley, Marilyn Lincoln, Sandra Dollar and Naomi Olson.

Fort Berthold Churches Need Help

A Project for Children and Youth

The church in "town and country" may mean many things in these changing times. One small group of town and country churches in North Dakota ministers primarily to Indian Americans on the Fort Berthold Reservation. And the seven churches in this group represent some of the variety within the designation "town and country." Four of them are prairie churches far out of sight of even a house. The other three are in towns — the newly formed church at New Town, and two smaller chapels.

All of the North Dakota Indian churches are responding in one way or other to the challenge of change. The Fort Berthold Reservation is no longer isolated from the rest of the community — when the evacuation of the Missouri bottom lands for the construction of the Garrison Dam took place, not only were three different tribes mixed up in the process of relocation, but many persons moved into or near traditionally white areas. The New Town Church is distinctly biracial and others are leaning that way.

The North Dakota churches are still greatly in need of help. They are facing extremely difficult problems of adjustment at a time when the economic status of their members is getting worse and worse. In addition to the help given through the Board of Home Missions, there are a number of material needs that can be met through Friendly Service:

GOOD, USEABLE CLOTHING for the Thrift Shop.

Ship to: Congregational Thrift Shop, New Town, North Dakota. Send Postal telling what has been sent to the Thrift Shop to: Mrs. Harold Case, 121 Sioux Avenue, Bismark, North Dakota. (For further details on type of clothing wanted write to: Children's Friendly Service, 287 Fourth Avenue, New York 10 New York.)

SCHOOL SUPPLIES: Pencils, notebooks, fountain pens, ball point pens, stationery, folders, craft materials, etc.

BOOKS: Story books for children ages 8-12; devotional books, travel, etc.

GAMES and TOYS: Softball, baseball gloves, dolls of all kinds, toys.

Ship the above items prepaid to one of the following: Rev. Fobert Fox, Emmet, North Dakota; Rev. Ralph Galt, Mandaree, North Dakota; Rev. Austin Engel, Jr., New Town, North Dakota; or Mr. George Gillette, Snow Bird Chapel, Mandaree, North Dakota.

Enclose card of identification giving name and address of sender, church and list of contents. Say that it is a Friendly Service gift. Send postcard to the minister advising him that package is on its way.

This project was suggested by the Missionary Education Committee of the Division of Christian Education. Church Schools using Pilgrim Series materials will find missionary suggestions in their regular curriculum courses. This project is planned for our church schools using closely graded, elective or other materials, or for church schools and other church groups desiring additional giving suggestions.

Continued from Page 10

average attendance of 15.

Plans have also been made by the Women's Fellowship for both fellowship groups to join the women in presenting a white Christmas candlelight service entitled "Jamil from Jerusalem" on Sunday evening, December 13.

Reporter

Elon Opens Foreign Language Lab.

More than 50 modern foreign language teachers from colleges and high schools throughout the state attended the three-day workshop held on the Elon College campus October 16-18 to mark the formal opening of Elon's new and modern foreign language laboratory.

The 14 institutions of higher education represented by faculty members included the University of North Carolina, Duke University, Woman's College, East Carolina, Guilford College, Meredith College, Pfeiffer College, High Point College, Louisburg College, Mitchell College, Flora McDonald College, Elon College, and the Guilford College Evening College, all from North Carolina; and Bridgewater College, from Virginia. The D. C. Heath Publishing Company also sent a representative.

The Wake County Schools System sent representatives, and there were teachers in attendance from 16 individual high schools, among them Greensboro Senior, Greensboro Page, Charlotte Myers Park, Southwest Forsyth, Benvenue of Rocky Mount, Williams High of Burlington, Fuquay Springs, Garner, High Point Senior, Altamahaw-Ossipee, Sumner, Cary Haw River, Guilford, Summerfield, and Pleasant Garden.

A number of the high schools were represented by several teachers.

The workshop, which was conducted by Prof. Karl S. Pond, director of language laboratory work at the University of Miami, opened with two sessions Friday, followed by morning, afternoon and night meetings Saturday and morning and afternoon sessions Sunday. The program featured lectures and demonstrations of the techniques of electronic instruction in modern foreign languages at both the college and high school level.

The modern foreign language department of Elon College, of which Dr. Frances Muldrow is chairman, played host for the occasion, serving refreshments for the delegates at all breaks in the lectures and demonstrations. Other members of the Elon department who worked with Miss Muldrow in staging the workshop included Mrs. L. S. McDonald, Mrs. W. W. Sloan, Prof. Henry Hackney, and Prof. Raymond Downing.

Mrs. Oma U. Johnson recently retired from a long-time position of librarian for Elon College, and is now giving her time to the Church History Room, which is in the same building.

Mrs. Oma U. Johnson

"SENIOR PEACEBUILDERS"

A unique program called Senior Peacebuilders, initiated in California, is gathering the support of many churches in the state. "They have long been aware of the need to stimulate older people to enrich their later years with new interests and responsibilities," reports the Rev. Elsie Thomas Culver. "Through this new program, senior members can serve together in their traditional roles of counsellor, teacher and peacemaker." Mrs. Culver, a minister of the United Church of Christ (Congregational Christian), is chairman of the Committee on Aging of the Northern California-Nevada Council of Churches.

"As a group seniors have more time to invest according to their own discretion than any time in our history. They also have seen enough of war, of economic, social and racial strife, and they are free in their latter years to make an all-out witness for peace," Mrs. Culver explains.

The program calls for action on the personal and family level, in the community and in national and international affairs. In the first case, Senior Peacebuilders are counselled, among other things, to make up with a person with whom they may have been feuding; to insist on arbitration in family disputes; and to tune out unwarranted violence on TV programs.

Community action includes cooperation with church and civic groups to relieve race tensions, to join or form discussion groups on ways to promote peace, and to visit other churches and synagogues to learn about their ways of worship and peace programs.

Overseas pen pals, letters to Congressmen, support of local chapters of the American Association for the United Nations, and similar activities are recommended for Senior Peacebuilders on the national and international levels.

Discussing some church programs for older people, Mrs. Culver declares: "My fears are not so much that we will forget the older people as that we will make 'pets' of them instead of making it possible for them to remain persons in their own right." The Senior Peacebuilders program, she adds, provides an opportunity for older people which could be the most rewarding of their whole careers.

NEWS FROM ANTIOCH

Beverly Jones, Reporter

Sunday October 18, 1959, the Rev. Robert A. Knowles, Minister of Christian Education of the Southern Convention, delivered the sermon at Antioch Congregational Christian Church (Gasburg, Va.). After the sermon three new deacons were ordained. They were Wesley and Larry Jones and Leroy Spragins. After the ordination service Holy Communion was served. We sincerely enjoyed having Rev. Mr. Knowles with us, and we hope that he can come back to be with us again soon.

The Fellowship Of Believers

Background Scripture: Acts 4:32 - 5:16

Devotional Reading: I John 4:11-21

Memory Selection: **The company of those who believed were of one heart and soul, and no one said that any of the things he possessed was his own, but they had everything in common.** Acts 4:32 (RSV)

What about this "First Christian Church" in Jerusalem? What was it called? What kind of church building did it have? What kind of organization? What kind of people belonged to it? The answers to the questions are interesting and perhaps surprising.

For instance the church had no name in the formal sense. Members were called "of the way" or "of this way", believers, brethren, disciples, etc. Nor did they have any church building — they met in homes, for their services of worship. Church buildings came much later. Again, they did not have any formal organization — that came later as the need for it arose. The first church was essentially, as the topic of this lesson indicates, "The Fellowship of Believers." Based on a common faith in the Lord Jesus Christ, these people met together for worship and for fellowship, warm and strong and dynamic.

As to the characteristics of the members of this "First Church" certain indications are given in the first few chapters of Acts. They can only be touched upon in these NOTES.

A COMPASSIONATE CHURCH

The believers cared for, and were concerned with folks. They felt impelled to minister to the needs of its members. Today's lesson tells how they shared their possessions with each other, "as every man had need." They practiced "communism" but it was voluntary communism, Christian communism, and as it turned out, only temporary communism. It later sent an offering back to Jerusalem to help the old "home church". It healed the sick as evidenced by some of the works of Peter and John. It "appointed a committee" to look out for the Jewish and Grecian widows in the church. It sought to give people not only material bread but the Living Bread that came down from heaven. Everywhere and always, the church was concerned with folks. In all this it was a pattern for the modern church. Nothing that affects human life is foreign to the gospel of Christ. The alleviation of human suffering, the feeding of the hungry, the clothing of the naked, the education of the ignorant, the care of the orphan, the redressing the wrongs of the oppressed, the championing the cause of the underprivileged, the struggle for a recognition of the worth and dignity of every human being before God and its equality before God and law, these and other things are legitimate business for the Church of Jesus Christ. A concern for human beings is the first characteristic of the Church of Christ.

A COURAGEOUS CHURCH

We saw in last Sunday's lesson how the members of the church were courageous. They dared to stand for their convictions and their Christ against the organized powers and privileges of their day. They suffered threats, imprisonment, beatings and even death, rather than to disobey God. Their slogan was "We ought to obey God rather than man." Here again they were setting a pattern for the modern church. The church of Christ ought to stand against the organized evils in our modern world. And individual members ought to have the courage of their convictions concerning the sins and injustices of our modern world.

A COSMOPOLITAN CHURCH

The word "cosmopolitan" means "a citizen of the world." To be sure the church at first thought of its message and ministry primarily in terms of fellow Jews. But it soon learned that it was to be a more inclusive organization. It gradually, and rather quickly discovered the world-wide implication of its message and ministry. Philip went down and preached to — of all people — the Samaritans! ! Peter discovered in his experience with Cornelius that God's Holy Spirit was for Gentiles. Paul took the idea to the ends of the earth in his missionary travels, and expressed it in his writings. And it is significant that the first place in which the disciples were first called Christians was in Antioch where there were both Jews and Greeks and other outsiders in the fellowship of the church.

The modern church is beginning to discover again this world-wide characteristic of its fellowship. We hear a great deal about "ecumenicity" which means the same in a general way as "cosmopolitan." Only recently we observed "World Wide Communion Sunday" which emphasized the unity of all the believers of Christ in one fellowship. The members of a "local church" ought to realize that they are members of the church universal, and any Christian and every Christian, regardless of class or color or creed or culture is their brother or sister in Christ.

A CRUSADING CHURCH

This is just another way of saying that it was a missionary church. Beginning at Jerusalem, it went into Judea and into Samaria and then unto the uttermost part of the earth with its message of God's saving grace made known in Jesus Christ. As has been said, Paul was the leader in this great "crusade." With indefatigable spirit and burning passion, he went in ever-enlarging circles to carry the gospel to the whole word. For him, all people needed the gospel, and for him the gospel met the needs of all people. And he set the pattern for the modern church. If a church loses the missionary spirit, it loses the thing that is basic to a Christian church. All too many churches are concerned mainly with their own local program, their own privileges and pre-eminence. But the surest way for a church to lose its own life is to devote its efforts to save itself. Let it lose itself in Christ's cause and for his sake and it finds itself. Missions is not an elective in the life of the church; it is a required subject.

There was another characteristic of the early church members which cannot be fitted into a category beginning with the letter "C" as have the ones already given. It is **"A Winsome Church."** These people may have seemed somewhat strange to their neighbors; in fact they were a little peculiar. But there was a winsomeness about them that caused them to gain favor with the people. They

(Continued on Page 15)

SUNDAY SCHOOL LESSON
NOVEMBER 1, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

At Our Church Home for Children **John G. Truitt, Superintendent**

Please Understand Our Needs And Help Us Serve

Dear Friends:

Various groups have been helping us with many things here at the Home for Children. I do not know how we could get along without the help of many good friends. For instance, the Young Adult Class of our Asheboro church painted the TV Room in our main building, put down new floor covering, and equipped the room with new living room furniture and chairs. For this excellent paint job and the furnishings we are most grateful; the girls and house mother, Mrs. G. C. Crutchfield, are enjoying it very much.

Here we are turning our minds now toward our Thanksgiving Offering. It is quite interesting to see the literature and the appeal being made by other child caring institutions for their annual in-gathering. We are allotted November and December as the months in which to ask every church to receive an offering for their Home for Children. Churches which come to see us, or have direct contact with this Home through some of their members' visits, have very little trouble receiving a generous offering at Thanksgiving.

Every church is asked to put the Home for Children in their budget as a part of its apportionment giving. The total amount asked through such apportionment giving is $20,000.00. If every church pays its apportionment in full the Home will receive that amount. But the Home must have around $80,000.00 to do its work for a year. To help provide this the Southern Convention has approved an "authorized special of $25,000.00". If each church will take a special Thanksgiving Offering to be used over and above the regular apportionment we may be able to raise that amount.

Let me put it this way: It is a privilege to contribute to the Home for Children. It is a very worthwhile investment. It is a joy to help in a definite, constructive way to give a homeless child a home and the attendant care and security and love that go therewith. If one understands that, sees the need, visualizes the child, and all the helpful work and care the money does, it is truly a privilege to contribute.

Plan now to receive during November or December the Thanksgiving offering in your church. The Thanksgiving offering is a "must" in the financial affairs of the Home. The children here are being taken care of and trained well, and given the good home which your funds help to provide. A faithful and busy staff, with what is in many ways an "around the clock" job, are doing their best for the children in our keeping. The board of trustees, and the executive committee of the board of trustees are giving time and attention to the ongoing of this Home. We know and appreciate the fact that you have confidence in our combined efforts, and that you will show your confidence and faith in the worthiness of the work by your liberal contributions to it.

Please Prepare For A Big Thanksgiving Offering

WE NEED IT

REPORT FOR OCTOBER 19, 1959

MONTHLY OFFERINGS

Amount brought forward			$1,154.20
Eastern North Carolina Conference			
New Elam	$13.00		
Shallow Well	70.00		
Wake Chapel	67.74	$150.74	
Eastern Virginia Conference			
Bethlehem (Disp.)	30.00		
Norfolk, First	22.00		
Porthmouth, First	23.00		
Prince George	48.00	123.00	
North Carolina and Virginia Conference			
Mt. Bethel	12.00		
Tryon	22.00		
Greensboro, St. Peter's	2.00	36.00	
Western North Carolina Conference			
Bennett	6.00		
Brown's Chapel	36.00		
Pleasant Cross	5.00		
Ramseur	4.00		
Smithwood	10.00		
Zion	50.00	111.00	
Virginia Valley Conference			
Dry Run, S.S.	10.00		
Winchester	41.60	51.60	
Mrs. Margaret Pulley, Richmond, Va.		2.50	
Total			$ 474.84
Grand Total			$1,629.04

SPECIAL OFFERINGS

Amount brought forward		$1,275.15
Ladies' Bible Class, Henderson Church	$25.00	
Appollonia Ladies' Aid, Cong. Church, Bruce, Wis. — Friendly Service Gift	10.00	
The Happy Sharers' Club, Greensboro, N. C. — Thanksgiving Offering	41.00	
In Memory of Mrs. Maude C. Hedley	5.00	
In Memory of Mrs. Valeria Cressie Dofflemyer	5.00	
Special Gifts	90.00	
Total		$ 176.00
Grand Total		$1,451.15
Total for the Week		$ 650.84
Total for the Year		$3,080.19

Refugee School Gets Church Gift

The new dormitory and classroom building now going up in a refugee training school in Austria will be known from now on as Roland Elliott House. In honor of the late director of immigration services of Church World Service, the CWS executive committee recently granted $20,000 to help complete it. Noting that this school for refugee youth in Spittal was one of Mr. Elliott's liveliest concerns, the committee called the action "an appropriate tribute" to the man who helped more than 100,000 refugees come to the U. S. under CWS sponsorship. Mr. Elliott died suddenly at his summer home following participation July 1 in a program launching World Refugee Year. The Spittal School is administered by the World Council of Churches, a WRY project of the churches.

The idea for an experimental vocational school for the children of refugees developed in 1952 when 2,000 people filled the overcrowded demoralizing Spittal camp. Two decrepit barracks, once used as stables by the German and later the British armies, were acquired by the World Council of Churches. Starting with £1,000, further funds were raised to purchase machinery and tools from old British military workshops and for other needs. Under the direction of Heinrich Kaltenbach, an engineer and himself a refugee, the boys set to work rehabilitating the premises and installing their workshop.

Today 70 young refugees are enrolled at the school, now accredited by the Austrian authorities. Under refugee teachers, all mastercraftsmen, the boys learn welding, cabinet-work, motor mechanics, carpentry and other trades. Domestic science and dressmaking are taught the girls and all take classes in hygiene, history, geography and languages. On graduation they are licensed to work anywhere and employers have waiting lists for them.

The new three-story $100,000 building has been a major project for the students. Much of the wiring, carpentry work and other construction is being done by the boys themselves. "There is no mollycoddling here," said Director Kaltenbach recently, "but we can point with pride to hundreds of refugee youth who were thieves and vagabonds in camp and have now made good."

In Memoriam

WHITMORE

God in his infinite wisdom and mercy saw fit to remove from us one of our members, Mr. George Whitmore.

He was a man of simple taste, friendly spirit and loving character.

Therefore be it resolved that we accept the will of the Father of us all.

That we extend our sympathy to the family.

That a copy of these resolutions be sent to the family, a copy to *The Christian Sun*, a copy to the Daily News-Record, and a copy be placed on the records of the Sunday School.

Bible Class of the
Beulah C. C. Sunday School

FOREIGN MISSION DIVISION SALUTES JAPAN CENTENARY

A message of congratulations on the 100th anniversary of Protestant Christian work in Japan is being sent to the National Christian Council. Hailing "the effective witness through this past century by Japanese Christians and churches," the executive board of the Division of Foreign Missions of the National Council of Churches last week asked that the message be presented in Tokyo when the observance opens November 1.

"We join with you in prayer," says the message, "as you face a new century of Christian work . . . and are grateful for the growing contribution Japanese Christians are making to the Christian movement in Asia and the whole world."

A huge rally of church-school children is planned Nov. 1 at Hibiya Park. The following day, Governor Azuma of Tokyo will honor 500 foreign guests at an outdoor reception in Kiyozumi Park, followed by a dinner party for retired missionaries and all representatives of cooperating agencies, churches and missions boards. The main address of the evening will be given by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Events during the centenary week include a union service of worship, the Centennial banquet for at least 1,200 leaders and guests, Youth Night with a pageant and music, and a women's mass meeting.

Guests from the U. S. will include Dr. Charles W. Ranson, representing the International Missionary Council, Methodist Bishop Arthur Moore, and Dr. Henry Little, United Presbyterian Church, USA. Miss Margaret Billingsley, secretary of the Woman's Division of Christian Service of the Methodist Church and a member of the Far Eastern Office of the Division of Foreign Missions, will deliver the division's message to the National Christian Council of Japan.

(Continued from Page 6)

Since then the Church of Christ in Central Angola has absorbed most of the mission. Some of the missionaries attend the Annual Meeting of the Church, but not all. Consequently this meeting with the visiting secretaries from America served as an excuse to get together with our missionary colleagues. We talked a lot and played a little. It was more relaxing than a Church Meeting because the missionaries by themselves no longer have the power to set policy or take official action.

After the missionary meeting we stayed three more days during which Larry attended the Executive Committee meeting of the Church Council. June 30th we left Dondi at eleven, expecting to arrive in Lobito at midnight. At eight in the evening leaving the small town of Cubal Larry noticed a branch across the road, so he stopped to see if it meant a detour. Then he heard the sssss of air escaping from the left rear tire. We unpacked the back of the station wagon to get out the spare, and found it flat, too. Since there was not room in the small hotels we slept in the car, and finally got on our way again at noon the next day. By four in the afternoon we were home after having a third flat on the road and the fourth as we drove into our driveway.

We had a good vacation and now we are ready to tackle the second half of the year which promises to be fuller even than the first half.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

made Christianity a lovely thing. Alas that there are so many people who are good, but who are not attractive. There is a streak of unloveliness in them; they are cold, austere, forbidding; they are "iceberg" Christians. But this ought not to be. The spirit of Christ ought to make people winsome and warm and welcome. They ought to be "bonnie people." The little girl put it succintly when she prayed, "O God, make all the bad people good, and all the good people nice."

My Charge

This is the charge I keep as mine,
The goal of every hope and plan —
To cancel the dividing line
Between me and my fellow man.

The atom shock, the radared moon,
Annihilated time and space —
What were the profit or the boon
If hate be in the brother's face

More deadly than the blackest art,
More horror-fraught than shell or bomb,
Hate dims the mind, corrodes the heart
And strikes the voice of conscience dumb.

I dare not pass the lowest waif
With scorn or condescending pride,
For never can my path be safe
Until his want is satisfied.

My **brothers** are they across the track,
In hall of state or jungle den —
Yellow or white or brown or black —
All are my kin for all are men.

And if but one shall lack of bread
Or bleed for justice still in vain,
The guilt is heavy on my head,
And of that blood I wear the stain.

And so for me all fear shall end
Save this — that I may fail to see
My neighbor as a needed friend,
Or sense my neighbor's need of me.

Though Parliaments may rise and fall,
I hold to this eternal good,
This deathless truth — that men are all
One earth-encircling brotherhood.

—Leslie Pinkney Hill

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

The Christian Sun

Elon College Library X

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THE CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN AT ELON COLLEGE, N. C. OFFERS AN OPPORTUNITY TO SERVE NEEDY PEOPLE

SUPERINTENDENT TRUITT AND "NEWEST" CHILDREN

These children have been received since school opened this fall. Reading from left to right they are: David Pegram, Robert Wilkinson, Ann Wilkinson, Charles Parker, and Danny Pegram. The stories I could tell you about these fine children would not look good in print. They are here in this picture in the superintendent's office having their pictures made. How do you like them? How do they like you and us? Read their happy faces. Wouldn't you just love to put your arms around each of them and have them give you that beautiful smile. Seeing the transformation in some of these children is quite beyond my description. Your Thanksgiving offering will help keep this smile on their faces.

November 8 United Church, Raleigh, engages in Enlistment, which includes a budget of $18,558 — $1,000 more for missions.

Men of St. Peters church in Greensboro spent a Saturday recently washing cars at a service station for the benefit of the building fund of their church.

Daily Devotional Guide, and **Family Devotions** are the two types of devotional materials being offered by our denomination for 1960. Both are attractively printed, and appear to be worth using.

Asheville church plans a Thanksgiving dinner for November 19 from five to seven o'clock. If in Asheville, be sure to eat. The budget for the coming year is $22,745, and includes new items for salary of director of religious education, Mrs. Fred H. Heilman, advertising, and improvements to the building.

Men of Wake Chapel plan a supper at church November 9. Forty men present in their goal.

Melinda Powell of Wake Chapel was elected president of the Pilgrim Fellowship of the Eastern N. C. Conference at the recent fall rally in the United Church in Raleigh.

Rev. R. E. Newton, formerly of Luray, Virginia and now retired in Florida, fell while visiting his daughter, Edith, in New Jersey and broke his hip. His address is 719 Smith Lane, Mt. Holly, N. J., in care of C. W. Mitchell. This information comes from Mrs. H. V. Harmon, formerly of Haw River, N. C., and now of 1404 White Rose Lane, York, Pennsylvania.

MISSIONARY MOTHER AND DAUGHTER

Mrs. Mary W. Hemmingway and her daughter Isobel are shown here as they appeared when together in the summer of 1958.

Mrs. Hemmingway lives at 1 Wyoming Court, Washington, D. C., where she has time to remember long years of missionary activity in China, and to add her counsel and prayers to those who still work in mission fields. She celebrated her eighty-fourth birthday in August, and is as proud of her age as were the Chinese before the Communists destroyed home-life and aged people. When she visited the Valley Camp last year she climbed the hills with the youngsters with no complaint whatsoever. With clarity and eagerness she told of experiences in the land of her love — China — where she gave the better years of her life in the service of the King, Christ Jesus.

Daughter Isobel learned the missionary habits in China, but when that land was no longer open to missionaries, she sought another place, and is now at work as a registered nurse in Turkey. She is well-known in the Southern Convention because of her visits in the area.

LUCY ELDREDGE TO RETIRE

William T. Scott

It will be of interest to the readers of **The Christian Sun** to know that at the end of December, 1959, Miss Lucy M. Eldredge will retire as director and editor of the youth department of the Commission on Missionary Education of the National Council of Churches of Christ in the U. S. A., New York. The Board of Managers of the Commission honored Miss Lucy at a fellowship dinner held in Atlantic City, New Jersey, September 23.

Miss Lucy Eldredge will be remembered most pleasantly as having been secretary of Christian education for the Southern Convention following her graduation from Elon College. Later, she became secretary of the Christian education division of the Christian Church, with offices in Dayton, Ohio. After the union with the Congregational Churches, Miss Eldredge joined the staff of the Christian education division of the Board of Home Missions, with offices in Boston, where she served very effectively as a specialist in youth work. Following her services with the Congregational Christian Board, she went to the Commission on Missionary Education of the National Council.

We congratulate Miss Etheredge on her distinct and significant service, not only to the Congregational Christian fellowship, but to the former Christian Church. Her father Dr. Herman Eldredge, was a lay leader of the Christian Church for many years, including editorship of **The Herald of Gospel Liberty**.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Hardcastles Honored At Oakland

H. S. Hardcastle

Just as I was about to adjourn the Conference at Oakland on Sunday evening, October 25, Mr. Mills E. Godwin Jr. said that there was one more matter that was to be attended to. While Mrs. Al Wagner rendered a piano solo, he left the room and returned with two large, attractively-wrapped packages. In a few well-chosen and generous words, he spoke appreciatively of my ministry at Oakland during the past nine and a half years, and of how much the people of the church and the community had enjoyed the friendship and fellowship with Mary and me, and then, on behalf of the church, he presented us with two gifts. One of them was a large, heavy, silver tray or plate, a beautiful piece of craftsmanship, and the other was an Automatic Control Immerse-A-Matic Frying Pan. Both of them were lovely gifts, combining beauty and serviceability. We deeply appreciate this gracious and generous act of the church. Our hearts will be warmed upon every remembrance of the friendship of this good people as we use them, and we shall cherish them in a special way, because of their association.

Immediately following the conference the church held a reception at which Mrs. Hardcastle and I were the honored guests. The table was a thing of beauty with its large punch bowls, and glasses, and silver candelabra, and with its centerpiece, a huge cluster of fall flowers. Punch was served by ladies of the church and cookies and cakes were served by members of the Youth Fellowship. A large number of the members of the church, and members of Wesley Chapel Methodist Church, attended the reception. It was an enjoyable occasion, marked by good fellowship and a fine spirit.

I will close my ministry at Oakland October 31, and November 1, will become full-time pastor of the Berea Christian Church in Driver. Mary and I will occupy the fine new parsonage which the Berea church has built adjoining the church. We are loath to leave Oakland and the Chuckatuck community, but we are looking forward to our work in the Driver community. As of November 1, our address will be Driver, Virginia.

SOUTHERN PINES WOMEN STUDY AFRICA

The Women's Fellowship of The Church of Wide Fellowship of Southern Pines, N. C. held its regular monthly meeting Thursday, October 22 in their Fellowship Hall.

The group of 30 women gathered at 12:30 p.m. for lunch in a tropical atmosphere created by the use of decorative Palm trees, Elephants, Crocodiles, Puzzlemats, Napkins, Quizzes, Proverbs, a large colored map of Africa and Jungle plants. It was not hard for those present to pretend they were in an African jungle on a Safari.

The Worship Service, **Thanks To The Deliverer** by Eleanor S. Reuling, which appears in the program booklet **Move We On Together** was used and the Worship Center showing a lighted candle, the Cross, wild flowers and Madonna and Child by the African artist, Rusi Beserito, lent inspiration to it.

The pastor, Carl Wallace, then gave an informative an thought provoking study of Africa using as a basis the book, **The Way In Africa** by George Wayland Carpenter. He first laid a geographical and historical foundation for the study. Then the three forces (Political, Economic, and Religious) which have been at work in Africa since 1800 were related to the cultural revolution that is taking place there today. The climax of the study was reached when the quotation from the book, "Quo Vadis Africa?" ("Which Way Africa?") was cited as the present delima of the people of that great continent.

The speaker's closing challenge was: "Assuming social and intellectual progress, the future of Protestantism will be bright if concerned Christians continue to fulfill the mission of Christ in Africa."

LAYMEN'S SUNDAY AT VIRGILINA

Mrs. Ralph O. Murray

Twirty-two laymen of Union church, Virgilina, Virginia, met in the fellowship hall Friday, October 16, at 6:30 p.m. for a delicious steak supper. The blessing was given by Mr. Russell Seat.

Following the meal the evening of fellowship continued with the singing of hymns. A prayer was led by Mr. Grover Sanford. Scripture was read by Mr. Woodrow Murray. Rev. Walter Hall, pastor, spoke to the group of laymen.

New officers for the year were elected as follows: president, Woodrow Murray; vice president, Cook Murray; secretary-treasurer, Marshall Norwood.

The benediction was given by Woodrow Murray.

In observance of Laymen's Sunday, October 18, the morning worship service was conducted by the laymen. Those taking part included the call to worship by Owen Murray, the invocation and Lord's prayer led by Russell Campbell, the responsive reading led by Cook Murray, the reading of St. Matthew 25:31-40 by David Tuck, receiving the offering by Edward Murray, Aubrey Bowen, Ted Tuck and J. B. Shotwell, the offertory prayer by Sal Murray, and the morning prayer by Woodrow Murray.

Reams Long introduced the guest speaker, Mr. Van Barker. We felt honored to have Mr. Barker with us. He is a member of Center Congregational Christian Church of South Boston, and is very active in his church and community, conference and convention. His inspirational and helpful message was entitled "Christian Service." The morning service was concluded with a prayer by Arnold Dunkley.

LAYMEN'S DAY AT SOUTH NORFOLK

Laymen's Sunday was observed in South Norfolk Christian Church October 18 at the morning worship service with Mr. Nocton White presiding. The choir sang "How Great Thou Art," and the lesson from the Holy Scriptures was read from the 12th chapter of Romans. The speakers were Mr. Frank Lindsey and Mr. James Strickland.

Mr. Lindsey spoke on the Laymen's responsibility to his church and community urging members to support the minister in the program of the church, assume individual responsibility and grow in Christianity.

Mr. Strickland spoke on taking up our tasks as the apostles did at Pentecost when they received the Holy Spirit. It is our challenge as Christians to use our talents and continue in Christ's Great Commission. The Great Commission was not only given for the apostles but left with each one of us. The Benediction was given by Mr. Carlton Etheridge.

EDITORIALS

Our Church Home For Children

This issue of The Christian Sun is dedicated to the Congregational Christian Church Home for Children at Elon College, North Carolina. For little more than half a century this home has served as a channel through which church people could lend a hand to unfortunate children.

For a dozen years or so Cousin John Galloway Truitt has carried the major responsibility for financing and directing the activities of the institution. Each week he tells through the pages of this paper something of what is being undertaken, the methods of work, the people involved, and the opportunity church people have to be God's servants who furnish home — shelter, clothing, food, training, friendship, love — to children and young people who would otherwise be neglected. In the convention, conferences, and churches, he makes a plea for the people who cannot plead for themselves. Many of you have heard him, and you know that he is a minister who is doing a specialized work for the Church of which he is an ordained part.

The pictures herein are presented so readers may have a view of some of the people who are being benefitted because of the affection of the Church. The writing is personalized, no doubt because the superintendent is presenting persons with whom he lives to persons known by him. He wants you to know each other, and to know that our Home for Children is not just an institution; it is a Home in which live people, the same kind found in our homes where children grow.

A contribution at Thanksgiving is not merely a satisfaction to Superintendent Truitt; it sends choice young people to school; and it releases a bit of the concern and love for people that is stored within the human heart. It is not a startling amount that is being asked. One dollar from each church member would be more than is expected, but not enough to do all the work that should be done. Let Thanksgiving become Thanks-with-Giving for the benefit of our Home for Children.

We Must Not Forget

"We Are Coming Over" sang the young men of America in the middle teens, and November 11, 1918, was a day never to be forgotten by the people of the world. On that day there was an Armistice in the first war in which the world had been involved. The war was over; the draft could be discontinued; college courses could be pursued without interruption; marriages need not be postponed on account of war and with the hope that the soldier might return to claim his lover.

There was enthusiasm in the music of those who sang "we are coming over." America's great President Wilson had told the world that this was a war to establish democracy, that all peoples everywhere could come to full stature, that there would be freedom with honor for all peoples, that the war would make the world safe for democracy. We believed it! College men left the classrooms to give the full measure of support to this noble ideal, and thousands of them left their bodies lying where "poppies grow row on row" in a land they had never seen before.

Armistice Day had golden memories for almost a generation. Now we are about to forget both the ideals and the men who gave themselves with abandon to the cause of humanity. They sailed seas that had never before been crossed by American soldiers in the service of their country; they fought shoulder to shoulder with nations and races that had been only words to them before; they laid down their lives with the expectation that a brave new world would arise over their sacrifices.

Of course some of them returned to America, and some still live among us. They remember their buddies, the cruel death and destruction, the ideals that sustained them in a crisis, and they realize the fading hope of that big, new world which was the dream that challenged their young manhood.

The best memorial to these heroes of yester-year is to build the kind of understanding, friendship, cooperation, freedom, justice, and ideals in our communities, nation, and world for which they paid so great a price.

Full Partners For Peace

"On November 6, 1959, church women across the land will talk about Full Partners for Peace, and give to make partnership a reality." This is the heading for the advertisement of World Community Day which is sponsored by the National Council of Churches and shared by women of the various denominations, including our own.

Peace is the word of hope that is peddled around the world today. It is talked by Communists and by people of the so-called free world. People are so frightened at the thought of war with modern weapons that peace is sought at almost any price.

But "peace" does not mean the same thing to all people. Peace with freedom as we know it is quite different from the peace and freedom to live like Chinese are compelled to do in separate communes for men, women, and children, or like the people of Hungary who are free to do only as the Russians say they may, or the peace and freedom doled out to the Tibetians by Communist China.. Peace that comes only by being subservient does not liberate the inner soul of man that makes him happy to associate with his neighbor. Peace with freedom, about which the President of the United States talks with such fervor, releases the inner springs of life and permits a person to live happily wherever he may choose to dwell. Peace as the opposite of war may permit refugees to eke out a living behind barbed wire enclosures, but that sort of peace is a kind of torture, and ought not to be allowed in our world.

"Partners for peace" seems to invite the cooperation of all to share in a crusade to make peace possible for all the people of our world. This is not an easy task, and it may take generations to accomplish it, but it is certainly a worthy goal to be sought. Christians may well lend a hand to such labors, and offer the heart in friendliness to all who really want peace with freedom.

Addenda

The editor regrets that he could not attend Conferences. Editing, pastoring, and keeping the homefires burning take all the time there is. . . . I knew Emily did some of my work, but did not know that she did so much of it. . . . October beauty spreads across Carolina hills, and reaches right up to the front door. The Queen of Sheba was not more beautiful one must believe, than that maple tree outside the window. God made this beauty. Let us give thanks.

This Interested Me

Emily C. Lester

The Sunday our Fellowship Tour spent in The Hague, the Netherlands, October 10, was unforgetable. First my hostess took me to see the new church of functional design which she usually attends.

We attended church in a group at the big "hidden church" of the Remonstrant Brotherhood, which is entered through a hallway in what appears to be a home, and was built during days of persecution.

The chairs were placed on three sides surrounding the high pulpit, which seems to be common in many European churches. We were given bulletins in English, and sang familiar songs in our language (Now Thank We All Our God, O God, Our Help in Ages Past) while the others sang in Dutch. The Scripture was read first in Dutch and then in English (RSV). Then the young minister in his clerical robes did a remarkable thing: he preached part of his sermon on "The Importance of Freedom" in Dutch and then spoke in English; then Dutch, followed by English twice more. The astounding thing was, as my Dutch hostess told me, he did not give an exact translation but the same general idea, using different illustrations — so that those who understood both Dutch and English (as many of them do) were not bored by the repetition, but got something from all of it. This minister spent a year at Harvard (1956).

The offering was received in the foyer by solemn young men dressed in tail coats and high silk hats. The recepticles were black velvet bags on wooden frames.

Following the service our group was intertained at a typical Dutch lunch by the Church Council — delicious clear soup, little sausages baked in rolls, crisp potato croquettes, bread and cheese, fresh fruit, and coffee. Two laymen told us something of the history of Holland and of the Remonstrant Brotherhood, and the minister spoke briefly, emphasing the importance of friendly thoughts and Christian spirit reaching out from one country to another.

We then divided, one group going to a museum, which contains art treasures of the past, including twelve Rembrants, while others went to a museum of modern art. I chose the former and was thrilled by seeing the original paintings of many pictures that I have seen the reproductions of through the years.

Then we went by street car to the outskirts of The Hague to a sea-side restaurant for tea. As we sat looking out on the beach and the calm North Sea, the sun broke through the haze and made a lovely path of light across the water. I sat next to a lady whose son came to the U. S. as a boy ten years ago — to Charlotte, N. C. He has married an American girl and lives in Florence, South Carolina. The lady came for the wedding last April, and visited her daughter-in-law's uncle in High Point. Truly this is a small world!

We ate dinner in our individual "homes." We had roast beef, potatoes, green beans, lettuce salad, fresh fruit and tea. The bread was of four varieties — white, rasin, rye, and a special moist rye with molasses in it.

And then a wonderful day in Holland closed with much talk about the daughter of my host family who lives in Greensboro, twenty-five miles from my home.

EINSTEIN AND CHRISTMAS

"The Princeton campus was quiet and beautiful in the falling snow, and the carol singers in the distance were an added touch to the Christmas Eve scene. I was walking my dog when I met the carolers going into the garden entrance of Dr. Albert Einstein's home. One of the boys started to sing, 'O little town of Bethlehem, how still we see thee lie,' and the others took it up. The front door opened suddenly and Dr. Einstein stood there for a moment. Then he turned back into the house and reappeared with his violin. Without a word he started to play with the singers — each verse through the hymn.

"Without a word to break the spell, the young people turned away silently, and Dr. Einstein closed the door slowly on the snowy scene. It was a Christmas Eve to remember." — Evelyn Woods Ulyat.

Dr. Einstein was one of the great Jewish scientists of our times; he, too, knew that the Christ Child was a gift for all people.

Frank S. Mead in TARBELL'S TEACHERS' GUIDE (Fleming H. Revell Company)

About

FREE SPEECH

As nations in the western world come in closer contact with lands where millions are not permitted to make their views public, those who enjoy freedom of speech become more fully aware of a blessing often taken for granted.

Suppression of speech has sent thousands of Christian workers home from lands where free speech is most needed. And as more and more people are eclipsed behind the Iron Curtain in many lands, this silencing of the voices of missionaries and other workers on Christianity's front becomes more tragic.

Whatever the faults of the United States are, and there are many, freedom of speech has always taken an ever-widening aspect in private conversation, in political debate, in schools, and in churches. Any suggestion to suppress free speech in this country is a signal for immediate and widespread opposition.

The original draft of the Constitution made no provision for free speech. Historians believe that probably it never occurred to the framers of the great document that such a proviso was needed.

The Constitution was adopted September 17, 1787, and it was between that time and September 25, 1789, when Congress assembled in New York for its first session, that the first ten amendments — often referred to as the Bill of Rights — were proposed by various persons. The free speech provision is contained in the first amendment. It is the same amendment that prohibits Congress from passing any law establishing any religious belief, or prohibiting the free exercise of it.

But the liberty to speak freely is not license to abuse, and because a relatively few people employ such license, the cry often goes up that a restriction should be placed on speech. The overwhelming majority of the people do not panic over such a suggestion for they know that there are legal restraints under libel laws by which an individual may have redress in the courts if anyone defames his name or injures his reputation or business by improper speech or writing.

In a world where there is constant effort by those whose political philosophy embraces silence and secrecy to capture the minds of men who hold an opposite view, free speech is an effective weapon of defense.

C. B. Riddle

Dr. and Mrs. Kirk Stetson Tell About

Life In Africa

Here we are (July 25) at Durban on the Indian Ocean for a three month's change of scenery and rest. Our 1400 mile trip (900 miles of dirt road) from Mt. Silinda was made by car over a 7 day period through very interesting country including Kruger National Park. We stayed in the park for two days and three nights in what amounts to a great big outdoor zoo with all kinds of wild animals living in their natural state. The "cages" in this park are for the people, though, in the guise of your own car and rest camps where you stay at night, which are surrounded by wire fences. The first rule of this park is that you must stay inside your car when outside of the camps and your car must not leave the roads. You might think that the cars would scare away the animals but it doesn't seem to be the case because we saw all we wanted to with the exception of lions. We hadn't been inside the park for more than five minutes when we had to stop to allow three big elephants to cross the road ahead of us! Besides these we saw many monkeys, baboons. giraffe, zebra, waterbuffalo, wildebeest (gnu), five kinds of antelope, bush pigs, wart hogs, hippo, ostrich and one hyena. We thought the giraffe were the most interesting and they would peacefully stand beside the road grazing from the tree tops while we watched.

ZULULAND

South of Kruger Park we passed through Zululand, the home of the Zulu tribe which became famous in the early 19th century under the conqueror Shaka, sometimes described as the "Napoleon of Southern Africa." The Zulus now live peacefully in a beautiful wind-swept mountain top land of rolling grass-covered hills and deep valleys which is sparsely settled. The Zulu women are distinctive with their long linky hair woven into the shape of an upside-down basket, sometimes a foot high, on the top of their heads. The hair is then smeared with red mud and they wear a band of beads at the hair line. They wear many more beads than we are accustomed to in Southern Rhoodesia — they sometimes have a whole apron of woven beadwork. In the olden days when people could not write, a girl in love could convey her thoughts to her suitor by the bead pattern of the "Love Necklace" which she wore. The "message" was symbolized by the colored beads woven into a 2x2 inch square which she displayed from her necklace. The men dress in ordinary shirts and pants but the huts they build for their families to live in are unusual — they are igloo-shaped and made of woven sticks covered with grass thatch. They have one small door and no windows. The smoke from the fire that warms them in cold weather can pass right through the thatch which sometimes gives the appearance that the place is on fire.

A MODERN HOSPITAL

We are happily situated in a three-bedroom house in Durban right next door to the McCord Zulu Hospital where I am working to gain experience during part of our stay here. This hospital of 250 beds was founded for Africans and Indians in 1909 by Dr. James McCord, an American Board missionary. In 1935 control of the hospital was turned over to a Board of Trustees consisting of local business men who were interested in the welfare of the Africans and Indians. The American Board connections are retained through the superintendent, Dr. Alan B. Taylor, who was lent by the American Board to take over the hospital when Dr. McCord retired. Dr. Taylor has been here for 38 years and has built this hospital into a very fine organization second to none in this city of 450,000 people. There are 190 African and Indian student nurses in training to the R. N. level and its graduates are known all over Southern Africa. Our African R. N., Mrs. Kanenzie, was trained here. Dr. Taylor is ably assisted by Dr. Aldyth Lasbrey, a South African, and Dr. Christoferson and Dr. Magill who are Americans. There is a house staff of interns and residents averaging about 14 in number — some African, quite a few Indians and several whites. There is also an honorary consulting staff of some of the leading specialists in town who give generoously of their time to bring the level of diagnosis

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The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

AFRICA

Chikore Station

8—**Rev. and Mrs. Donald Abbot** live at Chikore where he is acting principal of school and she is station treasurer. Both went to Drew University and he to Union Seminary.

9—**Miss Carol Carpenter** went this year to be nurse at Pierce Memorial Hospital, Mt. Silinda. She is now studying language at Chikore.

10—**Daniel Hall** is doing special short term teaching at Gazaland school; he is graduate of Colby and Harvard and was stationed in Africa for two years in army.

11—**Rev. and Mrs. John Heinrich** are both ordained ministers and both graduates of Oberlin, Cornell, and Yale. They went to Africa in 1951 and he is the elected Superintendent of the African Church; she is district advisor for women's work and mother and teacher of her three small children.

12—**Mr. and Mrs. Charles Lord** (1954) have a big job — he is supervisor of outstation schools which have 5400 pupils and of 18,000 acre farm with 500 tenants. She is treasurer of primary outstation schools, district advisor to women, and supervises sewing in outstation schools. They have 3 children.

13—**Mr. and Mrs. John Lowe** went to Africa this year; he is farm manager for the mission and she is busy with small children. They came from South Africa, where both graduated from Natal University.

14—**Miss Kay Niles** went this year to teach science at Chikore Secondary School, a high school of 150 Africans aged 15-20.

and treatment given at the hospital up to top standard.

RELIGION IN THE HOSPITAL

I came to this hospital expecting to find just another organization started under religious auspices but which had become completely secularized as the years had gone by. I was pleasantly surprised to find that I was wrong. In Dr. Taylor and his staff, there is a group of doctors of deep religious convictions who are giving these nurses not only a fine medical training, but the opportunity to develop spiritually. Besides morning devotions and Sunday Church Service, there is the "Quiet Time" which is held once a week on Friday at 5:45 a.m. Staff and students are invited to come with a short meditation of 2 or 3 minutes to share with others and attendance averages 15 or 16. When each has had her chance to speak, there is a time for prayer when people and situations are prayed for, especially those things mentioned in the meditations. This group is attended by African, Indian and white giving an opportunity to share innermost thoughts with each other in a country where channels of communications between different races are being systematically shut off.

The six-story McCood Hospital is located on a small plot of land on a high hill overlooking the city and harbor in the middle of one of the rather exclusive white residential areas of Durban. You might wonder how an African hospital came to be in this location in an apartheid-minded country. It seems that when Dr. McCord was looking for land to build his hospital on in 1903 he could not afford to buy land in the congested downtown African section because every site already had a building on it and was thus very expensive. However, this residential area on what was then the outskirts of town was sparsely settled and thus less expensive. You can just imagine the uproar when Dr. McCord started to build an African hospital here and lawsuits and injunctions were thrown at him from every direction and it certainly looked like the end of the hospital even before it got started. But Durban had failed to reckon with Dr. McCord's stubborness and he fought it through the South African courts and lost every time. He then threatened to appeal the case to the Privy council in England and the South African courts hastily reversed themselves and allowed him to build. The courts were not anxious for the case to go to England because of certain irregularities in the trials here such as the judge being a relative of the complaintants, etc. Durban not only became reconciled to the hospital in later years but became its enthusiastic supporters by being its Board of Trustees and giving generously to help the hospital go ahead. You will of course wonder how this hospital with its mixed nursing and doctor staff is making out in this day of advancing apartheid. Three months ago Dr. Taylor received notice from the Government that the hospital will have to move. They gave no details about when or where they are to go or what is to be done with the present buildings. Our prayers and good will should be directed toward this hospital that it may continue to demonstrate that men and women of different races can work together in harmony toward the common good.

SOUTH NORFOLK WOMEN PRESENT SKIT

Beatrice George, Historian

The Women's Fellowship of the South Norfolk Conregational Christian Church held its regular meeting Thursday evening October 22 with the president, Mrs. C. M. Robinson presiding.

Mrs. Alice Harding led the devotionals with scripture reading on the "Ten Pieces of Money" from the 19th chapter of St. Luke. A stewardship program was presented by the chairman, Mrs. Ellsworth Morris, assisted by Mesdames Harry Framer; Linwood Harrell; Robert Stevens; and Gibson Treadwell. The skit unfolded everyday occurrances which arise while discovering our talents and finding time to use them in the work of the church toward building the Kingdom of God. Mrs. C. V. Hargrove presented the purpose of missionary education in the fellowship and its features for the year.

Layette articles and little tot clothes were brought for the World Community Day which will be held at The First Christian Disciples Church Norfolk on November 6 when Rev. M. D. Newman will speak on "Full Partners in Peace".

Eight women from South Norfolk church attended the Eastern Virginia Women's Fellowship Rally, October 1.

BEREA WOMEN PRAY FOR PEACE

The Woman's Fellowship of Berea (Nansemond) met in their church October 7 to consider world peace. The President of the United States had asked for such observance and prayers.

The program was led by Mrs. Clifton Outlaw assisted by the pastor, Dr. H. S. Hardcastle.

The call to worship was taken from 2 Chronicles 7:14,15 — "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sins and heal their land. Now my eyes will be open and my ears attentive to the prayer that is made in this place."

The service included "My Country 'Tis of Thee," a poem read by Mrs. Outlaw, President Eisenhower's plea for peace as it appeared in **The Christian Sun** for September 15, the hymn "O God of Love, O King of Peace, silent prayer and a prayer by Dr. Hardcastle, singing of "America the Beautiful," Kipling's Recessional, and the song, "God Bless Our Native Land." The mixture of Scripture, poetry, silent meditation, singing, and audible prayer made a very impressive service.

WHAT IS A BUDGET?

It is a GOAL — looking to the future believing that certain things need to be done — and can be done.

It is a PLAN — a blueprint to care for these needs both present and future.

It is a MAP — a guide to the best road in the use of our tithes and offerings.

It is a PICTURE — here drawn so that all can see the financial program of the church.

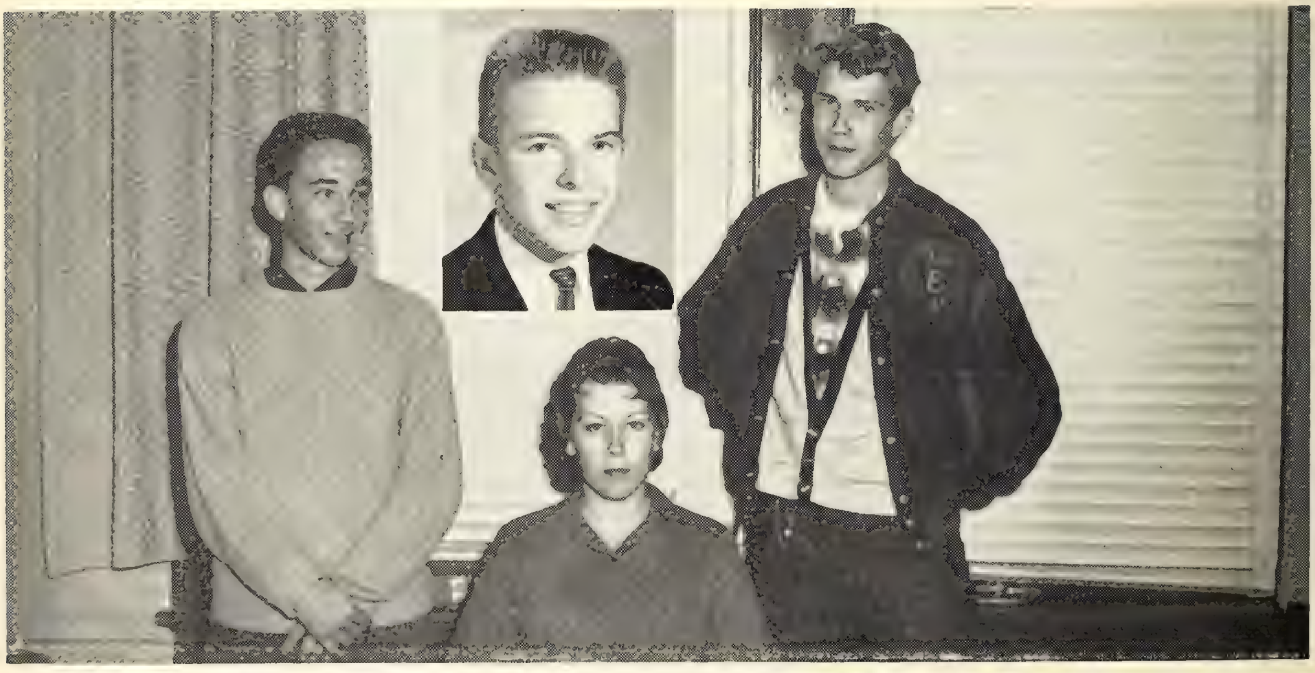
It is a LADDER — challenging Christian people to climb higher and walk the mountain tops in stewardship.

It is an OPERATION — promoting the only Scriptural method of financing God's work — the bringing up of the whole tithe into the storehouse.

The above comes from a printed folder carrying the budget and numerous illustrative pictures of the Great Bridge church. The accompanying letter of the minister, Rev. Bill Simmons, was a ringing challenge to the members to raise the complete budget of $16,500.00.

Our Church Home For Children

How about these ninth and tenth graders? Each one of them has been here since early childhood. Seated is Sandra Ferrell, Kenneth's sister. Ask her teachers how they like Sandra, or anyone of us. Ask us how we like each one of these fine teen-agers. Let me see if I can name them reading from left to right: Barbara Jean Arnold, Frances Coggins, Dorothy Spicer, Sidney Johnson, James Crumpler Linda Kidd, Betty Jane Rowland, Ann Rich, and Jessie Spicer. "One more time," said the photographer, and she didn't like the flashlight. They are bona fide grade makers so far. If you knew them personally your Thanksgiving sharing would be a source of real joy.



Here are four charming Juniors in our High School. The inset is a picture of George Morningstar, who happened to be at the State Fair in Raleigh the day the picture was made. Seated is Sue Johnson, when she is good she is very good, and she is never horrid! She is a full orphan, loves this place and she is a fine dependable girl. Standing is Bobby Burgess, twin brother of Billy, but a shade too full of fun and fair weather with everybody to keep up in his books with his twin brother, but Bobby will be there in the days to come. Kenneth Farrell is as tall as I am, and he is just about as tall as any boy I know anywhere in many ways. These are four young people your Thanksgiving offering will help. I know you will not fail the eight upper class young people, and what is more I do not believe they will ever fail you.

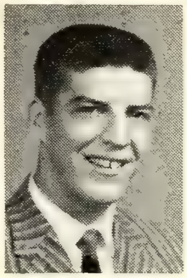
Is Educating These Fine Americans

These are Seniors in the Elon College Community High School. They are: Seated, Angelee Haith; Standing, reading from left to right, John Crumpler, Billy Burgess, and Ella Jean Haith, the older of our two Haith sisters. Each of these girls and boys have been here around ten years. The total of their years in your Home would add up to forty years! This is indeed their home. John Crumpler is president of his class. Billy Burgess is the artist about whom you have heard. He painted the portrait of the superintendent which hangs in the living room of the superintendent's home. Ella Jean is our oldest girl and wins many compliments from Mrs. G. C. Crutchfield, her house mother, and also from all the others of us. Angelee, who is seated, is one of the leaders of our mid-week worship services, and a most dependable girl. Your Thanksgiving offering will help these fine young people to graduate next summer.

81
65
70
74
66

This is a picture of five little boys, members of a Biddy Football squad which is a part of the Burlington Police Club for little boys of our neighboring city. Their uniforms are furnished them by the Burlington Police Club. They go for practice in Burlington where they are a part of a squad numbering about 70 little boys. The gentleman in the center there is John Biggerstaff, assistant to the superintendent of the Home for Children. John has been with us nearly a year, and he is doing a fine job. He is an Elon College graduate and is at present a day student in nearby Chapel Hill. He is studying for his master's degree in the School of Social Work, and carrying on his work every day and weekends at the Home for Children.

A Page for Young People Edited by R. L. Milteer


Dick Apperson

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

WHY AM I HERE?

Dick Apperson

This past September was an important month in my life when I began my college career as a music major at Elon College. Although I am here to obtain a Bechelor's Degree, I feel that my more relevant objective is to fully develop my potential talents so that I may better apply this knowledge in later life. I think it is extremely important that every college student understands himself and knows why he is in college.

I have chosen the small college instead of a larger college or university because there is more of a sense of unity, and the student receives more individual attention. My main reason in choosing Elon was not because it was my Church college but because it offered me what I wanted in the field of music. It is not the university of prestiege that insures the student of a sound knowledge but the enthusiasm, contstant determination, and character of the student himself.

For thirteen years I have been studying music as an addition to my school studies. Now for the first time music is my major emphasis. I am here to find out if music is the career for me. If it seems to be, I plan either to be a college professor or a minister of music.

I do not like the musician who thinks music two exclusively, but I admire the versatile person. Because I want very much this attribute of versatility, I have chosen the Liberal Arts College in preference to the conservatory. Extensive specialization in one's major field should not come until he has received his Bachelor's Degree. When my junior year commences, I hope that I will have decided on the career best for me. Thus, I am presently concerned with beginning two years of extensive self-analysis.

ISLE OF WIGHT P. F.'ERS HAVE SUCCESSFUL YEAR

Johnny Dillon, Reporter

The P. F. of Isle of Wight Christian Church has experienced a very enjoyable year of worship, fun and fellowship of working together under the leadership of Mrs. H. E. Munford.

Interesting programs have been planned and presented by the young people at each of their meetings. Some of these programs are as follows: In October we were newly organized and officers for the coming year were elected and installed. A large number of our meetings were held in the homes of many of our members. This was an experience which one and all of our members enjoyed. As far as our projects are concerned, we paid our apportionment in full, joined the CMA, held friendly service projects, and gave to the foreign and home missions. Candy was sold before Christmas to aid in the churche's carpet fund. The children planned and wrote a very enjoyable Christmas Cantata. The group also enjoyed a night of Christmas carolling, after which they met in the home of one of their members and prepared boxes for the shut-ins. The young people participated in Youth Week by singing in the choirs, handing out the church bulletins, and serving as junior ushers. An outstanding project which the group undertook was that of the janitorship of the church. Every Friday morning during the summer, the group met at the church and enjoyed the fun and fellowship of working together. The young people prepared and served a banquet supper for the 1939 graduating class of Isle of Wight High School. Proceeds from this went towards the tile for the vestibule and hallway of the church. The mission study books were reviewed, and programs conducted by the group's own members. Each month some form of recreation was enjoyed such as skating, bowling, parties, picnics, etc.

Our church and P. F. groups are so small that it is hard to separate accomplishments by groups. Many other groups of the church have stood by us all the way to make our accomplishments possible, and we are blessed that everyone in our church works so well together for the Lord's work.

PORTSMOUTH P. F. HAS INSPIRING BEGINNING

Nancy Martin, Reporter

The P. F. of the United Congregational Christian Church of Portsmouth, Va. installed the 59-60 officers at the beginning of the school year, with the past president, John Martin, presiding at a very impressive installation service.

The worship center was beautifully arranged with ivy, the Cross and a central candle representing the guidance and light of Christ. Individual candles were lighted by the officers as they pledged their leadership for the year. All members and officers grasped a golden cord at the conclusion of the installation service which symbolized the unending circuit of light and guidance and fellowship which is received from Christ and passed on to each generation by his devoted followers.

Those elected to serve for the coming year were: Ida Bradshaw, president; Rose Marie Ripley, vice-president; Marilyn Lincoln, secretary; Warren Swain, treasurer; faith chairman, Naomi Olson; action chairman, Sue Gregoirie; fellowship chairman, John Martin; reporter, Nancy Martin; pianist, Sandra Dollar; advisers, Mrs. Earl Swain, Mrs. Robert Ripley and the Rev. Lowell A. Smoot.

Several parents attended the service and it was fitting that the program led by Nancy Martin was entitled, "Honor Thy Father and Mother."

During the business session, Naomi Olson, Sue Gregorie and Rose Marie Ripley were appointed as a committee to work out plans for a breakfast which was given for the workers on Workday for Christ.

ZION (SANFORD) P. F. MEETS

Marilyn Thomas, Reporter

The Zion Pilgrim Fellowship met at the church the first part of October. At this time a short business meeting was held in which plans were discussed for "Workday for Christ." It was decided by the group that they would work at various odd jobs on the appointed day and at the conclusion of this day, they would come together and count their earnings and have a social in the form of a "tackie" party.

WHAT OUR NEW CHURCH MEANS TO ME

Dee Wall, Grade 6, Elon College, N. C.

Today I feel very special. I have a wonderful feeling of gladness. I feel much closer to God than usual. I feel I have learned a great deal today already.

I have been waiting for this day for weeks and weeks and at last it's here. I have such a wonderful feeling, it's hard to tell about it. This building is a beautiful place and it has great meaning.

I never before felt this way. I feel as if I want to stay here always. Each time I see the building, it grows more beautiful.

HOW I FEEL ABOUT MOVING INTO A NEW CHURCH

Noel Allen, Grade 6, Elon College, N.C.

Going into a new church feels like you are going into a new state of life. It is a feeling that makes one realize he helped to build this church. I no longer feel like a by-stander but a real part of the church. I feel happy for others for they may enjoy this church also. Most certainly I am glad to have a new church. I feel that this new church makes the American Christian Fellowship stronger.

WORK DAY FOR CHRIST AT PALM STREET

Mrs. James T. Winslow, Reporter

The senior Pilgrim Fellowship of Polm Street Christian Church in Greensboro observed the "Work Day For Christ" on Saturday, October 17. They decided to wash cars for their project. Eighteen young people washed cars from 10 a.m. until 4 p.m., after which they gathered at the home of Mr. and Mrs. Pearlie Hall for a weiner roast. After supper they had a devotional period and then a social hour. At the end of a very busy day they were tired but happy. They earned $25.00 for their day's work and report that they enjoyed every minute of it. Ray Hall is the Fellowship president; Gale Newton, secretary, and Carolyn Murray, treasurer.

An Adventure In Christian Living

(The United Senior High Camp last summer was shared by young people from the Southern Convention, the Convention of the South, and the Southern Synod. Here are reported impressions of that experience by a representative from each group. Ed.)

OVERCOMING PREJUDICE

Anna Peeler

As I watched my fellow campers of the United Senior High Camp enter the dining room of John's River Camp for our first meal together, I was filled with mixed emotions. Here I was, participating in one of the few inter-racial camps held in the South. I knew that I was on the threshold of a real adventure in Christian living, and yet I wondered if I could overcome the prejudice with which I had always lived. It didn't take long, however, for me to realize that my fears were groundless.

Soon camp was in full swing, and everyone was busy every minute. Our morning hours were filled with classes which really set the mind to working! And during the afternoon we got a chance to do some physical work in the form of work projects to improve the camp site. Next came a welcome swim in the brisk water of John's River. Each evening a program of recreation gave us a chance to relax and to get to know each other better. Most inspiring of all were our morning watch and our vesper services. These offered us the opportunity of quiet meditation and communion with God.

The peaceful mountain setting of John's River Valley was a welcome change from the hurry and worry of the outside world. As we looked down the valley and saw ridge after ridge fade into the distance, we were reminded of the power of God in the world around us. The mountain scenery seemed to refresh our bodies and prepare us to go back to our homes with a renewed faith, both in ourselves and in others.

The study, the worship, the fellowship all combined to make this an outstanding week in my life. How many times I have wished that the entire world could be joined by the same bonds of friendship and understanding that were present during our camp.

THINKING AND GROWING

Roy Miller

Whether your trip was long or short, you entered the camp by coming across the river on a bridge over a stretch of clear, swiftly moving water. Here, you entered another world, where one could slow down, think, and by that thinking, grow. The very scenery led one into easy relaxation, led one to feel closer, both to God and to his fellow-man. The rising mountains, the forest, the expanse of wonderful trout water, the small white buildings, the cross on the hill, all brought into breath-taking relief by a brilliant sun. This was John's River Camp.

Also, though at first missed by the writer, there were no radios, no television, and few newspapers. Our only material contact with the outside world seemed to be through the mails.

This was a truly great experience, and one gains much from such experiences. It can never be repeated, but how I wish it could!

BLAZING NEW TRAILS

Charles Garren

The United Church Camp was a new experience to many of those in attendance, but an experience which we hope will not be rare in future days.

In this camp through the contributions of each camper and staff member present a community of fellowship was built around personal understanding. We studied hard, worked hard, and played hard in a well organized camp program.

In our community we blazed trails in many directions. In our morning classes the Reverend Percel Alston led us as we explored areas of the Bible. We looked at everyday problems in a class taught by Miss Dorothy Hampton, and Avo Artinian's interesting class showed us how to blaze trails in Missions. In our interest groups we found new ideas in recreation, P. F., Y. F., worship, and music. In our work groups we literally blazed a trail to the top of a tall mountain.

A high point of the week was our visit to Boone to see the outdoor drama "Horn in the West."

In the beautiful setting of John's River we came closer to God through better human relations and we experienced great moments of Christian living. It was an experience which will remain long in our memories.

Elon Leads In Electronic Language Study

The Cold War with Russia and the tense situation in the international relations on all fronts, coupled with the recent visit of Nikita Khrushchev to America and corresponding visits of American "top brass" abroad, has caused much talk in educational circles emphasizing the need for improved instruction in the modern foreign languages.

In such situations, interest frequently dies in the talking stage, but Elon College is doing more than talk about improvement of instruction in foreign languages, for the 70-year-old Congregational Christian College in the heart of the North Carolina Piedmont has already swung into action with the installation of the latest electronic teaching equipment in a modern language laboratory.

The Elon College language laboratory, which was installed this summer and fall was formally opened with a weekend workshop for visiting college and high school language teachers. This workshop, held under the direction of Dr. Frances Muldrow, newly appointed chairman of the language department, was attended by more than 50 delegates from fourteen colleges, one county school system and sixteen high schools. Prof. Karl Pond, Director of the Language Laboratory at the University of Miami, served as visiting lecturer for the workshop.

The delegates at the weekend workshop, particularly those from other North Carolina and Virginia colleges, were highly complimentary of the new language facility, which includes 28 individual student booths or positions, each with equipment for both listening and recording.

The Elon laboratory is one of the very few in colleges of the southeast with both listening and recording equipment in all booths, although there are many institutions which have listening positions for students with only a limited number of recording devices which the students may use.

In cooperation with other members of the foreign language faculty, Mrs. Leland S. McDonald, who was acting chairman of Elon's foreign language department, began laboratory work at Elon College six years ago with the use of a number of tape recorders, record players and temporary listening positions for students, established through the use of portable jack-boxes and head phones.

The new and modern laboratory equipment, which has just been installed, is an expansion of the program which was begun in 1953, furnishing a broader opportunity for electronic instruction in French, Spanish and German, the three modern languages that are included in the Elon College curriculum.

Plans outlined by Dr. Muldrow call for introduction of electronic instruction in all Elon language courses at all levels of instruction. The laboratory will be used for classroom instruction and for listening and practice by language students outside of class hours.

The students in each booth will be taught comprehension of the spoken language by listening to tapes or records played from the master console, which can also broadcast full lessons, readings and music, and permits intercommunication between the faculty member and each individual student. The recording equipment in each booth will be used for student speaking assignments and for oral testing of students.

The Elon students themselves are just as enthusiastic about the new equipment as were the delegates at the introductory workshop. It will mean a definite expansion of Elon's language instruction, which is to include full academic majors in French, Spanish and German.

ADDITIONAL EQUIPMENT

In addition to the 28 new booths installed this fall, Elon's language laboratory has much additional equipment and instructional material, which has been collected during the past years, and other materials will be added as rapidly as they can be prepared by the members of the foreign language staff.

Already the department has about 100 records of speech courses, pronunciation drills, and dramatic and literary readings in French, Spanish and German. It also has a library of musical records in each language to correlate with the course work. A number of sets of slides and film strips offer visual supplement to the aural and oral program in languages.

There is a short-wave radio with which to pick up and record foreign language newscasts and cultural programs, and the laboratory office has a foreign language typewriter, complete with all accent marks needed to type the various languages, and duplicating equipment for making additional copies for students.

A set of filing shelves provides space in which more than 600 students may file their own individual tapes, and a similar set of shelves is available in the preparation room in which the language staff may store master tapes. These master tapes will be filed so that any student may check out a recording of any previous lesson for review purposes or may work on current lessons, either by listening in groups from the master console or individually in the private booths.

The laboratory is already in use, with Mrs. McDonald and Prof. Henry Hackney as faculty directors, working at present with two student assistants. It will be open for use throughout the day and at night for the use of both day and evening school classes and for individual students outside of class hours.

The entire laboratory, which has an asphalt tile floor, is in tasteful decor, with floor, walls, booths, furniture and draperies in blending tones of biege, tan and brown, highlighted with tinges of orange and chartreuse. The laboratory, with adjoining faculty officers and classrooms, occupies the entire third floor of newly renovated Mooney Building, and walls of the entire department reflect the spirit of foreign language study through display of a large collection of foreign art prints and posters.

Already the Elon language department is receiving many inquiries, particularly from teachers in the secondary schools and colleges, and Dr. Muldrow and her associates assure everyone that they will welcome further inquiries and visits from those who may wish to view the facilities of the department.

Have you ever stopped to think that our Lord chose to come to earth as part of a family. He heartily approved of the family, as a social and spiritual unit. When we talk about the first Christmas, do we not always see the Holy Family in the humble manger?

Dale Evans Rogers in CHRISTMAS IS ALWAYS, published 11-3-58 by the Fleming H. Revell Company.

Children For Whom Our Church Cares

Name	Birth Date
Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Patsy Beaman	3-20-49
Shelia Beaman	2-27-51
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Thelma Byrd	2-23-53
Bobby Byrd	10-21-47
Woodie Byrd	8-17-45
Dianne Cates	9-16-50
Frances Coggins	3-10-44
Joyce Coggins	2-20-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Sandra Ferrell	4- 5-45
Kenneth Ferrell	2-23-43
Angelee Haith	4-24-42
Ella Jean Haith	11- 1-40
Helen Johnson	12-30-45
Sue Johnson	7- 9-42
Sidney Johnson	12-27-43
Linda Kidd	7-14-45
Shirley Kidd	9- 2-49
Billy Lamberson	6- 8-47
Bill Joe Lambert	11-16-46
Brenda McFatter	11-11-48
Joan McFatter	5- 6-46
Linda McFatter	1-17-53
Laverne Mecimore	4-20-43
Phyllis Morningstar	8-28-46
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Charles Parker	3-24-51
Herbert Parker	11-27-47
David Pegram	10-21-50
Danny Pegram	2-11-52
Marlene Privette	11- 3-46
Billy Proctor	10- 7-44
Elizabeth Ray	2- 1-48
Louise Ray	2-23-47
Eugene Ray	7- 3-49
Ann Rich	11- 2-43
Wilma Rich	4-19-47
Jerry Rich	10-19-49
Floyd Rich	6-28-48
Betty Jane Rowland	11- 4-44
Clara Spicer	1- 2-48
Dorothy Spicer	9-10-43
Jessie Spicer	6- 7-45
Ava Turner	9-17-49
Carolyn Turner	4-27-46
Marie Turner	7-24-48
Mary Alice Wallace	1-23-47
James Wallace	4-12-50
Lawrence Wallace	3-14-52
Tom Wallace	2- 5-49
Margaret West	8- 6-53
Tommy West	9- 1-47
Dennis West	6-13-49
Lee West	8- 3-51
Robbie Wilkinson	5- 1-51
Ann Wilkinson	10- 7-49
Michael Wise	5- 5-45

ATKINSON AND WELLONS MEMORIAL FUND

William T. Scott

We give below the report of receipts to the Memorial Fund in memory of Dr. J. O. Atkinson and Dr. J. W. Wellons, which fund will purchase two pews in the new Elon College Community church. These honored and beloved ministers and leaders in the Southern Convention served and worked for the Elon College church. We are certain others will wish to share in this memorial. Please send your check to Supt. Wm. T. Scott, Elon College, N. C. The record shows that a total of $214.00 has been contributed to date. The total amount needed is $400.00, or a balance of $186.00.

	Atkinson	Wellons
Previously reported to 9-29-59	$ 79.50	$ 54.50
Collected since 9-29-59:		
Mrs. Wm. B. Hunt, Jr.	10.00	——
Garland F. Huffman	2.50	7.50
Mrs. H. C. Polland	5.00	——
George D. Underwood	5.00	5.00
Mrs. J. Davis Reed Jr (nee Emma W. Atkinson)	30.00	10.00
Dr. H. S. Hardcastle	2.50	2.50
	——	——
Grand Total Receipts to 10-26-59	$134.50	$ 79.50

The kitchen is a very important place in a home where 75 children live. The girls who help in the kitchen get the very best of instructions in the work that goes on there. Our children are well fed and stay healthy and happy and strong. Your sharing with us at Thanksgiving helps to keep every aspect of our Home here going during the twelve months of the year. November and December are our two big, big months. Please do not forget to share with the children here during this time of our Thanksgiving in-gathering.

At Our Church Home for Children

Why Contribute To The Home

John G. Truitt, Superintendent

Dear Friends:

By such contributions a little homeless child will be given a home. A home means love, and security. A home gives guidance, training and tender care. When is it that a little child does not need love? There is no such time. I think of a little child, for instance, when he is sick. He is already helpless, surrounded by — if he is homeless — dirt and filth, and warmed by rags. Am I "making this up"? No, I have been the case worker for this Home for ten years. I have been there.

Add cruelty, in many cases, and meanness. Why contribute to a good Home for Children, run by conscientious people, devoted to their task? It makes a world of difference for the little, needy, neglected, sometimes cruelly treated child — the very neglect of him is cruel, but to do violence to his little person is crimnal. To give him a real home means that that child will stand on firm ground, holy ground, and have a chance to become a good man or woman.

In the main this question is directed to members of the Church, men and women, and youth, who believe in him who said, "Inasmuch as ye do it unto one of the least of these my brethren ye do it unto me". Out of the spirit of compassion, the Church's kind of compassion, the Christ's kind of compassion, this Home for Children was created more than fifty years ago. It is a part of the program of your church. It has been given the months November and December in which to appeal for its current funds. Of these funds the Convention asked the Conferences apportion to the churches $20,000.00 as apportionment giving, and an "authorized special" of $25,000.00. In order that we may raise the required budget of $78,518.00 every church should make a liberal Thanksgiving Offering over and above its apportionment to become a part of the "authorized special".

LIFE

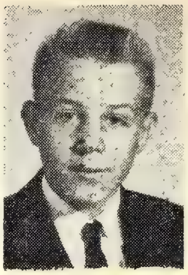
Life is not made of the days passed through,
But life is made of the deeds we do.

The thoughts we think, and the words we say
Are the things God counts, and not the day!

Life is not rich by the gold we gain
But rich in thoughts that throb in the brain.

He who lives to get, and not to give
May breathe and breathe, but doesn't live.

Anon



Sidney Johnson

Sidney Johnson is a full orphan. He was born the day after Christmas 15 years ago. He has been in the Home for Children since January 9, 1956 with his two sisters, Sue and Helen. In these four years he has proved himself to be a fine, appreciative, trustworthy boy.

REPORT FOR OCTOBER 26, 1959

MONTHLY OFFERINGS

Amount brought forward			$1,629.04
Eastern North Carolina Conference			
Ebenezer	$50.00		
Henderson	9.00		
Mt. Gilead	5.00		
Pleasant Union	25.00		
Plymouth	27.00	$116.00	
Eastern Virginia Conference			
Antioch	16.00		
Eure	25.00		
Portsmouth, Shelton Memorial	11.00		
Union (Surry), S.S.	36.00	88.00	
North Carolina and Virginia Conference			
Berea, S.S.	13.00		
Burlington, Bev. Hills	41.00		
Union (Va.), S.S.	5.00		
Burlington, Edgewood	2.00	61.00	
Western North Carolina Conference			
Asheboro	18.00		
Grace's Chapel	15.00		
Pleasant Hill	45.00		
Providence Chapel	4.00	82.00	
Total			$ 347.00
Grand Total			$1,976.04

SPECIAL OFFERINGS

Amount brought forward		$1,451.15
Women's Fellowship, Spoon's Chapel Christian Church	$10.00	
Philathea Class, Suffolk Christian Church	5.00	
Intermediates, Bible School, Maize Cong. Church Maize, Kansas	7.00	
Ladies' Bible Class, Henderson Church	25.00	
Mrs. B. D. Hargis, Liberty, N. C.	10.00	
Mt. Carmel, Circle No. 1, Walters, Va.	5.00	
Two Friends, Walters, Va.	25.00	
Young Married Couples' Class, Third Ave. Church, Danville, Va.	5.00	
In Memory of Mr. Ted C. Brown	5.00	
In Memory of Coach Bunn Hearn	3.00	
In Memory of Mrs. Lelia Alexander	5.00	
In Memory of Miss Pearl Preston Paris	5.00	
In Memory of Mrs. William J. Beale	5.00	
Special Gifts	19.45	
Total		$ 134.45
Grand Total		$1,585.60
Total for the Week		$ 481.45
Total for the Year		$3,561.64

Thanksgiving Envelopes Are Furnished

Thanksgiving envelopes will be mailed to each of our 207 churches. If they have not already reached your church they will be in the mail very soon. We are anxious for every church to use the beautiful envelopes which will be used this Thanksgiving. Inserts for your church bulletin will be mailed each church in sufficient quantity to slip one in each of the church bulletins thus helping the pastors to announce the Thanksgiving offering and the use of the envelopes.

Every minister will prepare his people for the receiving of the Thanksgiving offering in his own way, and there will be the insert as an additional help. When everyone of our 36,000 members have a chance to make this Thanksgiving offering it will help to put our budget in balance, and keep our bills promptly paid, without the anxiety so greatly felt here at the Home for Children.

We wish every member of our churches could read, at least, this issue of **The Christian Sun,** and feel something of the joy there is in caring for homeless, helpless children — children who did not make their tragic circumstances, and who are entitled to a decent chance in this fair land of ours. If all our people subscribed to and read **The Christian Sun** there would be much more joy in our churches as each of them shared in the total program of the Church.

November and December are Children's Home months by vote of the Southern Convention. It is the time for the raising of a very large per cent of our annual budget of $80,000.00. Your gift large or small will find a big place in the appreciation of those who work with the children. We hope every one will use the envelopes, and that will utter a prayer for the gifts of others, and for these children.

We Must Obey God

Sunday School Lesson for Nov. 8, 1959

What went with the S. S. lesson notes written by Dr. Hardcastle for November 8 is an unanswered question that disturbs editor and printer. The material was prepared for the printer, and then it vanished. **Very sorry!**

"We Must Obey God" is the title given to the lesson found in Acts 5:17.42; and it is used for the Memory Selection (Acts 5:29).

The story is simple, and familiar. Escaped prisoners, called apostles, were brought before the Sanhedrin court. "We strictly charged you not to teach in this name," said the high priest, "yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us."

The answer was equally forthright. "We must obey God rather than men," Peter and the others said. "We are witnesses" to what God did. He gave us Jesus, you killed him, God raised him from the dead and made him our Savior. Such were the words of escaped prisoners as they stood before the court that could severely punish them, and, by permission of the Governor, could kill them. The court was ready to condemn.

Gamaliel, a Pharisee of the council, came to the rescue with real wisdom. "Keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" They took his advice. Then they beat the apostles, threatened them, and let them go.

"And every day in the temple and at home" they preached that Jesus was the Christ.

What a change it would make in our world if people would obey God rather than man! Discuss this as related to homes, business, politics, international relations. Why do we fear people? How much should one be influenced by public opinion? Discuss social pressure and drinking alcoholic beverages. Why is our Christian witness so feeble? What will make it daring? What are some things that frighten Christians? Make it personal: Do I obey God rather than man?

The scattering of poppyseeds over the crust of bread is by no means a new idea, for the ancient Romans did the same thing. Pliny, at one place in his writings, gives directions for making the seeds adhere to the bread.

TRUITT BAPTIZES CANDIDATES AT SOUTH NORFOLK

Beatrice George

Sunday September 27 was a busy day at South Norfolk Congregational Christian Church. Promotion Day in the church school was the beginning of it with ten children promoted from the cradle roll to the nursery; twenty-two nursery children promoted to the beginners department; nineteen beginners promoted to the primary department; twenty-one primaries promoted to the junior department; nineteen juniors promoted to the intermediate department; thirteen intermediates promoted to the senior department. Rev. John G. Truitt, Jr. chose as his sermon topic for the morning worship service "Little Feet Make Big Tracks" emphasizing Christian Education Sunday. In the afternoon a visitation corps of workers proceeded with a membership survey.

The Sunday evening worship service was the fourth in a series of God's Covenants in the Old Testament which began with Noah and the Bow of Promise, Abraham, Jacob and Moses. The last character being revealed in the topic "God Discloses His Plan." Afterwards, the Rev. Mr. Truitt conducted his first baptismal service by immersion. The first boy to by baptized was W. Frank Lindsey, Jr. and the first girl was Sally Etheridge. The others who received the ordinance of baptism were: Billy Lingo; Nina Jo Skinner and Carol Lee Meyer.

In connection with the "firsts" for Mr. Truitt in our church, the first infant to be christened was Deborah Jean Harper, daughter of Mr. and Mrs. Joseph N. Harper Jr. on Sunday morning August 2, 1959. The child is a great, great niece of the late Dr. William A. Harper who was at one time president of Elon College. Mrs. Harper is the former Betty Jean Miles.

While he was president of Harvard Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, every makes any progress as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?

Frank S. Mead in TARBELL'S TEACHERS' GUIDE (Fleming H. Revell Company)

Our Home For Children Teaches People To Worship

Ready to sing their special number at the mid-week worship service in the beautiful Holt Memorial Chapel. Mrs. Alvertine Privette is at the piano. Her watchful eyes never miss a thing. She is looking at the photographer through the mirror on the piano. The mid-week services in the Chapel have become a major part of some of the very best training of the children of the Home. Here is training in prayer, worship, song, stewardship, and the fundamental tenets of the Christian faith. Your Thanksgiving sharing helps keep this pretty sanctuary warm, clean and worshipful.

Share Your Thanksgiving With Children

John G. Truitt, Superintendent

It is very necessary that our Thanksgiving Offering for Our Home for Children be made by every church and Sunday school in our Convention, as well as by all other friends. Our churches are doing and planning to do well by the campaign in January, February and March, but unless we raise our Thanksgiving offering we shall have these buildings full of children and no current funds to feed and clothe them, and provide for all their other needs.

Let me appeal to you, every friend of the Home for Children, for a liberal sharing of your Thanksgiving with these needy children. Thanksgiving is a time of joy. That first one 338 years ago was a Thanksgiving of real joy, and of bounty and of friendship beyond the family circle. It was a day of thanking to God for life, survival, for food, and the warm summer sun and the refreshing rain enabling a bounteous harvest.

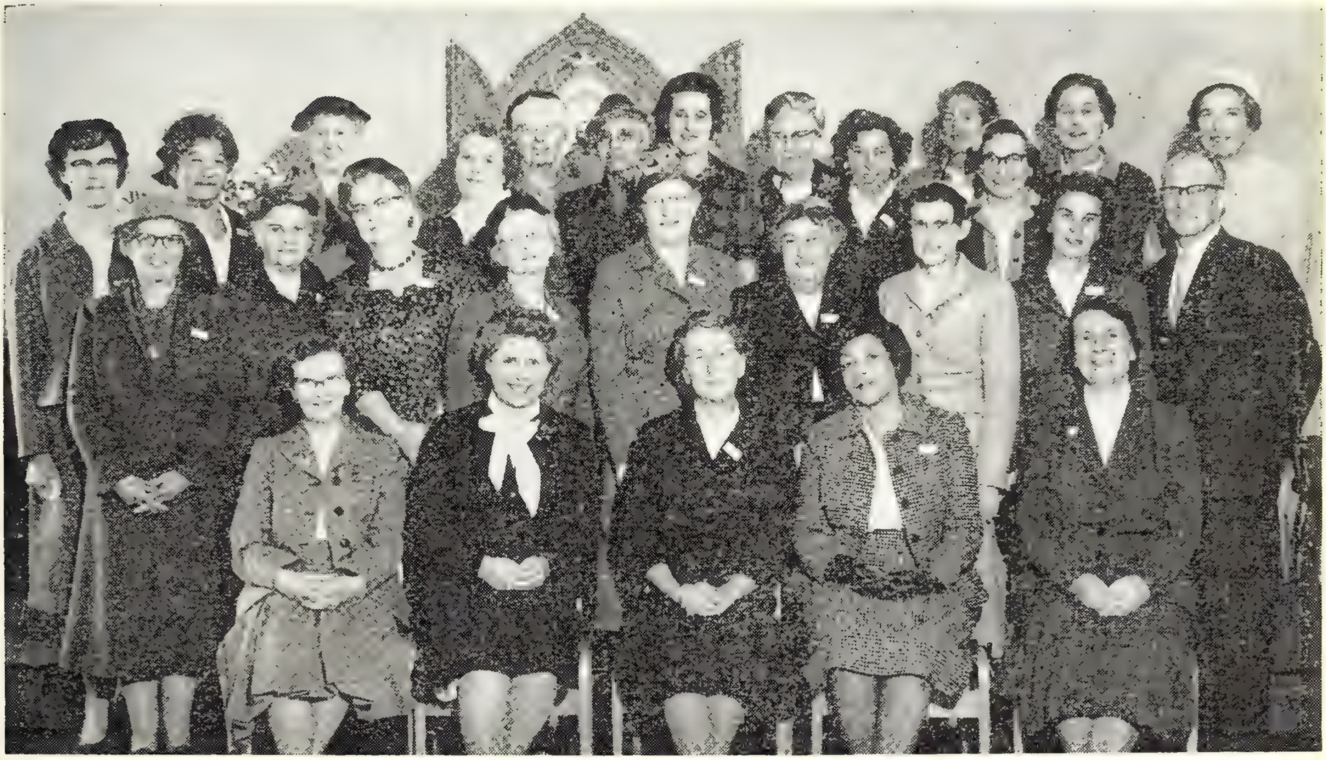
During this season let us be thankful to God, and bless and praise and worship him with sharing a portion of our blessings with the children under our care here at the Home for Children. You have enough and to spare. You have your own children and can have the joy of providing for them, the joy of loving them and have them love you. One of earth's greatest blessings that! Share with the child in your Home for Children. Do not neglect to do it. Nor put it off. God will bless your gift and these buildings will be filled with well-cared-for children. This Home will then be a credit to you, your church, and the Christ who desires that the little homeless one's have a helping hand.

HISTORICAL SOCIETY 19
Southern Convention of Congregational [illegible] an Church

Elon College Library X

The Christian Sun

NUMBER 44 ASHEBORO, NORTH CAROLINA, NOVEMBER 10, 1959 VOLUME 111



FELLOWSHIP TOUR WOMEN IN LONDON

The picture shown here was made September 29 in the children's room of City Temple in London where English church leaders entertained at luncheon the Congregational Christian Church women on a Fellowship Tour. This was the first stop on a trip that took the tour through England, Wales, Scotland. Holland, Austria, Switzerland, and France. Part of the group went to Italy, also, and they will arrive in New York November 17.

In the picture, from left to right, front row: Miss Dorothy Biggs, Woman's Secretary for Congregational Union of England and Wales; Rev. Florence Frost-mee, president of London Woman's League; Mrs. Mary Ann Williams of Florida, leader of the Fellowship Tour; Mrs. Mildred Johnson of Alabama, vice-president of the National Women's Fellowship; Miss Lillian Upcott, secretary of London Women's League;

Second row: Mrs. Dorothy Duncan of Wyoming; Miss Elizabeth Wells of Rhode Island; Mrs. Ethel Curry of Michigan; Mrs. Genevieve Angevine of Kansas; Mrs. Dorcas Woodside of Canada; Mrs. Ann Pfender of Hawaii; Mrs. Kathryn Kingdon of Wisconsin; Mrs. Margery Fitts of Massachusetts; Rev. Ralph Calder of London, secretary of the International Congregational Council;

Back row: Mrs. Margaret Stevenson of Tryon, N. C.; Mrs. Shirley Akahoshi of Hawaii; Miss Ruth Andrews of Massachusetts; Mrs. Aagot Green of Illinois; Mrs. Elizabeth Camp of Illinois; Mrs. Mae Thompson of Washington, D. C.; Mrs. Emily Lester of Asheboro, North Carolina; Mrs. Gladys Smith of Massachusetts; Mrs. Hetty Berg, a Dutch member of the tour; Mrs. Francis Fitts of Massachusetts; Mrs. Ralph Calder of England; Mrs. Sylvia Head, an English member of tour; Mrs. Howard Stanley of London, whose husband is secretary of the Congregational Union of England and Wales.

Here And There Among The Churches

Pastor Robert M. Kimball, Burlington, used for a topic November 1 "Is Your Tongue Converted?" Morning services are being broadcast over station WBBB during November.

Greensboro, First Church, gave 27 attendance pins and awards recently, and dedicated an organ which had been given anonomousely. The women presented their "Woman's Gift" boxes at circle meetings in November.

Rev. Thomas F. Liverman has been called to be pastor at Liberty and Smithwood beginning in January 1960 when the pastor of Liberty, Rev. Wm. T. Joyner, leaves to enter Hartford Theological Seminary. Rev. Martin L. Fogleman has been pastor at Smithwood. Rev. Mr. Liverman is pastor at Zion near Burlington.

At Sanford November 1 Scouts, both Boy and Girl — were in the morning church service as special guests. Boy Scout Troop 970, sponsored by the church, was presented its charter. The Women's Fellowship presented their gifts at the evening service, and held their World Community Day program in the fellowship hall Friday evening, November 6.

CYPRESS CHAPEL

Sharing in the Women's Fellowship Service at Cypress Chapel Sunday morning November 1 were Mrs. James Lewter, Mrs. Vernon Babb, Mrs. Ellis N. Clark, Mrs. James V. Brinkley, Mrs. Charles Montee, Mrs. Johnnie Speight, and Mrs. J. E. King. Rev. Ellis N. Clark is the minister.

"The grace of God still enables a man to live straight in a crooked world."

On Thursday evening November the 19th the third regular meeting of the Women's Fellowship of South Norfolk Church will emphasize FAMILY NIGHT with a "POT LUCK SUPPER" and Friendly Service Program and Dedication.

World Community Day was observed in our church at Carolina November 6 with other churches of the community sharing. Mrs. Robert Kimball of Burlington was the guest speaker. Rev. Grant J. Burns is pastor at Carolina. Choir practice is held in this church on Sunday afternoons at five o'clock.

Mt. Zion pastor Glen Garrett started November by speaking to his people on "Is Forgiveness Right?" Teachers of primaries, intermediates, and adults were invited to share in a teacher training school at Union Ridge November 9, 10, 11. A church Constitution was voted November 1. The offering in this young church the last Sunday in October amounted to $85.07.

Women of Zion (near Sanford, N. C.) conducted the morning service November 1. Those taking part in the service included Mrs. R. S. Askew, Mrs. Elmer Baker, Mrs. Naomi Riddle, Mrs. Margie Holt, Mrs. Beth Yow, Mrs. Ruby Wicker, and Mrs. Jessie Wicker. Rev. Reuben Askew is pastor.

The executive board of the Southern Convention will meet in our Henderson church November 17. All who have business with the board should attend, or clear with Superintendent Wm. T. Scott concerning any matters that should be presented.

Mrs. F. C. Lester expects to return to Asheboro November 17 after a very delightful and instructive tour in England, Wales, Scotland, Holland, Austria, Switzerland, Italy and France. Her family says thanks to the women of the Southern Convention for giving her this wonderful trip — and hasten the day when she gets back home! "Long time no see."

LONG'S CHAPEL NEWS

At the morning church service the Rev. W. M. Loy, pastor, installed 1959-1960 officers of the church. The church begins the new year with hope and promise.

November 1 the Rev. Mr. Loy dedicated the morning service to the Women's Fellowship at which time Mrs. Donald Falkner presented a check for $2,953.38 to Wm. J. Fonville, chairman of the building committee.

Mrs. W. M. Loy then presented to Mrs. Dallas M. Anderson, president of the Women's Fellowship and originator of the building fund raising groups, a lovely vase filled with golden mums. The four group leaders, Mrs. Ruth Squires, Mrs. Violet Shaw, Mrs. Wm. J. Fonville, and Mrs. William Hopkins, received red corsages, while the four treasurers, Mrs. H. A. Jeffeys, Jr., Miss Marjorie Warren, Mrs. H. L. Chandler, and Mrs. Walter L. Wyatt, were given white corsages.

Receipts from the annual fall festival totaled $2,212.48. The building fund stands now at $26,000.60.

We at Long's Chapel are gratified and thankful. We strive to grow in our spiritual life, to increase our faith, and to work together in warm fellowship so our church will live and be strong.

Volume 111 Number 44

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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ELON COLLEGE

The annual bazaar sponsored by the Woman's Fellowship of the Elon College Community Church will be held December 5 from two until eight o'clock in the afternoon and evening. There will be many lovely articles for sale, including a $1.25 turkey dinner served in the McEwen Dining room. Money received will go to the building fund for the new church now in use. Mrs. Robert Knowles will sell tickets for dinner.

NEWPORT NEWS

At Newport News the men conducted the morning service October 18 and used as their topic "The Laymen Think." That afternoon at the conference fall rally W. H. Baker was elected secretary and treasurer of the Eastern Virginia Laymen's Fellowship. November 6 the woman met for World Community Day at St. Andrews Episcopal Church. November 11 there will be a Family Night supper followed by the film: "The Secret of the Gift." November 12 the Every Member Canvass members meet for a Stewardship Institute. November 15 is Loyalty Sunday, and November 22 is Visitation Sunday.

WOMAN'S FELLOWSHIP SUNDAY OBSERVED AT SALEM CHAPEL

To commemorate Woman's Fellowship Sunday, the women of Salem Chapel Church conducted the worship service for Sunday school November 1.

Mrs. James Rayburn, spiritual life chairman, opened the service with scripture from the Sunday school lesson, and prayer. Hymns, "We've a Story to Tell the Nations", "Send the Light", and "The Morning Light is Breaking", were sung by the congregation; and then Mrs. Harvey Wilson, president of the Fellowship, made introductory remarks concerning the make-up and duties of the Woman's Fellowship for the benefit of the men and the ladies who do not belong.

Each area of work chairman was introduced and each gave a description of her area and plans made for action in the coming year. They were as follows: friendly service — Mrs. Otis Montgomery; stewardship — Mrs. Jesse Bishop; missionary education — Miss Selma Marshall; social action — Mrs. Herbert Middleton; spiritual life — Mrs. James Rayburn; and Christian education — Mrs. Bedford Morris.

Plans are being made to dedicate their Woman's Gift at a special Thanksgiving service.

The women of Hines' Chapel met with the Montecello church for the World Community Day Service November 6. A result of the Church Membership Sunday with its previous visitation was the reception of 10 new members.

Scripture Readings

THE EVERLASTING LIGHT

NOVEMBER

26	Thanksgiving	Psalms 103:1-22
27		Psalms 23:1-6
28		Psalms 46:1-11
29	Advent Sunday	Acts 9:1-9
30		Romans 5:1-21

DECEMBER

1		Romans 8:1-17
2		Romans 8:18-39
3		Romans 12:1-21
4		1 Corinthians 13:1-13
5		Acts 9:10-31
6	Sunday	Matthew 5:1-16
7		Matthew 5:17-32
8		Matthew 5:33-48
9		Matthew 6:1-15
10		Matthew 6:16-34
11		Matthew 7:1-12
12		Matthew 7:13-28
13	Universal Bible Sunday	Acts 10:30-48
14		Isaiah 9:2-7
15		Isaiah 11:1-9
16		Isaiah 35:1-10
17		Isaiah 40:1-11
18		Isaiah 42:1-13
19		Acts 11:19-30
20	Sunday	Luke 2:1-20
21		Isaiah 53:1-12
22		Isaiah 55:1-13
23		Isaiah 61:1-11
24		Jeremiah 31:31-37
25	Christmas	Matthew 2:1-12

For the last six days of the year, these passages are recommended:

26		1 Corinthians 15:15-38
27	Sunday	Acts 12:1-17
28		Galatians 6:1-10
29		Ephesians 4:1-16
30		Philippians 2:1-18
31		Hebrews 11:1-16

Will you make Bible reading a daily practice? Ask your minister for lists, write your church headquarters or request our "Daily Bible Readings 1960" (U-139) from the

AMERICAN BIBLE SOCIETY
(Dept. U)
450 Park Avt., New York 22, N. Y.

Help Needed For New Church In Garner

Melvin Dollar

Many of our **Christian Sun** readers will recall seeing a picture of a group of laymen at a dinner meeting at our United Church in Raleigh a few weeks ago. After the meeting, these men conducted a survey in the Forest Hills area, near Garner, with the hope of establishing a new church.

The results of this survey were very encouraging. Approximately sixty-five families indicated an interest in the establishment of a new church of our fellowship. Since then a considerable amount of personal calling has been done by the Rev. Earl Farrell, Mr. T. N. Daughtry, Mr. Ronald Nichols and Melvin Dollar. Several neighborhood meetings have been held to make further plans for the beginning of this church and to further inform the people of the beliefs and practices of our Church.

The new Vandora School in the immediate community has been made available for Church school and worship services. These services will begin on Sunday, November 15, the worship service being conducted at 9:30 and the Church school at 10:30. The people from our fellowship, living in the Garner area are urgently requested to be at our first service. We are negotiating for approximately four acres of land on the Vandora Spring Road, within two blocks of the school. This lot is in the center of five housing developments, with a commanding view of the new project.

It would be very helpful if the ministers of our Congregational Christian and Evangelical and Reformed churches would inform Melvin Dollar or Earl Farrell of any of our people living in the vicinity. This cooperation and expression of good will would be most appreciated.

EDITORIALS

Planning For Christmas

A grocery store in our little town has built an attractive "Christmas Sweet Shop" just inside the entrance to their inviting store. They are getting ready for the Christmas rush that is expected to begin before Thanksgiving.

How about the church? What will be the nature of the Christmas program in your church? If there is to be a play or pageant, it is time to begin work at it, or else the performance will show that it was not prepared. Will there be services Christmas Day, or will that day be released for family celebrations, Christmas parties, and possibly considerable revelry without much emphasis on the significance of the event which gave us the Day?

Are the young people home from college to know that they have been missed, that the church follows them with prayers, friendship, and best wishes? Will the aged feel the glow of renewed friendships, the thrill of entertaining and being entertained? Will the children get the real meaning of Christmas, or will it be a time for them to expect Santa Claus, and nothing more when gifts are accepted? Will there be church socials for young people, or will they be compelled to accept entertainment of a less valuable sort wherever it can be found?

The answer to these questions, and many more of like nature, awaits the intelligent planning of the pastor, Sunday school superintendent, teachers, and leaders in the various societies connected with the church. If plans have not been made and correlated, the time has arrived for responsible leaders to get busy so Christmas can really be a remembrance of God's best gift to man.

Extended Time

Conferences have convened, and reports have been made. Usually that is the end of the story that is to be printed in the ANNUAL. This year there is an extension of time through December before the records to be published are to be made. This is a sort of borrowed time, an extension so all the reports can be completed. It is not likely to happen again.

As we shift from conference to calendar year it is important to keep the work going, and to plan for the new church year. Actually there is no additional time. These extra months are individually as important as any other months. In them we either move forward, or retard the wheels of progress.

When the reports are called for at the end of December there should be evidence of real work. November and December are very important months for churches. It is then that we call upon all the people of America to join in thanksgiving and all the people of the world to bow before the astounding fact that God came to the world in the form of a Child. The Incarnation becomes effective for us when we accept God's favor with gratitude and humility. It is the Church that will help the world to accept, or it is the Church that will forfeit its glorious opportunity.

There are those who believe that God is giving the Church a little extension of time, like the extra months in our church year, so we can do a little more to reach the world with the Christian message, the message that began with the birth of Jesus in Bethlehem of Judea. Our time is short; the records must soon be in; the books will be closed for each of us; there will be no new beginning in this earth. We better try to make the record good.

Faith In God

When the North Carolina Jaycees met in Rocky Mount November 8 they reaffirmed one of their basic beliefs, "That faith in God gives meaning and purpose to human life." State President Al Harrison said, "The Junior Chamber of Commerce is comprised of young men between the ages of 21 and 35. This is the age bracket that should become more keenly aware of its responsibilities not only in the community through civic endeavors but also of its obligations to share in the spiritual life that exists. When young men become conscious of their roles in religious activities — church attendance and active participation in church work — we are destined for a much brighter and more prosperous tomorrow."

The young men who serve through this organization may be waiting for an opportunity to serve in your church. Religion in Life is being promoted by them during November, and they may even ask for the privilege of sharing in the church services the last Sunday in the month. Alert and wise pastors never wait for the request to serve. They invite such service.

When there are so many groups in America interested in the religious life of the people, it is passing strange that there is so much drinking of alcohol, so much juvenile delinquency, and so much crime. Surely there is some way to discover the discrepancy between the apparent interest in religion and the obvious conduct that is contrary to the teachings of the Master. This time of year is fitted for meditation on this matter. "We don't have time to think?" That may be a tip for the student of this problem.

Ministers Of The United Church

Standards for the ministry in the United Church will doubtless be high. Seminary training will ordinarily be expected, and ordination will not be administered until after graduation from a standard seminary. Ordination certificates will bear the signature of the President of the General Synod. It will be recommended that pastors and churches seeking a change use the facilities of the denomination in making the change.

But it will be understood that each Conference, Convention, Synod, or Association will continue to be free to make its own rules as it has in the past. There will never be any overhead authority able to command. Conference ordination will assist those who cannot meet all suggested standards to be useful ministers in the area where they live.

The Commission on the Ministry of the Congregational Christian Churches, and the joint Commission of the United Church faced this problem in their meetings last week, and the unanimous opinion was that "freedom" will be maintained while additional helps will be offered.

This Interested Me

* * *

Emily C. Lester

The Remonstrant Brotherhood of the Netherlands, which is a member of the International Congregational Council, interested all of us who are members of the Fellowship Tour.

This group goes back to Jacob Arminius, professor of divinity at Leyden University, who could not agree with the Calvinistic doctrine of predestination which the Dutch Reformed (not to be confused with our Evangelical and Reformed) Church, the State Church, professed. In 1610, after his death his friends presented a "remonstance" to the state of Holland — this stated that God had not predestined a limited number of persons to salvation, but that this could be attained by all those who through grace believed in Christ; that Christ died, not for some people only, but for all. The Synod of Dort condemned their views in 1619, and that year they secretly founded their own church, the Remonstrant Brotherhood.

Many ministers were banished, or imprisoned, among them the famous Hugo Grotius. The Remonstrant Seminary now connected with Leyden University, was founded in 1634 by Simon Episcopus. After a short period of persecution, during which time they built their now-famous "hidden churches," they were tolerated but did not have equal rights with the Dutch Reformed Church until 1798.

There are now 40 congregations with about 21,500 members, more than half of them being in the cities of Amsterdam, Rotterdam, and The Hague. They have 50 ministers, twelve of whom are women.

Their conception of "a church" is quite different from ours. For instance, in Amsterdam there are three church buildings in different parts of the city, five ministers on the staff. Members belong to the Remonstrance Brotherhood of Amsterdam and may attend either church service. There are about 3,000 members. A certain section of the city is "taken under the wing" of each minister for pastoral care, and they take turns in preaching at the different buildings.

When I explained our system, one woman said, "I wouldn't like to have to listen to one minister all the time — besides he would get to know too much about the members in such a little group."

We visited five of the church buildings. One of the most interesting was in Delft. There we went in through what looked like the front door of a home, down a hall, and into an open courtyard with grass and lovely flowers, Back there, hidden from the street, was a lovely old church — the original of which was built in 1620. As we stepped in, the organist, high up in the front of the church near the pointed ceiling, began playing beautiful music. Later we were served tea and cakes in an adjoining room, where the minister told the history of the church and showed us old records.

One very interesting thing about the Remonstrant Brotherhood is the way a person becomes a member. He or she must be at least 18 years of age, have gone through a series of weekly classes on religion, church history, and the like, have written an original statement of faith, and talked personally with the minister. If the minister feels that the person is ready for church membership, he is recommended to the Church Council for its approval. Young members are received into the church on Palm Sunday. Adults may become members by attending a shorter study course and doing the other things. They feel that the personal statement of faith is very important, for they do not have a creed to which all must subscribe.

About * * *

A MAN OF TRAGEDY AND TRIUMPH

When much is being spoken and written about goodwill among nations, it is pleasant to recall that some of this country's best goodwill "ambassadors" were writers who visited or lived among the South Sea islanders.

Sailors and traders often debauched the Polynesians with intoxicants, inferior trade goods and disease. History is replete with cases where European warships blasted native villages, imprisoned rulers, and deprived them of their liberty.

But such writers as Pierre Loti, James Norman Hall, James Michener, and Robert Louis Stevenson are honored in Polynesia even as they are in their native lands. They wrote truthfully, pleasantly and approvingly of the natives and their islands.

Of all the writers, the most beloved in Samoa was Robert Louis Stevenson who spent his last six years with the islanders. He became their friend and idol because he made himself one of them.

Born in Scotland, November 13, 1859, Stevenson, like many other authors, experienced poverty and tragedy in the early years of his writing career. He spent three trying years in London where he wrote his Dr. Jekyll and Mr. Hyde story. But the public did not immediately appreciate the author's efforts, and neither did the public give much support to Stevenson's writings in Paris under the pen name of Captain North.

Being a man of undaunted spirit, Stevenson continued to write and produced, among other things, "Child's Garden of Verse", and "Treasure Island". Meantime, his frail health kept him in search of a climate which he hoped would be beneficial.

One of Stevenson's trips in quest of health brought him to California where he worked as a reporter in Monterey at $2.00 a week. He married in San Francisco and honeymooned at an abandoned mining camp. Soon thereafter the wheel of misfortune turned to one of fortune for Stevenson. The public began to realize the gems in his writings, and soon his income from royalties was approaching $20,000 a year.

Still the health problem remained. He took his wife, his stepson, and his mother and sailed for Samoa where he was received with great welcome by the natives. He endeared himself so to the Samoans that several chiefs built for him with their own hands a "Road of the Loving Heart" from his residence to the highway. After his sudden death in 1894, other Samoans slashed through the jungles the "Road of the Sorrowing Heart" to the mountain peak where he was buried. To this day no native fires a gun on that mountain top, and the memory of Stevenson is a part of Samoan folklore.

Over the graves of Louis and his wife Fanny are entwined the Scotch thistle and the Samoan hibiscus flower. There, too, is carved a part of Stevenson's own "Requiem":

"Home is the sailor, home from the sea,
And the hunter home from the hill."

C. R. Riddle

Thoughts Of Thinkers

WE HAVE A PROBLEM

Jesse H. Dollar

We have a problem which is found in every church; some more, some less. We have a lot of members who do not attend church. In most cases that means that they make no contribution, physically, financially or spiritually, to our church life. What should be done with members who make no effort to attend or otherwise give evidence that they love the church, even a little bit? We are working on that problem. We hope to find a solution. Some make pledges and make no attempt, as far as is known, to pay their vows. Such a practice is immoral. To let it happen from year to year, as it does quite frequently, and the church do nothing about it is not right. It is dishonest, and the church encourages it by letting it happen from year to year. For one to make a pledge to his church and not be able, because of sickness, loss of a job, or other circumstances, to pay his pledge, is another matter, and all churches are sympathetic, even to cancelling such pledges, in such cases. But for a member of a church to make a pledge to try to save face in public, or with the canvassers who call upon him, is a form of dishonesty which the church should not tolerate. What would you suggest we do about such members? Honestly, what?

LET YOUR LIGHT so shine before men that they may see your good works and glorify your Father which is in Heaven. If we do that we will have no worries.

"INVASION"

"Invasion!" Such a word characterizes the mood of the New Testament and the purpose of the Church.

Invasion of the Kingdom of Evil by the forces of good.

Invasion of the realm of darkness by the Kingdom of Light.

Invasion of the world by the Church.

The church is not a haven of refuge so much as it is an army on the march. A church that stands still is not part of the real Church any more than fire without flame is fire. "The church exists by mission just as fire exists by burning." (Brunner)

Always the Church should be a channel of judgment and mercy for our lives and our world, attacking alike social evil and personal despair, driving them from their thrones. God supports the Church in such mission; such mission is the essence of the Church.

The steady expansion of our United Church program and purposes as seen in the vigorous new budget represents our vital part in this invasion. A thousand dollars more for missions — hospital equipment and scholarships in Africa! And expansion elsewhere in the budget! An exciting stewardship program awaits our response during the next two weeks.

Forward, march!

Gaylord B. Noyce

IS TITHING A NEW TESTAMENT DOCTRINE?

From the way that most of our churches put on their respective **Bulletins** "Tithes and Offerings" when they come to pass the collection plates, one would certainly think our pastors generally believe that the New Testament does so teach. The surrender that I call for when I ask a person to accept Christ as Lord, is that he give himself and **all** that he has, and is henceforth a steward of God handling all that he has. After studying his situation he may decide that a tithe put into the church treasury is what he should use in that way, but if he is a real steward he will not make this a fixed rule for all time. His circumstances may change from time to time, and he will want to change his offering accordingly.

A merchant that I heard of a few years ago had his business grow until he was operating three big department stores. When he started he gave a tenth. Then he increased it to one fifth; then to half; then he gave all his income from three big stores, and did this for a number of years before he died. This is what I call acting as God's steward. I am told that this man was one of the happiest men in his state. I hope that our ministers will think over this matter and ask themselves as to what they really mean when they call a person to surrender to Jesus as Lord of their lives.

W. R. Cullom

Wake Forest, N. C.

When the earth is darkest, the stars are brightest. Stars remind us that when we are overwhelmed by clouds of despondency and when our lives are shrouded in nights of fear, then we see most clearly the light of God's truth and the brightness of His all-comprehending love.

Charles L. Allen and Charles L. Wallis in CANDLE, STAR AND CHRISTMAS TREE
(Fleming H. Revell Company)

The Waterfall

Have you ever watched a waterfall? You have probably seen one; but have you watched one?

The Bible tells us that "the heavens declare the glory of God; and the firmament showeth His handiwork." What do we learn about God's glory from a waterfall; what does His handiwork teach us?

At the top of the falls the water is flowing endlessly, quietly and with constant volume. Day and night, in sunshine and in rain, in summer and winter so long as the water does not freeze, it continues to flow. We watch the water coming over the falls, yet we know that when we turn to leave the scene, even forget about it, the water will still be flowing.

God's loving mercy is like that, in ever fresh supply. Whether we remember him or not, he never forgets us. Even when we are ungrateful, he continues his love to us. Waking or sleeping, at home or afar, in prosperity or in depression, "his goodness faileth never."

At the foot of the falls the water boils in churning confusion. Its quiet, even flow is abruptly interrupted. Whirlpools and dangerous currents develop. It seems that no life could survive amid that turmoil.

Much of life is like that. Our placidity comes to an abrupt end. Treacherous undercurrents draw us downward in despair and defeat. Life is confused, fearful, engulfing.

Occasionally a fish is seen in the foam at the foot of the falls, swimming about helplessly or striving to regain its sense of direction, and by sheer determination and exertion it is able to swim against the current, "leap the falls," and re-enter the quiet waters above.

Some souls, too, are able to live "against the current" of life, hurdle the steeps, and enter the peaceful pools of God's unfailing mercy.

The splendor of the waterfall holds us entranced. Taken as a whole, it is a scene of power and of beauty. So is life, in its wholeness. For God meant it so.

Home Coming And Rally Day At The Reidsville Church

Beulah H. Wright, Reporter

Forty five years ago last Sunday, October 11, 1959 the first service was held in the Congregational Christian Church of Reidsville, North Carolina. There were just a few people present at this service but the Lord was there and what wonderful memories of this first service those now living have to share with us who worship in this lovely church today.

The Rev. L. I. Cox was the first pastor. In this service he baptized Mr. Ed Mitchell who for many years served his church faithfully and well. To be sure the church was not finished, nor did it have comfortable pews. It had only straight backed chairs and they were placed on subflooring. However their spirits suffered no ill effects and today we have them to thank for "The Beauty of Holiness" which we enjoy as we listen to a robed choir as they sing and to our pastor as he breaks "The Bread of Life."

What would have been in their minds as they stepped back on the scene, if that had been possible, on Sunday, October 4, 1959 when at the Sunday school hour 535 were in attendance. This was the annual Rally Day Sunday and programs. The fruits of their labors were certainly in evidence as the committee directed by Mrs. Lee Somers worked tirelessly and long. Clocks were placed in every department and a goal of 450 established which, if attained, would cause the master clock to alarm. What a joy it was to watch the little children, and BIG ONES too, as they worked to bring in the "Sheaf" which would strike the bell. At 10:15 everyone assembled in the adult department and the sanctuary to hear Mrs. Eugene Lamb, wife of the pastor of the First Methodist Church, bring an inspiring message entitled "Building on Rock or On Sand". Her message was so simple and direct that even the smallest child could grasp its meaning. The children behaved beautifully and as their reward the superintendant, Mr. Philip Jackson, told them he believed that the clock, if coaxed a bit, had enough voltage to go off right about this time. Mr. Claude Garrison stepped forward and touched or moved the hand and sure enough the bell rang loud and long. Each one who had helped felt generously rewarded in just hearing the sound which told them they had helped bring someone into The House of the Lord.

Since it was Homecoming Day also the sanctuary was filled to overflowing as was the adult assembly room, even into the Sunday school classrooms for the eleven o'clock worship service. From Hebrews 13 the pastor brought the message of the hour. His subject was "Monument or Movement". This timely message did much to help all who heard it realize that they could not stand or sit still and hope someday to enjoy the blessings of life which in the end would be rewarded with the Master's "Well Done" but must be constantly about "the Father's business". That's why we have Homecoming, Rally Day and all the other forward programs of the church.

At 12:05 everyone who brought well filled baskets of every kind of food repaired to the dining area of the church and about 400 hungry people enjoyed one of the most sumptuous meals ever served there. Mrs. J. B. Underwood, Mrs. C. A. Clapp, Mrs. George Pruitt, Mrs. John Dockery and many others prepared the beverages as well as doing a grand job of arranging tables and decorating them. It was not too long before the tables were not groaning under the weight of food but some of us were as a result of yielding to the temptation of seconds of the delectable desserts.

No afternoon service was planned and all went home to an afternoon's rest. The evening service saw another good assemblage and testified to the feeling prevalent that it is good for the Lord's children to commune and break bread together. A fitting close to a day in the House of Prayer and the hope that all who came were blessed by the Lord.

The fourth quarterly conference of the church was held Wednesday night Oct. 7. Prior to the business session the pastor, Rev. Mack Welch conducted a short devotional service. Sixty two members were present for the service and stayed for the business session.

Reports were read for the quarter and for the year. Every department showed progress in all phases of their work. The Beginners Dept. which is one of the newest ventures of the church and which proudly occupies the Annex (all newly decorated) showed much gain. It has 64 on roll and an average attendance of 47, an excellent financial report too.

The church treasurer, Mr. Philip Jackson, reported that the budget set at the beginning of the year and which seemed rather large had been met and that all obligations were taken care of. Mr. Cliff Hall presented the 1959-1960 budget and it was immediately accepted.

The pastor's report was read and he expressed to the church his gratitude for the splendid cooperation he had received in making this one of his most rewarding years.

Mr. Edwin Gunn and Mr. W. E. Lamberth were recommended as new members of the board of deacons. They were ordained at the eleven o'clock service Sunday, October 11, 1959.

Mr. and Mrs. J. B. Underwood and Mr. and Mrs. J. L. Wray were elected as delegates to the annual conference with Mrs. Dorothy Temple, Mrs. Helen Waynick, Mrs. Daisy Briggs and Mr. Bill Lamberth as alternates.

Thus closes a very rewarding year and Mr. Claude Garrison in the closing prayer and benediction committed the new year's work and the entire constituency of the church to Him who is able to do abundantly more than we can ask or think.

THE CHURCH

Richard L. Jackson

Let us never lose sight of the fact that behind the obviously practical and outward aspects of the Church — its program, organization, etc. — is her real purpose for being. Snowhill Church is more than a building, more than the minister and officers, more than a fellowship of neighbors. It is primarily a place where men, women and little children come to find God — and finding Him, they also discover such love, courage and peace that only He can give. It is a fellowship of those who, old and young, believe in God and in one another, and who wish to live their lives in the light of the life and teachings of Jesus. Her life is the light of God in human souls and she is only as strong as we, her members, permit her to be.

Consider well as we launch upon our fall program, lest Snowhill Church be deprived of the strength you have to give. Consider well lest you deprive yourself of the joy that comes to those who link their lives in time and eternity to Him who is Timeless and Eternal.

—Snowhill (Ohio) Newsletter

Richmond Women Plan Work

The Women's Fellowship at Richmond, Virginia, is off to a good start for the calendar year September, 1959, through August, 1960. The officers and committee chairmen have met and planned the year's program. Four members attended the Installation Service at Waverly and eleven members attended the Eastern Virginia Women's Conference which also was held at Waverly.

The first regular meeting of the fall was held on October 9. Mrs. J. Everette Neese had the program for the evening. She is the Christian Education Chairman. Her subject was "The Church and The Home Face Their Task Together." This message was most timely and splendidly given. The worship service was given by our Spiritual Life Chairman, Mrs. W. T. Parsons. The music and song was rendered by Ruth and Myrtle Burgess. A highlight for the evening was a visit of our Waverly District Superintendent, Mrs. J. Franklin White, who gave us an inspiring message to help us carry on this year's work — together. We were delighted to have her with us. Mrs. Theo Kelley and Mrs. Fred Yarbrough were in charge of the refreshments which were lovely and most enjoyable.

The theme this year "Move We On Together" is foremost in our hearts and minds and we believe nothing is impossible when we work together. Our Fellowship is looking forward to a great year with the Neeses as our leaders.

The officers and committee chairmen are as follows:

Mrs. Dennis Cofer, president; Mrs. Theo Kelley, vice president; Mrs. Clifford Parsons, treasurer; Mrs. George Parsons, Sr., secretary; Mrs. F. S. Gardner, recorder; Mrs. Mildred Jones, historian. Chairmen are: Mrs. J. Everette Neese, Christian education; Mrs. Fred Yarbrough, friendly service; Mrs. James Prim, missionary education; Mrs. J. A. Rawls, social action; Mrs. W. T. Parsons, spiritual life; and Mrs. Alvin Lewis, stewardship.

The picture shows the Women's Fellowship as it met October 9. Standing are Mrs. Franklin White and Mrs. Dennis F. Cofer.

(Mrs.) Blanche S. Cofer

WOMEN LEAD SERVICE IN WINDSOR

Mrs. Violet Griffin

Sunday, November 1, was set aside as Woman's Fellowship Sunday in the Windsor Congregational Christian Church. The morning service was turned over to the women of the church. About twenty-five women took part in the service. Mrs. Thomas Alphin, vice president, presided. Mrs. L. H. Whitley, organist, had charge of the music. The women's chorus, Misses Nancy Grissom, Pat Garrison, Frances Godwin, Marianne Robinson, Violet Griffin, Mesdames Carl Eason, Sam Delucia, Shelton Vaughan, Robert Gwaltney, John Alphin, W. T. Joyner, Mrs. J. C. Griffin and Mrs. W. A. Grissom, sang the anthem "It Pays To Serve Jesus". Mrs. Robert Gwaltney, soloist, sang "My Task." The invocation was given by Mrs. S. T. Holland, The Scripture was read by Mrs. E. R. Laine, and the morning prayer was led by Mrs. A. P. Beale. There was a dedication of the Woman's Gift "To Offer Willingly" with the following taking part: Mrs. J. C. Griffin, Mrs. Shelton Vaughan, Mrs. W. A. Grissom, Mrs. Dow Keel-

— Continued on Page 9

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

AFRICA

Chikore Station

15—**Chikore Central Primary School** teaches 235 students who have finished 5 years in out-schools; it has 9 African teachers; prepares students for further training or to be Christian leaders in villages.

16—**Primary Out-Schools** number 40; schools and teachers' homes built by Africans; Am. Board furnishes a missionary family, 2 African supervisors, and about $600 annually. There are 180 local teachers.

17—**Chikore Secondary School** — Built in 1956 as first high school in area — over 1,000 applicants annually and only 40 can be admitted. Money is needed to increase total enrollment from 100 to 500.

Mt. Silinda Station

3,000 feet above sea-level in a clearing in the middle of a mahogany forest with population of 23,000 Africans and 7,000 Europeans.

18—**Mr. and Mrs. Baurice Belairs** came from Vermont, where he was insurance agent and she a teacher. They and their four children went to Africa in 1957. He is mission treasurer and business manager at Mt. Silinda and she teaches at Institute.

19—**Rev. and Mrs. Charles Blakney** (1955) are in their first term of service, though his parents were missionaries of Am. Board. He is in charge of a large circuit of churches, where he is aided by African pastors.

20—**Miss Theresa Buck** served one term beginning in 1938 and then went back in 1948. She is in charge of Pierce Memorial Hospital and Superintendent of Mt. Silinda Station.

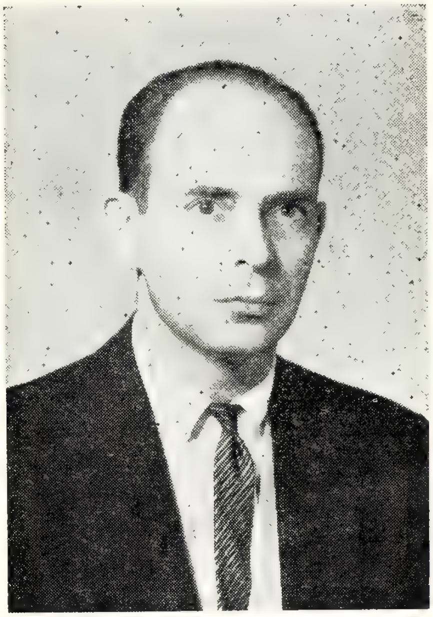
21—**Dr. Alma Cooke** was a doctor in China for more than 30 years. She then was college doctor at Univ. of Michigan for 8 years. In 1957 she volunteered for work in Africa and now works at Mt. Silinda Hospital and Masters Memorial Clinic. A wonderful record!

New Minister At Chapel Hill

William T. Scott

Rev. DeWitt L. Myers, the new minister of United Congregational Christian Church of Chapel Hill, N. C., a former Baptist minister, has been received into the fellowship of the Eastern North Carolina Conference. Mr. Myers was installed as pastor of the Chapel Hill church on Sunday evening, October 11, 1959. He became pastor of the church following an interim pastorate there. He served the church during the months of April, May and June and endeared himself so greatly to the church that he was unanimously called to be the pastor.

Mr. Myers is a native Texan. He was born in Denton in 1925, was graduated from high school in 1943, and was awarded the Bachelor of Arts degree from Baylor University in 1947. He became an instructor in psychology at Texas Wesleyan College for the following three years, then resigned to pursue graduate study in psychology and theology. When the time came to decide to which he would give his major attention, he chose theology, entered Southwestern Baptist Seminary in Fort Worth, and accepted the pastorate of a Baptist church nearby. He served this church until coming to North Carolina to complete work toward the Bachelor of Divinity degree at Southeastern Baptist Theological Seminary, Wake Forest. Upon receiving his degree, he became an assistant professor in the religion department of Furman University, Greenville, South Carolina, where he remained for three years.



Rev. DeWitt L. Myers

Mr. Myers will complete the requirements for the Master of Theology degree this Fall at Southeastern Baptist Theological Seminary.

While at Furman, he was introduced for the first time to a Congregational Christian church. The church of Tryon, North Carolina, invited him to preach until the church's new minister could assume his responsibilities. Mr. Myers accepted the invitation and served the church during this period. Later, after he resigned his position at Furman to return to Southeastern to do graduate study, he returned to Tryon to fill the pulpit during a prolonged absence of the resident minister.

WOMAN'S GIFT PRESENTED AT SOUTH NORFOLK

Beatrice George, Historian

The order of the evening worship service, Sunday, November 1, at the South Norfolk Congregational Christian Church was given to THE WOMAN'S GIFT in recognition of the work of the Women's Fellowship. The usual preliminaries were conducted by the Minister, Rev. J. G. Truitt, Jr. The lesson from the Holy Scriptures was taken from the 8th Psalm. The choir rendered an anthem "Spirit of God" with Mrs. Gregory Tegerides as Soloist.

The Leader's Message was given by Mrs. C. M. Robinson, taken from the book of Chronicles where the Israelite people brought their gifts to help build Solomon's Temple. Mrs. Ellsworth Morris, Stewardship Chairman, brought the message of the Woman's Gift Box and called for the procession of the women of the church to place their gifts on the altar. This was followed by a dedicatory prayer. Mrs. J. G. Treadwell described the one-third designated gift to the Eastern Virginia Conference which was allocated this year to our new United Christian Church at Hodges Ferry, Portsmouth, Virginia, opened under the leadership of Associate Superintendent, Rev. Melvin Dollar.

Mrs. Andrew Smith spoke on the gift designated to Home Missions emphasizing the work done in the Ryder Memorial Hospital in Puerto Rico. Mrs. J. T. Hare brought the relationship of the gift to the Foreign Missions, and the extension work being done with the natives. The closing hymn was "Take My Life" followed with Benediction by the Rev. Mr. Truitt.

A Word To The Wise

'Tis said, "A word to the wise is sufficient."

To be wise, a person must continually search
for knowledge,

But unless he knows where and how to look,

His progress will be slow and discouraging.

By knowing where to find information in books
and libraries,

His source of an education can be unlimited,

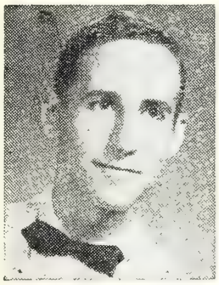
His learning can be continuous.

(Continued from Page 8

ing, Mrs. James T. Jones, Mrs. Robert Alphin. The ushers were Mrs. G. M. Watson. Mrs. Edward Hall, Mrs. James Beale, Mrs. Richard Holland, Mrs. Douglas Griffin and Mrs. Margaret Anna Marshall. A most inspiring message on Stewardship was given by Mrs. Wilkerson Holland of Holland, Virginia.

The Service was an inspiration to all present to press onward in the cause for which we are all interested and to offer willingly our talents to the service of our church and God.

A Page for Young People Edited by R. L. Milteer


Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Elizabeth Lester

YOUR WORK DAY FOR CHRIST GIFTS

Recently the groups of the Southern Convention Pilgrim Fellowship observed the national Work Day for Christ. It has come to our attention that some of our groups do not know what to do with the money they earned. All offerings are to be sent to your local conference treasurer and are to be designated for Our Christian World Mission. However, if your individual group would like for your money to go for Moonelon, Louis Wilkins or The Tolleys, it may be so designated.

It is my desire that all of our groups will share news of their activities of this day with the other groups of the convention through **Youth Faces The Future**. I am looking forward to hearing from all of you in the very near future.

RM

HENDERSON BEGINS BUSY YEAR

Vann Langston

The P. F. groups of the Henderson Congregational Christian Church met at the church bright and early on a Sunday morning to leave for the country for a planning retreat. Three cars filled with young people, equipment, materials, and lots of food, journeyed about ten miles out to a cabin on the Kerr Lake. It was a beautiful setting on a hill overlooking the lake and very quiet; just right for a place to get some real thinking and planning done.

After we arrived and settled down, we had our morning worship service conducted by Mrs. Lancy Forsythe, one of our capable counselors.

Then we looked over last year's work. One member gave our good points and another gave our bad ones, with every one contributing to the discussion. We decided that we had not accomplished enough in the past year and that we would endeavor to do more this year.

After this discussion, we had our statement of purpose and a talk on the three commissions: Faith, Fellowship, and Action — the duties and responsibilities of each.

After lunch, we began our dreaming and planning for the coming year. We divided into buzz groups, with each group writing down their thoughts and suggestions. Then, we went back together to discuss these suggestions and break them down into the three commission groups. There were quite a few good suggestions for programs, various activities, studies, workdays, etc. We worked out a program schedule for several months in advance, using such topics as Science and Religion, Boy-Girl Relationship, Church History, Church Constitution, Missions, etc. We are going to undertake worthwhile projects such as hospital favor trays and visitation. We also decided we would contribute something to the Louis Wilkins fund.

We concluded a very worthwhile day with an inspiring vesper service and service of Holy Communion.

The officers for the coming year are: Agnes French, president; Mary Frances Newman, vice-president; Vann Langston, secretary; and Judy Seaman, treasurer.

INSTALLATION SERVICE HELD AT HOLY NECK

Molly Holland, Reporter

The annual installation service of officers for the Holy Neck Congregational Christian Church Pilgrim Fellowship was conducted Sunday night October 25, 1959. There were 28 members present and two visitors. Those taking the pledge of office were: Sammy Barnes, president; Stanley Weaver, vice president; Mamie Harrell, secretary; Page March, treasurer; Molly Holland, reporter; hospitality chairman, Shirley Simons; faith chairman, Bonnie Rountree; action chairman, Doris Holland; fellowship chairman, Mary Anne Barnes. A very impressive candle light service was closed with the group singing, "Into My Heart."

The evening devotions were led by a committee of three after which a film on "The Split Level Family" was enjoyed by all. Following the film, delicious refreshments were served by Melvin Warren, Mary Anne Barnes, and Stanley Weaver. The group was privileged to have their minister, Mr. Grissom, Mrs. Nancy March, the president of the Women's Fellowship, and Mrs. Doris Baker visit with the group for their evening of worship.

After a brief business session, the group adjourned with the announcement that the Rev. Robert A. Knowles would be the guest of the group on Saturday November 14 at 7 p.m. It was also announced that invitations would be sent to the neighboring groups of Holland, Franklin, Bethlehem, Liberty Spring, and Cypress Chapel.

OBERLIN IS MY COLLEGE NOW

Elizabeth Lester

Last summer I resigned from my office as action commission chairman for the Southern Convention Pilgrim Fellowship because I was going to Oberlin College in the fall. Although I regretted having to leave the fine friends in the Convention, I am glad to be making new friends, and getting a wider experience.

The college, "'way up north," is in the little town of Oberlin, Ohio, some thirty miles from Lake Erie. In the early days Oberlin College was associated with Congregationalism, and is still so related, although it is not directly affiliated with any denomina-

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Christmas For Christ

On August 28, four months before Christmas, executives and sales personnel of the National Distillers company flew into Los Angeles in chartered airliners to plan holiday sales strategy.

Other liquor, wine, and beer companies joined the scramble to get their share of the $350 million that will be spent for alcoholic beverages during the holiday season.

Shortly after Labor Day some stores across the country already were beginning to advertise Christmas goods.

About the same time the General Board of Temperance of The Methodist Church began to plan its 1959 "Christmas for Christ" campaign. Its purpose — to combat the growing secularization in the Christmas celebration.

Other church organizations joined in the "Christmas for Christ" campaign.

Now the two campaigns have begun.

Alcohol companies promote their fancy bottles and luxurious packaging as the "ideal" Christmas gift.

"Christmas for Christ" suggests alternatives to alcoholic gifts.

Newspapers, radio, magazines, television, and store windows swamp the public with a commercial Christmas, thrusting the real meaning of Christmas into the background. Attacking this commercialism, San Freberg, a Hollywood novelty recording artist, coined the record, "Green Chri$tma$."

"Christmas for Christ" pierces the commercial barrier with the message of the birth of Jesus.

Alcohol advertisements saturate the mass media, boasting that this will be the biggest holiday ever for alcohol sales.

"Christmas for Christ" joins the National Safety Council in urging businesses to dry up their parties. Last year 382 holiday highway deaths were caused by alcohol. Parties helped to boost this toll.

"We all rejoice in the revival of 'good will to all,' and this Yuletide is a most appropriate time to pledge ourselves, individually and collectively to promote true temperance and sobriety," the **Brewers Bulletin** wrote on the first Christmas after the repeal of prohibition.

Christians make this pledge more than meaningless words. They help to combat commercialism and the hypocracy of the alcoholic beverage industry by promoting "Christmas for Christ" in their town.

They can use posters, Christmas seals, car cards, brochures, and other materials that are available. They can appeal to city officials and newspapers to keep the holiday in a religious context. They can work for highway safety.

"Christmas for Christ" can help put Christ back into Christmas for many people who have temporarily forgotten him.

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tion. It has always been known as a Christian college, and is noted for its high scholastic standards. (Those standards have been making my life hard, to say the least.)

Oberlin was the first college to admit both men and women (1837) and was one of the first to admit Negroes (1835).

Along with the college of arts and sciences, in which I am a freshman, Oberlin includes a conservatory of music, and a graduate school of theology. (Those who met Jim Jackson from Tryon, North Carolina, at Moonelon two summers ago may remember that he is a student in the school of theology.) The total enrollment in Oberlin is around 2,000 students.

Why did I choose this college? The main reasons were that it is not racially segregated, it has a religious background, and its scholastic standards are high. During the month that I have been here meeting many fine people, attending many interesting and some not so interesting classes, I am convinced that for me Oberlin College was a good choice.

A PERSON'S TWO GREATEST ASSETS

When I was in the class room years ago many of the summer students were school teachers. My custom was to begin my summer's work with a question — "What is a teacher's greatest asset?" As the answers would come from members of my class I would write them on my blackboard. At the close of this part of my exercise I would take my piece of chalk and write in larger letters this word: **"Personality"**. I would then explain that whatever else one might have, without personality the teacher had as well go back to his plow or to her kitchen.

One man will stand in his pulpit, for example, and utter his sentences only to have them fall at his feet, so to speak. Another man will enter the same pulpit, utter the same sentences, and his audience will be thrilled and make ready to go out and change the world The first man has no personality; the second has a rich and strong personality. If one has this gift, he should by all means give special care to its cultivation; if he does not have it, he can only use what he has.

The other asset in question is **Character.** Some one has said that "reputation is what others **think** a man to be; character is what a man is". The two gifts named above are very similar, but there is a difference. A man may have character who does not have personality, but character is a moral quality and without it a man may just about as well be said to be "good for nothing." It should bring encouragement and even joy to us that both assets can be cultivated.

W. R. Cullom

TO WIN RACIAL JUSTICE

By Martin Luther King

1. Use active non-violent resistance to evil.
2. Never seek to defeat or humiliate your opponent, but to win his friendship and understanding.
3. The non-violent resister seeks to defeat the forces of evil, not the persons who happen to be doing evil.
4. Avoid external physical violence but also internal violence of spirit. (Hating the opponent)
5. Accept suffering without retaliation.
6. Have confidence that the universe is on the side of justice.
7. Recognize that the center of non-violence is the love of God operating in the human heart.

This Is A Problem Needing Solution

LOUISVILLE, KY. Oct. 26 — The nine-state Appalachian South with its six million hill people have been caught up in the sweep of social change — and the churches are caught in the middle.

Upwards of 500 church specialists in rural life conferring here Oct. 20-22, found themselves on common ground in their concern for what is happening to the people in this spectacularly beautiful "area of persistent poverty." And they discussed and weighed ways by which the churches can muster help for them.

The occasion was the 15th annual National Convocation on the Church in Town and Country, held for the first time south of the Mason Dixon Line, and sponsored by the National Council of Churches through its Division of Home Missions. The meeting, headquartered in the Sheraton-Seelbach Hotel, was interracial. At least 25 Protestant denominations were represented.

Bedeviled by poor soil, a declining coal industry and one of the highest birth rates for any area in the country, the people of "Appalachia" tend either to sink into a kind of lethargy or, given exceptional energy and ambition, migrate north into the cities, delegates were told. However, emigrants from the region often find themselves surrounded by urban coldness — a factor they never knew back home. Lacking in skills and education in many cases, they find few opportunities to gain a higher standard of living. Many, failing to adjust, return — sometimes for keeps, others times to re-emigrate and try again.

Addressing one of 20 seminar groups, the Rev. Vinton Bradshaw called on the churches to help the mountain emigrants adjust to urban life, both before and after they leave home.

Such a program would call for closer rural-urban church relationships, he said. It would also mean strengthening the financial and leadership resources of rural churches, many of which, he said, are at present too small and weak for the task.

A rural pastor for 12 years in Tennessee and now a faculty member of Christian Theological Seminary in Indianapolis, Mr. Bradshaw cited group ministry and larger parish plans as pointing the way toward more effective rural churches. Under these plans, groups of ministers and laymen work across denominational lines, pooling their time and leadership to serve scattered communities on a cooperative basis.

Science is ready to solve the problem of material poverty wherever it is, Dr. Perley F. Ayer of Berea College told the convocation. But it is up to the churches to help bring about a spiritual resurgence without which the poor cannot rise to a higher standard of life.

The Kentucky sociologist who is executive secretary of the Council of the Southern Mountains, stressed that a spiritual rebirth was essential to cure persistent poverty which has become " a way of life" in many places in America and overseas.

"Areas of enervating and degrading material poverty persist in this country and abroad only where the spirit also is weak, where the people are not aroused," he commented. "We permit them to live on, unaware of the unstimulated by their divine and human potential."

May hands be raised in earnest prayer
By every race and clan,
For the Fatherhood of God
And the Brotherhood of Man.

In a major presentation on social change in the South, Dr. Harold F. Kaufman of Mississippi State University told delegates it may be up to the South to preserve the moral and religious values of the nation's vanishing small communities.

Strong small communities were "one of the strengths of the traditional South," said Dr. Kaufman who is head of the university's Division of Sociology and Rural Life. "Perhaps the South will take the lead at this time in efforts to preserve the small community and other values of rural life basic to the American heritage. Certainly the town and country church has no small stake in this endeavour."

Despite increased mechanization of agriculture, a "phenomenal" growth in industry and new advances in education and health services, what the speaker called the "values of rural life" still dominate the Southern scene. He listed these values as strong and intimate family and neighborhood relationships, independence and self-reliance, and nature as a thing to be enjoyed and appreciated as well as controlled.

In other addresses, Dr. Frank Caldwell, president of Louisville Presbyterian Theological Seminary defined tensions as the up-to-date equivalent of the Devil. Instead of relaxation as such, he said, what most people under tension need the most is a "really worthy, dominant purpose in life."

Dr. Richard O. Comfort, former director of town and country church work for the National Council of Churches, called on U. S. laymen to work side by side with church people overseas to help millions living in poor villages to a better way of life.

The 85 per cent of the world's people living in villages hold the world's destiny in their hands, he asserted, and it is up to the forces of Christianity to help them shape it.

"Good Christian people are going overseas by the thousands," he said, as technical experts working for government, business and private agencies. "Many of these people would like to work with the Church and could work with it if they knew how to get in touch with it. One of the great unmet opportunities for us is to work out a plan whereby the churches can inform their members, who are going abroad, about the work of the churches overseas," he said.

Dr. Comfort, who recently returned from a three-months visit to Asia and the Middle East in behalf of Agricultural Missions, Inc., declared there are at least 72,000 village churches and 35,000 village pastors and church welfare workers in Asia, Africa and Latin America. These could form the nucleus of a program supported by Christians in the United States that would lead village-dwelling millions to a better way of life, spiritually and materially. This, he declared, could effect the West's best answer to the false attractions of communism.

Group discussions over the three-day sessions dealth with a wide range of topics, extending from alcoholism to theology for rural life. The Rev. Dale Medearis, Indianapolis, director of town and country church work for the 2,000,000 member Disciples of Christ, presided as chairman of the National Council's Department of Town and Country Church.

The 1960 convocation will be held next October in Denver, Colorado.

"Faithful Unto Death"

Background Scripture: Acts 6-7.

Devotional Reading: I Peter 1:3-9.

Memory Selection: **Be faithful unto death, and I will give you the crown of life.** Revelation 2:10.

The Jewish people have a great sense of responsibility for their unfortunate brethren, and always have had this care and concern. In the regular synagogue service there was a "collector of alms" who received these alms for the needy. Collectors made the rounds of the market-place and private homes every Friday morning and solicited both money and goods for the needy. Those who were in temporary need, received enough help to tide them over the emergency. Those who were permanently unable to support themselves received enough for fourteen meals, that is enough for two meals a day for the ensuing week. The funds from which these gifts were made were called "The Basket" and "The Tray."

Now in the early Church there were many widows who needed help. Some of them were strict Jews, who spoke Aramaic, and who prided themselves that there was no foreign admixture in their lives. Others were Jews who came from foreign lands, and who spoke Greek. Quite naturally, the spiritually minded, snobbish Jews looked down on the foreign Jews. And this contempt found its way into the daily distribution of food — the Greek speaking Jews were discriminated against, perhaps deliberately so. Something had to be done about the matter. An appeal was made to the Twelve.

THE APPOINTMENT OF "THE SEVEN"

With discerning insight, the disciples refused to be diverted from their main business of preaching and praying, to dispense alms. Not that dispensing alms was not important, but because what they were doing was more important and the dispensing of alms could be done just as well by others, by **laymen.** So they appointed seven men, whom they "appointed over this business." Many a minister is swamped by details which ought to be handled by laymen and laywomen. And the wise and successful minister is he who can set other people to doing work that they can do as well as he.

The "Seven" are not specifically called "deacons." They were really "overseers" or members of "The Committee on Charity." They were chosen for **their honesty, their wisdom — commonsense — and their spiritual character.** It takes those qualities to administer charity effectively and efficiently. The appointment of the Seven reveals two important facts: The Church should have a care and concern for the needy; and it should exercise care in the selection of those who administer this help.

STEPHEN

One of the "Seven" selected for this important ministry was Stephen. He was a remarkable man, and a choice spirit. He was a man **"full of faith"** and of **deep sppiritual nature.** Furthermore he was **"full of grace"** a man with a fine personality, with "charm" in the best sense. He was highly intelligent. **He was a liberal.** To him, "the love of God was broader than the measure of man's mind, and the heart of the Eternal was most wonderfully kind." To him, Christian faith was something too big to be contained exclusively in Judaism. To him truth was a flowing river, not a stagnant pool. For him the flesh profited nothing; it was the spirit that quickeneth. In some senses, he was ahead of the apostles themselves at this stage of Christianity.

Stephen was too big to be content with merely dispensing alms. With brilliant logic and with burning spirit, he began to preach and to witness for Christ. And so committed was he to the will of God that God through him worked miracles and wonders. He soon aroused opposition from the narrow-minded, bigoted Jews. And they made plans to get rid of him.

PLEASE DO NOT DISTURB

Two things were sacrosanct to the Jews — The Law and the Temple. They were final and authoritative. They were ends in themselves. But to Stephen, they were means to an end. He asserted again and again, that the teachings and spirit of Christ took precedence over the Law and the Temple. It should be added that the Jews also set great store by the land in which they lived. And they thought of themselves as the "chosen people of God, chosen because they were God's favorites. They were impervious and unresponsive to new ideas. They were like people who put out a sign on their hotel room door "Please Do Not Disturb." Well, they have their counterpart today. All too many church people do not want to be disturbed. They resent new ideas, rebel against change, resist every effort to change the "status quo" which in the words of the elderly colored preacher mean "the mess we is in." Bound by traditionalism and legalism, they refuse to rise up and move forward.

SUNDAY SCHOOL LESSON
NOVEMBER 15, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

STEPHEN'S DEFENSE OR APOLOGY

Arrested and brought before the Sanhedrin, Stephen was given an opportunity to answer the charges — false charges at that, preferred by lying witnesses who had been paid for that very purpose. His speech was a masterpiece. Tracing the history of his people, in large measure through three great personalities, Abraham, Joseph, and Moses, Stephen showed how **God had revealed himself to his people, in another land, other than Palestine, how they had worshipped God before there was any Temple, and how He had made himself known to them before He had given them the Law.** Men are not saved by the law, not in any special land, and not by the Temple! ! ! That was a bitter dose, but when he went on boldly to tell his hearers that they had crucified Jesus Christ, he signed and sealed his death warrant. In blind rage, they lynched him, without pronouncing sentence, and without legal sanction — the Sanhedrin could not pass the death sentence. They laid their flowing robes at the feet of a young man named Saul, and stoned Stephen to death.

LIKE UNTO HIS MASTER

He was being murdered by maniacal, prejudiced, bigoted brutes. And there he was praying for them who did him to death! "Lay not this sin to their charge" he prayed. And there was a light on his face ne'er seen on land or sea. And a peace in his heart that passeth all understanding. His face "as it had been

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At Our Church Home for Children

Please Prepare For Thanksgiving

John G. Truitt, Superintendent

It is very necessary that we raise a large Thanksgiving Offering this time, because it is during November and December that we are supposed to raise the larger part of our total annual budget. And the budget requires around $80,000.00.

The year 1960 will bring on the campaign, but if we have these three buildings full of boys and girls and no current operating funds with which to care for them we shall be in a difficult situation. This is a situation which can be happily avoided if every church, and our many friends everywhere remember these children with a generous Thanksgiving offering.

Sunday, November 22, is Thanksgiving Sunday, on that day, or the Sunday before, or after, an offering for the Home for Children is due in our churches. Let us not look at it as something in our way. Let us remember the homeless children right here in our own land and in our own institution, and find it a joy to invest in their upbringing. Let us see how much enthusiasm we can put into that offering.

Letters are being mailed to all our pastors telling them of our need for the Thanksgiving Offering, and sending them reply cards asking them to let us know how many inserts they want us to send for their church calendar or Sunday program of worship. We have prepared an insert telling of some of the outstanding results of the work of this Home for Children in the past, and giving them examples of good success on the part of former children. We have had a special envelope prepared which is most attractive, and in color with a picture of one of our own children on the face of it which we wish every church to give each member. These will be mailed to the churches in a few days. The special preparation done on these envelopes is taking a bit of extra time, but wait for them. They will help your offering.

It has been said that work tells. I fully believe it. We have worked hard year after year, costs have gone up year after year, and yet this year we received enough money to operate this Home for Children. That is good news I am sure to us all, and I am glad to share it with you. We have some current bills payable, but had some when we began last year. We are hoping that with a liberal Thanksgiving Offering we can pay off all our current bills in a month or so, and set aside a goodly sum for the work of the incoming year.

Today I received fresh new copies of our audit. I am proud of the story it tells. As you know our fiscal year closed September 30, and it was a banner year, thanks to your cooperation and your love of little children. May your gratitude make it a joy to invest a real good Thanksgiving Offering this time. Thanks for your help.

HOW TO BE A GOOD STEWARD

1. Make a written pledge each year.

2. Plan your family budget so that the first tenth goes to your church.

3. Make an offering every Sunday — whether present or absent.

4. Make up offerings for Sunday's missed.

5. Use envelopes so careful records may be kept.

6. Influence others to tithe — Share your stewardship testimony.

7. Make a Christian will — now!

—quoted in Mt. Zion bulletin

REPORT FOR NOVEMBER 2, 1959
MONTHLY OFFERINGS

Amount brought forward			$1,976.04
Eastern North Carolina Conference			
Antioch	$ 16.00		
Lee's Chapel, S.S.	6.00		
Raleigh	44.50	$ 66.50	
Eastern Virginia Conference			
Liberty Spring, S.S	2.50		
Mt. Zion	12.00		
Christian Temple — Special	40.00		
Rosemont	135.00		
South Norfolk	65.00		
Suffolk	213.00		
Suffolk, S.S.	50.00		
Hunterdale	81.00	598.50	
North Carolina and Virginia Conference			
Burlington, First	45.00		
Carolina	24.00		
Concord	12.00		
Howard's Chapel	11.00	92.00	
Virginia Valley Conference			
Bethel	12.00	12.00	
Total			$ 769.00
Grand Total			$2,745.00

SPECIAL OFFERINGS

Amount brought forward		$1,585.60
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	$ 5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Sunday School, First Cong. Christian Church, Roanoke, Ala.	16.82	
Mrs. J. E. Rawls, Suffolk, Va.	15.00	
D. C. McLennan, Greensboro, N. C.	50.00	
Pilgrim Bible Class, Greensboro, First Church	50.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Carolina Power & Light Co. (dividend)	1.65	
Carrie Beale S.S. Class, Franklin, Va. Cong. Christian Church	25.00	
In Memory of Mrs. L. F. Darden	25.00	
In Memory of Charles Noble Bassham	5.00	
In Memory of Mrs. Gabie Jones Harrell	5.00	
In Memory of Mrs. O. D. Neville	10.00	
In Memory of M. M. Watkins	5.00	
Special Gifts	220.90	
Total for the Week		$1,218.37
Total for the Year		$4,780.01
Grand Total		$2,034.97
Total		$ 449.37

Filmstrips Available

WORLD THEME — Africa

"A Personal Mission To Africa" — Personal report of Danny Mallory, who visited our mission in Angola. For adults.

"Face To The Future" — This filmstrip explores one of the most poignant problems of Africa's changing culture, the disruption of family life when working men must be absent from their villages for long periods of time. Planned for adults and young people's use.

"Tumba Of Africa" — This filmstrip visualizes daily life and customs in Africa and shows how the church helps Tumba's family as they move from their tribal village to a bustling city. A reading script with utilization guide suggests program uses. For use with children.

"Joao's Life At School" — Joao tells of the typical student at the Currie Institute in Angola. Joao is a senior there, learning carpentry, playing soccer, and growing under the influence of a Christian missionary. For young people and children.

"Sumo, A Boy Of Africa" — Sumo, an African boy, goes to a mission school and returns home to tell his folks of his experiences there. For children.

HOME THEME — "The Church's Ministry In Town and Country"

"This Sustaining Bread" — A striking new venture in devotional materials, this adult filmstrip requires audience participation. The theme is bread, the universal symbol of fellowship and means of nourishment — both physically and spiritually.

"Who Is A Christian Farmer?" — The issue of Christian vocation in agriculture. What does the Christian faith and ethic have to say to farmers about the way they make their living, operate their farms, relate themselves to the other person and groups involved in the great economic enterprise of agriculture? For young people and adults.

"Digging Deep" — A filmstrip planned to stimulate discussion and motivate action on the part of rural and urban youth. It shows young people working together on an action project and stresses the importance of digging deeper into the mission of the church.

"A Time To Build Up" — A filmstrip which tells of our Indian fellow Christians at Fort Berthold, North Dakota and their struggle to move from their old home to a new town. For young people and adults.

"Dick's Discovery" — Life in the city and the problems concerning youth that confront the city church. For young people.

"Town And Country Cousins" — Adventures of rural children and how they prepare for the harvest festival. They find out that the worship cloth they make is an ideal gift to share with their town cousins. For children.

"A Puppy For Jose" — The appealing story of Jose, a migrant boy, whose parents work in the fields and who longs to have a puppy. For children.

Any of these filmstrips may be reserved and used free of charge (except postage one way), by writing to Miss Ruth H. Dunn, Box 336, Elon College, North Carolina.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

the face of an angel." Here was expressed the grace and glory of Jesus Christ in all its beauty.

STEPHEN AND PAUL

Years later, this young man Paul who was one of the witnesses wrote that "when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him". That scene haunted Paul and undoubtedly had a great deal to do with his conversion later.

MORE WHITE RUSSIANS RELEASED FROM CHINA

An "unexpected break" occurred recently when exit permits were granted by the Chinese authorities for "a substantial number" of White Russians to leave mainland China. A letter from Geneva to the National Council of Churches' relief agency Church World Service reported that as a result of this long-hoped for break, 500 of the so-called Sinking Group are in Hong Kong and more are on their way from Shanghai.

Following an emergency meeting with the United Nations High Commissioner for Refugees in Geneva, Dr. Edgar H. S. Chandler wrote that plans were being made for the immediate transportation and resettlement of those holding visas for Brazil and Argentina. Dr. Chandler is director of the World Council of Churches' service to refugees.

On receiving the news, Church World Service immediately released $50,000 and the British Council of Churches L10,000 from funds they have underwritten to expand the present colony for White Russians in Parana, Brazil, and for agricultural and other special projects. The funds were forwarded to the World Council office in Hong Kong which is processing the refugees and cooperating in the joint resettlement program.

In 1958, the churches resettled 527 White Russians in the Parana colony. The project as been so successful that Argentina, Chile and Venezuela recently expressed their readiness to admit some of these refugees who have languished so long in China.

When Galileo invented the telescope his first model was a crude contrivance made of a piece of organ pipe about three feet long into which he fitted at both ends a lens taken from a pair of spectacles. The old telescope is in a museum in Florence, Italy.

In Memoriam

God in his infinite wisdom and mercy saw fit to call to his eternal home Mrs. Mary Brinkley Ashburn on August 27, 1959 after a few hours illness.

Mrs. Ashburn was a person who was friendly and loving and in return was loved and respected by all who came within her circle of friends.

She had been a member of the First Congregational Christian Church of Newport News, Virginia for many years. She was also a member of the Golden Rule Bible Class of the Sunday School. She will be greatly missed, for every Sunday morning she was always in her place at church with her daughters and her son. Mrs. Ashburn is survived by her daughters Mrs. Susie Steger, Mrs. Ruth Wheeler and Mrs. Amy Nottingham, and her son Mr. Parke Ashburn, two grandchildren and one great-grandchild.

Therefore be it resolved that:

1. We accept the will of Our Father.
2. We extend our sympathy to the members of her family.
3. A copy of these resolutions be sent to the family, a copy to be sent to The Christian Sun for publication and a copy be placed on the records of the church.

Margaret L. Hopkins, Sec.
Golden Rule Bible Class
Mrs. G. C. Hopkins, Chm.
Mrs. J. A. Simmons

Ten Commandments For Worshipers

1. Thou shalt not come to service late.
Nor for the Amen refuse to wait.

2. When speaks the Organ's sweet refrain
Thy noisy tongue thou shalt restrain.

3. But when the Hymns are sounded out
Thou shalt lift up thy voice and shout.

4. And when the Anthem thou shalt hear
Thy sticky throat thou shalt not clear.

5. The endmost seat thou shalt leave free
For more must share the pew with thee.

6. The offering plate thou shalt not fear
But give thine uttermost with cheer.

7. Thou shalt the minister give heed
Nor blame him when thou are disagreed.

8. Unto thy neighbor thou shalt bend
And, if a stranger, make a friend.

9. Thou shalt in every way be kind
Compassionate, and of tender mind.

10. And so, by all thy spirit's grace
Thou shalt show God within this place.

—Anonymous

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian C

Elon College Library X

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
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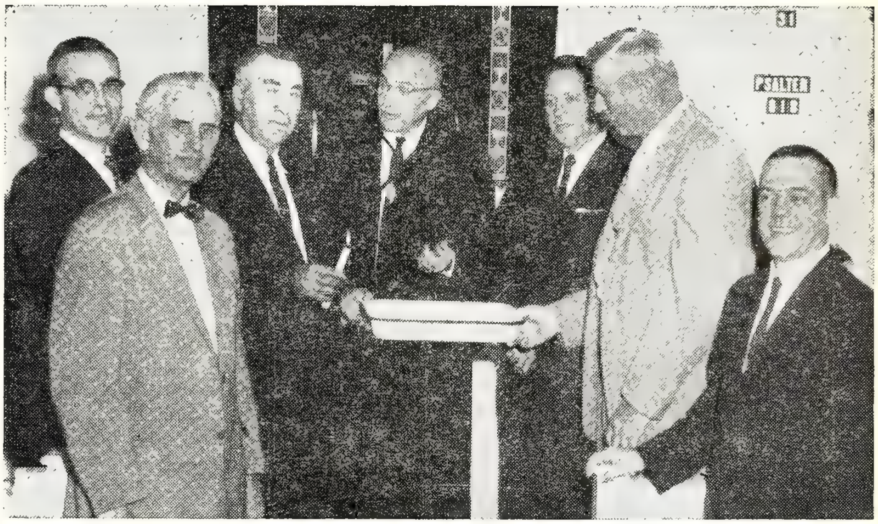

MORTGAGE BURNING AT BAY VIEW

Sunday, October 4, was a joyous mile-stone for the Bay View church, Norfolk, for on that day they burned the second mortgage on the parsonage. The last $1,660 had been paid during the past sixteen months. The minister (center) passed the lighted candle around, permitting the trustees and co-signers who had signed the mortgage each to apply the flame.

In the picture, reading from left to right, are Messers Jewell, Gray, Forlines, (Charles F.) Pegram, Albert, Sydenstricker, and Stevenson. (Photo by Reuben Askew, Sr.)

A MESSAGE TO MINISTERS, CHURCHES, PARENTS, AND YOUNG PEOPLE

Recruits Are Needed For The Ministry

Rev. Clyde L. Fields

The Executive Board of the Southern Convention in its meeting of July 15, 1958, voted: "That recruitment for full time Christian service be a major emphasis for the years 1959-60. That a general Commission on Recruitment be appointed in the Convention."

A representative number of leaders in the Southern Convention met at Elon College on January 20, 1959, at the call of the president of the Convention to consider the directive of the Executive Board.

The Rev. Nathaniel Guptill from the National Staff and Rev. Bill Scott, Jr., and Dr. William Wisseman of the Convention were among the resource leaders. After a day spent with the problem of "the alarming shortage of ministers and recruiting of same" the group voted to form the "Recruitment Commission of the Southern Convention." Rev. Clyde Fields was named chairman and Rev. Robert Knowles as staff advisor.

At a meeting in Asheboro on January 22, 1959, the executive committee sought to implement the Commission by naming several leaders to serve on 4 sub-committees of the Commission. This is not yet completed.

The Need for Ministers:

The commission considers the ministry a high calling. We feel that ministers have played a historic role in the life of people and world affairs. We feel no other calling to vocation is of greater importance in our modern world than that of the Christian ministry.

The commission shares with you our concern for the critical shortage of ministers for our pulpits today and tomorrow. We do not seem to close the gap between demand and supply. This is not only our denominational problem but is a general problem for all.

Our Southern Convention has some 207 churches. We have 79 ministers, fully ordained, who are active in the ministry to churches. Several others are teachers or staff workers. We have 19 Conference Ordained ministers who are serving churches. Some of these are full time ministers and others are either in school or in business for part time. Eight members of the Licentiates are serving churches while in college. Two members of the Biblical Class are serving churches while in college. This means that 108 students and fully ordained men try to serve 207 churches. This means that with some 67 full time churches requiring the services of a full time minister, if these churches are supplied from our present number of available ministers, would leave 140 churches to be supplied by 41 trained ministers and students. The obvious is easily apparent. We have too many of our churches without the services of a minister for short or long periods. Hence, we simply shift from too many vacancies in several sections to too many vacancies in several other sections.

The members of the convention staff, college teachers, and in some conferences the minister at large, help fill the critical shortage for ministerial leadership.

With such a critical shortage of much-needed vocational service, why does this condition exist, and can anything be done about it?

Why a Shortage:

One reason is historical: Young men have felt unworthy of such a sacred calling. A young man seems to feel that some dramatic manifestation surrounds a "call to the ministry."

Ministers often hinder unwittingly. Some few ministers adopt a negative attitude and talk only of the difficulty of the ministry without sharing the joys of the ministry.

The glamor and financial security of other professional fields requiring the same number of years of training handicap a young man struggling with a call to the ministry. The ministry is far below the financial promise of medicine, law, and engineering. Some young men feel that these fields are more important.

Churches often discourage ministers to be by expecting too much of a mortal man called to minister and failing to be properly aware of the financial and practical needs of a minister and his family.

Home and parents frighten young people away from the ministry and church vocations by their destructive criticism of the minister and the church in general. Often this is a thoughtless thing with no evil intent but produces the same result. Many family Sunday dinners consist of "toasted choirs and burnt ministers and stewed deacons." Many families glow when junior decides to be a chemist or a lawyer but a chill seems to come over the family when junior thinks of becoming a minister.

What Can Be Done?

We do not need to discredit the sacredness of the call to the ministry but to interpret the call more realistically in our homes and churches. Only

Volume 111 Number 45

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Paul had the kind of experience too many seem to think the norm of a call. God calls in many ways. We do not need to generalize the call to the point where it has no specific meaning as a remedy for the other extreme. All Christians are called to witness . . . as a teacher or doctor or farmer . . . one can witness . . . but the ministry of the church is a specific call to Christians to render special service.

Ministers need to rethink their role in more positive terms. We must reflect on our call and joy of acceptance before God and let this color our elation of vocation. Our love for our call and work will mean the difference to some young man under our scope of influence. The men in the ministry today can give witness to some positive influence of some minister on his young mind which led to decision.

Churches could rethink the vocation of the ministry as compared with other professional vocations. Ministers cannot affix fees or bargain for salary or join a union for some deserved rights and recognitions. The finance committee or other responsible officials should think seriously of the opportunity presented them to adequately provide for a minister and his family.

Churches could help by sharing in the work of the church on a more vigorous basis. The minister is no superman but a member of the priesthood of believers. Think of him in terms of flesh and bones and not in terms of vapor and clouds. If he is worthy to go ahead as the leader, follow him. If he is unworthy, pray for him that he may be more worthy.

A scholarship to study for the ministry might mean the difference needed for some young man who feels the call. A local church could consider putting enough in the budget to build up a scholarship for some youth from the church to study for the Christian ministry. This would be a continuing chalenge to some youth to accept the faith and deeds of the church in a call to the ministry.

Our college could rethink its position and facilities to broaden the scholarship appeal to young men from our churches who wish to study for the ministry. We need to be helpful and specific at this point. If the ministry is as important as other fields we should make it easy to get an education in this field of service as we do for other fields.

Then beyond this point, parents might start praying for the son to be a minister rather than a doctor or lawyer or a chemist. God has a way of answering real prayers of parents who feel this concern. We must leave the decision to God and our sons and daughters but we can in all earnestness reveal our bias to God and our children.

Here And There Among The Churches

"Forgiveness Is of God" the Rev. Reuben S. Askew told his people at Turner's Chapel, R.F.D. Sanford, N. C. November 8. The young people are planning a Christmas program for the church.

The second national joint convention of the Churchman's Brotherhood and the National Laymen's Fellowship will be held August 24-27, 1960, in St. Louis, Missouri. Chicago has already registered two delegates. Put the date on your calendar. It will be a good way to spend part of your vacation.

The new E. and R. church in Clearwater, Florida, meets in a Greek Hellenic Center, and reports adequate facilities at a very reasonable rate. The work began September 1, 1959, and gives promise of good success.

This is World Refugee Year when something is being undertaken for the fifteen million refugees who still live in camps in Europe, the Middle East and the Orient. The World Council of Churches proposes the expenditure of more than eight million dollars, and our Congregational Christian Service Committee is asked to help. A church may find a job and housing for a family, letters can be sent to congressmen urging national help, and gifts can be sent to the Service Committee at 110 East 29th Street, New York 10, New York.

More than eleven hundred of our Congregational Christian churches are cooperating in the Allied Enlistment program, according to **Missions Today,** publication of the Missions Council which is the sponsoring agency. Several of the number are in the Southern Convention, and some are having exceedingly good success.

"A Code for Christian Living" was the topic November 8 in First Church Burlington where the Rev. Robert M. Kimball is the minister. The young people planned a progressive dinner for that evening. At the Wednesday prayer services there is a study of the book of James. Pilgrim Fellowship is wrapping bandages for overseas use.

SHALLOW WELL ACTIVITIES

Shallow Well church, Sanford, N. C., Rev. Max B. Vestal, minister, received five members from the October revival led by Rev. Lawrence Leonard of Asheboro, has a new youth choir, is using Daily Devotions prepared by our denomination, has a budget of $13,811 for the coming year, has elected these officers of the Laymen's Fellowship: president, Heber Mills; secretary, Glenn Dickens; and treasurer, Harold Mansfield. The laymen are to lead the morning service the first Sunday in December, which is Bible Sunday.

CHURCH WRITES LETTER TO PASTOR AND WIFE

Rev. Fred Allred, pastor of Belew Creek and Salem Chapel churches, has this fall received a letter of appreciation from the committee representing both churches. He says that it is the first such he has ever received, and it is possible that not many other ministers have had such a letter.

Appreciation was expressed for the things the minister and his wife have done during their first year among those churches, the many words of encouragement given, the understanding and good fellowship, and then the letter says: "You probably haven't been able to sense just what it has meant to us to have you living among us." When they have had no pastor to give advice when needed, to comfort, and to guide, there was a certain loneliness.

It is a fine letter. And so is his response. Because it is so personal it is not being printed, but your editor would venture the guess that similar letters addressed to other ministers and their wives would bring happiness because of expressed appreciation. This might be one way to make Thanksgiving a joyous occasion for the minister who is giving himself unstintingly to his congregation. Try writing a little note and see the joy beaming in your minister's face.

EDITORIALS

The King Has Lost His Crown

This century has been difficult for kings. We now crown queens — queens for a year, queens for a day, queens for a city, state and nation, queens for tobacco, apples, turkeys, or whatever needs the advertisement. In the process we are liable to forget the queen of hearts and home.

In the Southland we have done obeisance to "King Cotton." He furnished fatback for the tenant farmer, a profit to the land owner, and a product worn by multitudes of the ordinary people of America. But the white-linted king has lost has crown. Other areas of the world raise cotton, and can raise and manufacture it for less than Americans want for wages. Synthetics clothe the people. Cotton is not what it used to be. And there are few to lament his loss.

Tobacco offered its golden leaf to be crowned by American farmers. Its smoke curled from the lips of the male population, and now is milady's necessity. At home or abroad she must have her cigarettes. "A cigarette in the mouth of every Chinese" was a favorite slogan for a while, but now that country is not buying from us, and many other countries are "rolling their own." Then, too, careful investigators suspicion that many cancers are caused by tobacco, even though it "tastes good as a cigarette should." Of course those who think more of smoking than they do of life will continue to smoke. But there are many people who are a bit fearful of learning the habit. So, tobacco is losing its crown, and the farmers will do well to consider other crops to grow. And many are doing it now. Hogs, cows, chickens, and a wide variety of vegetables go to market from Southern farms.

Alcoholic beverages would appreciate the crown of total approval. Make John Barleycorn a king for a day and he is likely to stay. His habits are easy to form, as millions of American alcoholics can testify. If one could believe advertising that is spread before the reading public, it is the sale of alcohol that makes the difference — if sold by a bootlegger, that is bad, but if sold by the state, all is well. But violent crimes, ruined homes, and destruction along the highways tell another story. It is the use of strong drink that causes all sorts of trouble. We were once dramatically relieved of prohibition with the promise that drinking would decrease. But so long as we pay more for drink than we do for church, that promise will find no fulfillment. However, we are becoming aware that liquors are dangerous. The king is losing his crown, for we know that he is not the one to follow.

For a few brief months gathered around our television sets, we were almost convinced that the scholar should be crowned again. By improving our educational system we could have more and better scientists than any other country, and by learning an astounding amount of facts to spout on a television show we could become fabulously rich within weeks. But, alas, the king toppled from his throne and his crown rolled in the dust. Wisdom and wealth do not necessarily live together now any more than they have through the centuries. Culture still has its own reward; and money is unworthy of our worship. Honesty is still a good policy.

Armaments have had their day. The god of war still claims much of the income of supposedly civilized nations. Twice in a generation this god of power marched across our world and left cities in rubble, homes destroyed, and millions of people dead. The bugle call challenged the youth of many lands, and across the earth taps were sounded for multitudes. Now Americans are paying so much for armaments that there is scarcely enough left to educate the young and to care for the old and helpless. But we are no longer especially proud of our ability to kill. We can kill too many at one blast. Another war can easily destroy practically all of the human family. It is just possible that the people of the world are learning that the goose step is not the best way to walk, that hatred is too destructive, that nations can live and let live, that the god of war is deceitful and deadly. He is falling from his throne. Let him fall! He needs no crown.

As Christmas approaches we are reminded that there is One whose crown is untarnished, and whose head is not bowed in shame. He was once a little baby in Bethlehem of Judea, a boy in Nazareth, and a man in Palestine; one to whom the king of the country could point and say, "Behold the man." It is said that "to him every knee shall bow and every tongue confess." On his head rests the diadem that belongs to the King of kings, and Lord of lords. "Happy is the nation whose God is the Lord."

Thanksgiving

Next Sunday will be Thanksgiving Sunday, and the Thursday following is the time when we are all asked by the President of the United States, and by the Congress we elect, to spend some time in Thanksgiving. History is replete with stories of Thanksgiving, one of the most famous of which was the day set apart by the Pilgrims who landed at Plymouth Rock, spent a dreadful winter, harvested a meager crop, and looked to another New England winter with something of dread.

Half of the original company had been buried in this alien soil, and the living may well have wondered which of them would lie beneath the snow before spring would bring the promise of summer again. But they were living; and they would give thanks to God for his abundant blessings.

A visit to the replica of the boat which brought them to their desired haven will convince anyone that comfort was not their portion even in transit. A comparison of what we enjoy with the bare subsistence for which they gave thanks will surely make us ashamed of our ingratitude.

This year the list of things for which we can give thanks to Almighty God is a long one. Gadgets have become necessities; instant communication is an accepted fact; luxurious living is the portion of almost all our people; peace, though not secure, is with us still; and we have moved into the space age. Make your own list, humble your own heart, worship your own God with thanksgiving.

This Interested Me

Emily C. Lester

Members of the Fellowship Tour stayed in homes of Congregational church members in Wales and Scotland and of Remonstrant Church members in Holland. One thing which has interested me greatly is the way everyone has welcomed us — and the feeling of sadness when we have had to leave each place.

We finished our last day in Holland visiting at Leyden (Dutch home of Pilgrims), and with an evening dinner at a restaurant. This was paid for out of Tour funds (as has been the usual custom so we are not burdensome to these friends in other countries), with several Dutch women as our guests. The final talk by Mrs. Elizabeth van Beyma was unusually beautiful, and I want to share it with you who made my trip possible.

"Dear Friends: Again it is the end of a busy day. Tomorrow you will leave us for another country, completely different from Holland.

"In my imagination I see your Fellowship Tour as a bright colored picture, entirely made of little rounds. Each round has a different pattern of lines and a miniature of colors inside. For getting decent rounds you need a pair of compasses to trace a circle. The starting point is a little hole in the middle, made by the needle. Thereafter you go on to draw the circle.

You all have the same starting point: Faith in God's love. The rest (the size of the circle, the coloring, the inside pattern, etc.) depends upon many outward factors and situations; for instance, the country you are in, the persons you meet, the character of the nation, your own mental attitude (perhaps tired by the long programs!) and so on. One thing, however, is a fact. In the circle of Holland we strongly feel that guests and hostesses belong together. But here is a funny thing: occasionally you are **guests** and occasionally you are **hostesses,** and so are we, the Dutch ladies.

"Now I want to finish my speech by thanking you **all** for your two-sided, kind, lovable and charming function of being and having been hostesses and guests at the same time.

"We all hope to meet you again, and we all wish you another pleasant journey to Austria and following countries. Many heart-felt thanks."

Wasn't that nice? And, just think, she give it in English, a foreign language for her. Truly we are learning much of graciousness from our new friends.

About

A HOME AND A TREE

A few miles from the traffic rush and bright lights of Washington, D. C., stands a vine-covered house at the end of a shadow-spread walkway. Both would be choice settings for an artist to transfer to canvas a picture for the ages.

The house is more than a place in which an aged couple dwells. It is a home in the true sense of that word. They made it a home by living a well-filled life.

From a porch bedecked with a variety of flowers can be seen a small stream bordered by an inviting meadow as soft and velvety as was ever described by a Tennyson or a Longfellow.

Looking out over such a scene the elderly couple told how happily they had lived and reared a family of eight children who had left the parental roof to establish homes of their own.

A few feet from the flower-laden porch stands a giant oak tree, but to its owners it is more than a tree. To them it is a symbol of life. Planted when a little more than a seedling, they watched the tree grow into a shelter for wildlife, and a source of food for some. And, too, the tree had made a sun-free playground for their children. It holds fond memories of the laughter of little children and the songs of mockingbirds.

These gentle folk spoke of the time when they watched woodpeckers and borers drill holes in the decaying bark of the tree, making it possible for bees, birds and small mamals to find lodging in its branches. They also spoke of the time when the tree's last decaying remains would build up rich humus to nourish other young trees.

They expressed hope that other young couples would do as they had done — plant a tree, watch it grow, see it serve, regard it as a symbol of life, see it decay . . . and, like those who believe in immortality, know it will live again.

C. B. Riddle

THE SHEPHERD HEART

A letter was read to me recently from a woman whom I have never seen and probably never shall see. She is suffering deeply and bitterly in her domestic relationship. She makes reference to her pastor as being a very able preacher, but as a man who seems to feel that when he has preached his two sermons on Sunday his work with his church is finished for a week. He keeps an "office" and if his people need him they can come to his office to see him. I must confess that I do not like the word "office" when referring to a minister's place of work. "Study" is better, but this word suggests only the intellectual side of his work. We need a word that will combine the intellectual and the emotional sides of his work. I shall let my readers supply this word.

The pastor should share his people's sorrows, troubles, difficulties, temptations, and all that they have to meet and contend with. To do this he must see them and know them in their everyday lives. Such cases as the one referred to above are very delicate and call for all the best judgment, all the common sense, all the search for God's guidance and help, and all the sympathetic approach that one can call up. The Shepherd Heart should suggest the deepest, the richest, and the most far-reaching love which a man is capable of exercising.

And in closing this word I would urge four things: (1) That we make such care of our people a part of our daily life; (2) That we consult with men of experience and wisdom with a view of having them share their wisdom and experience with us; (3) That we should not rush with such matters, but make patient pursuit until we are pretty well assured that we have reached the best; (4) Let the first of our Lord's commandments flood our souls to their deepest depth in all our dealings with human beings — men, women, and children. (Luke 10:25-37).

W. R. Cullom

Wake Forest, N. C.

"God's love is somewhat like the sunlight; when we expose ourselves to the sunlight we feel the heat of the sun as if it is only made for us. Even God's love is like that."

"God's love has taught us to love each other and to love all nations, even our neighbors."

Quotations from the girls' papers in the Church Membership Class conducted by Lavinia Scott at Inanda Seminary in South Africa

YOU ARE INVITED

Take Magic Carpet To Rhodesia

Dr. and Mrs. John F. Donaldson

Mt. Silinda, Southern Rhodesia
Africa

May 31, 1959

Let's pretend. By a curious stroke of a magic wand you have been granted a one day visit to the Rhodesia Mission, complete with an understanding of the language. What is it like here from the inside?

You arrive by magic carpet, jet propelled, of course, early in the morning. We walk to the hospital together. On the way we are cordially greeted by numerous persons — students, neighbors, merchants, patients, beggars — each of whom acts as if he knew us well.

"Good morning. How are you?" we are asked.

"Fine, thanks, and yourself?" we reply.

"No! I am playing." This reply does not at all seem strange, for we understand that the "no" is to divert the evil spirits; were he to proclaim himself hearty and well he might invoke their wrath. In the next breath, however, he tells us that he is not sick, for, for an African to be playing is to be healthy and happy. "How is everyone at home?" the African in passing continues.

"They are all playing," we reply.

Arriving at the hospital, we find about fifty patients gathered together singing hymns. Few joys in life mean more to the African than singing; some never stop singing all day long. After the singing we say a few words. At this hospital we need not fear the evil spirits, we explain. The spirit of Jesus is stronger than all the evil spirits.

Several out-patients have gathered, and we go into the office to begin seeing them. An old lady comes in first, with rings on her feet and arms, charms about the neck, and snuff cartridge in a ring in her ear. All old ladies out here seem to love snuff. She kneels before us asking for help for her arthritis. We bid her sit on a chair, which she does reluctantly, because for a woman to sit on a chair while asking help of a man is pretentious and impolite. She shows us the places where the pains hurt worst, and we note that her back is a checkerboard of marks from years of treatment by the witch doctor. Not long ago he took out many stones and bones from that one place low in the back, she explains. But it didn't help much. By now we are familiar with his trickery. We give her some of the analgesics, for which she is most grateful. Turning to leave she asks us to open the door, for she has never seen a door handle before this day and does not know how to work it. We note that in spite of her arthritis her step as she departs is still elastic, her bearing filled with grace and dignity; beneath the surface differences of clothing and custom we perceive a grand old lady.

Our next patient is a child of five, coming for diarrhea. So chronically under-nourished are most of these children that not infrequently what would be otherwise but a mild disease of a few days duration proves fatal in one day. Mothers greatly fear diarrhea in children. This child takes one look at us and breaks out in a loud scream of terror. He has never seen a white face before. You and I and the mother laugh as he buries his head in her garments while being examined. We reassure her of her child's condition. In a day or so on medicines he will be all right.

An attractive girl of twenty-five comes in. She is about to be returned by her husband to her father, for after five years of marriage she remains childless. Her husband, as is the custom, will take her sister in exchange. We start her on treatments, hoping she will prove to be one of those able to be helped.

Next enters a middle-aged man, complaining of "the snake". "It is biting too hard today," he explains. We understand that all persons have snakes in their abdomen; this accounts for the noises and particularly spasmodic sharp pains so frequent with intestinal parasites. We find that he does have worms, and start him on treatments.

After seeing some twenty out-patients, we start out on rounds. Is this a hospital? Children are playing. Adults are laughing and singing. Men go outside to help in the hospital garden, while women gather firewood to cook for their families. For here

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

AFRICA

Chikore Station

22—**Mr. and Mrs. Eric Dahle** worked in South Africa for 20 years, connected with Adams College. When it was forced to close they went to Mt. Silinda Institute (1957). She was daughter of Am. Bd. missionaries in South Africa and went to school at Oberlin, while he graduated from Natal University, South Africa.

23—**Dr. and Mrs. John Donaldson** (1958) have finished Chindau language study and he is now on staff of Pierce Memorial Hospital and she does social work. Their son was born in 1958. See article about their work in this issue.

24—**Mr. and Mrs. William Reedy** (1957) had been teaching for almost 20 years when they decided to be missionaries. He is principal of Mt. Silinda Institute where she teaches. They have 3 children — 13, 10, and 8 years old.

25—**Mr. and Mrs. Keith Schwyhart** went last year to Mt. Silinda where he teaches at the Institute and she cares for her 5 children and works with women. He was experienced teacher and principal in U. S.

26—**Dr. and Mrs. Kirk Stetson** (1956) got to Africa via Turkey, where he taught at Robert College for two years. Then he returned to U. S., became a doctor, married a practical nurse, and went to Africa, where he is in charge of Pierce Memorial Hospital — 65 beds but usually 80 - 100 patients!

27—**Miss Louise Torrence** (1927) teaches at Mt. Silinda Institute, specializing in domestic science, but doing a great deal of teacher training and religious education and women's work.

28—**Mr. and Mrs. William Webb** (1944) were married in Beirut where both were missionaries; then went to China; U. S. mountain mission work; then to Africa. He teaches at Mt. Silinda; she is a nurse; both active in Scout leadership.

in tropical Africa, when one person becomes ill the entire family comes to stay with him. No "Be Quiet" signs, no grim seriousness. A hospital here is a place to be lived in.

We find this little 16 bed hospital bursting at the seams with in-patients, some fifty to seventy today — we don't bother to count any more. We see a little boy in traction, who a week ago broke his leg in a fall from a tree. He is doing well. Another little boy in isolation is recovering from polio, walking as wobbly as a newborn fawn, but walking again. We see so many tropical ulcers on legs, so much TB, so many parasitic diseases that the overall effect is somewhat sickening. Although much improved, Africa is still the festering sore Livingston described a century ago.

In the midst of rounds we are called in to help in an arrested delivery. We use the forceps given to us from America, and soon the hearty cry of a newborn is heard throughout the hospital from the maternity wing. Returning to our rounds we see the little girl who suffered a 40% burn when her clothes caught fire several months ago, up and about now, almost entirely healed. We see the pneumonias, the malaria cases, the boys recovering from poisonous snake bites, the many expectant mothers patiently waiting to have their children in the hospital. Not all of these cases are we able to help. As we leave the ward we pass by an old lady isolated in the corner dying of advanced peritonitis, which we believe to be on a tuberculous basis. All we can do for her is to relieve her pain. Meanwhile, as we step outside we find Mary Ann and some of the missionary wives engaged in a sewing session with some of the women at the hospital, both patients and family. They are trying to answer a maze of questions, particularly on baby care.

Just as we are finishing lunch we are asked to fetch a patient by ambulance out in the bush. Mary Ann goes with us. Although it is only 30 miles distant, it is a six hour trip, taking us over rock and dirt roads, across unbridged rivers, and through grasslands often as high as eight and ten feet. Near the mission, children run to the road to greet the passing car. A car is a rare event. But far out in the bush when they hear the car coming children run away, for they have never seen a car before and are frightened. The patient turns out to be an elderly lady in heart failure. Her departure from home is accompanied by great wailing, for all illness is caused by evil spirits and each member of the family and neighborhood is attempting to prove he is not the party guilty of doing the bewitching. It is a great relief to get away from such wailing. People throw themselves mercilessly on the ground, and often where once was seen a cluster of homes all one can see amidst this vast bedlam of noise is one giant dust cloud.

Upon returning we see another round of out-patients — teeth to be pulled, abscesses to be opened, lacerations from bulls to briars to be sewn, perhaps a minor amputation of a gangrenous toe, perhaps a larger surgical procedure to arrange for the morrow. And so, after a somewhat late supper, to bed, with the hope of a quiet night and a sense of a full and worthwhile day.

As we doze off to sleep, you on your magic carpet speeding homeward, we in our home here at the mission, we find ourselves ruminating on the day. Could this be the land which only a few months ago was declared, and still is, in a state of national emergency? Riots in the Congo, political threats in Nyassaland, a frightened white Rhodesian leadership. Tensions in Africa have greatly increased during the last few months. It is no exageration to say that in the little over a year we have been here we have witnessed a decade of change. This pace is typical of all Africa, and makes missionaries feel a sense of urgency not present only a few years ago.

Such tensions have not been unfelt on the mission. Missionaries are white people, and do not entirely escape suspicion. But throughout this entire critical period basic trust on the mission as a whole has held. Personal relations remain cordial, homes remain unlocked, mutual trust still prevails. It is quite possible that tomorrow this may all be swept away by some accentuation of the crisis, but we believe that no matter what the future of Africa some, possibly much, will remain, and in that trust our efforts continue to remain worthwhile.

We have moved now from the Chikore Station to Mt. Silinda, to assume charge of this larger hospital while Dr. Stetson takes his well earned three months leave. We are enjoying our new home, and feel quite comfortably established. Jonathan grows and grows, and is a continual delight to us all. He is trying to creep now, and is just beginning to get into everything, including his parents' hair. But when he smiles up at you, all is forgiven. How apt at times the words of the poet seem: "a child is surely the most replenished sweet work of nature that since the prime creation e'er she framed."

We are most grateful to have the opportunity to be doing this work. The mission enterprise may not be right in all of its minor particulars, but we here have little doubt of its major value. We cannot help feeling, as the late philosopher Whitehead, that Christianity is man's most valuable single instrument of progress. Daily amidst this clash of cultural heritages we witness its liberating force, dissolving away the ancient fears. Our only hope is that what we bring will prove sufficient and in time.

Cordially,
Franklin and Mary Ann

KING HUSSEIN OF JORDAN

Thanks for the aid given by American churches to refugees and Bedouins was expressed in warm terms last month by King Hussein of Jordan to Dr. A. Russel Stevenson, director of the overseas program of Church World Service. A recent gift of sheep for Bedouin tribes was most welcome because the nomads suffered from last summer's drought and crop failure. The most needy are the Azazmah tribes in East Jordan who need food, tents, medical aid, and livestock.

During this trip through the Near East Dr. Stevenson visited Jordan, Lebanon, Syria, Gaza, and Egypt. Thirty-five church bodies and agencies are cooperating through Church Service in an endeavor to meet human needs wherever they may be found. Ours is one of the cooperating denominations. In this way Christians are expressing Christian concern and compassion for peoples of other races, religions, and nationalities.

"Creative Giving" is a new book by Hiley H. Ward highly recommended by the publishers, The Macmillan Company. Does a congregation donate to its church because its members feel they ought to, or because they really want to. Because they feel the church expects it, or because they expect it of themselves? It may do you much good to read this $3.75 book. Try it, and tell us how you like it.

Moonelon Crash Campaign

Robert A. Knowles

Receipts of $1,579.99 during the month of October swells the Moonelon Crash Campaign Fund to a total of $12,229.21. With a total goal of $32,639.00 this still leaves an amount of $20,409.79 to be gathered in during the next two months. It seems like an almost impossible task and yet we can move toward it by making an extra special effort during the months of November and December.

The following is the list of the churches that have sent in contributions to the Crash Campaign Fund. Those marked with an asterisk have reached their suggested goal and those with a double asterisk have exceeded their suggested goal. The First Christian Church of Greensboro has become the first $1,000 church, exceeding that amount by four dollars. Congratulations to the laymen of that church, and to the others who have reached or exceeded their goal.

If your church is listed below, you will see how much there is to go if you have not already reached the goal. If your church is not listed here, it means that no payment has been sent in. The suggested goal for each church is an amount equal to one dollar per member according to the membership figures listed in the **1957 Annual.** Although this is the Laymen's Crash Campaign, every concerned member of the local church can have a part in it by stimulating interest and by making contributions to help the laymen reach their goal. December 31, 1959 is not far off. Let's make every effort to insure the success of this campaign.

EASTERN VIRGINIA

Church	Goal	Amt. Pd.
Bayside	$156	$ 100.00
Berea (Nans.)	262	135.00
Bethlehem (Nans).	890	590.00
Burton's Grove	35	13.00
Cypress Chapel	346	44.25
*Dendron	28	28.00
Eure	331	80.37
Franklin	477	300.00
*Franklin, Hunterdale	375	375.00
Holland	298	175.00
**Holy Neck	327	337.00
Great Bridge	354	100.00
Mt. Carmel	206	72.24
Norfolk, Chr. T.	719	200.00
Portsmouth, 1st.	213	81.00
*Portsmouth, Un.	109	109.00
South Norfolk	734	25.00
S. Norf., Rosemont	788	420.95
Spring Hill	56	5.00
Suffolk	1369	200.00
Waverly	208	190.00
Warwick	175	60.00
Total Goal	12,042	3,640.81

EASTERN NORTH CAROLINA

Church	Goal	Amt. Pd.
*Amelia	$213	$ 213.00
*Chapel Hill	157	157.00
*Fayetteville	208	208.00
*Fuller's Chapel	171	171.00
Henderson	420	120.00
*Mt. Auburn	160	160.00
Mt. Gilead	100	13.00
New Hope	214	12.72
*Raleigh	254	254.00
*Sanford	252	252.00
Southern Pines	294	34.18
**Wake Chapel	364	400.00
Total Goal	6,018	2,003.90

WESTERN NORTH CAROLINA

Church	Goal	Amt. Pd.
Albemarle	$275	$ 175.00
Asheboro	240	146.50
Ether	95	36.00
*Hank's Chapel	308	308.00
*Liberty	109	109.00
**Pleasant Ridge	208	225.00
*Pleasant Union	48	48.00
Randleman	134	70.00
**Sophia	66	75.00
Spoon's Chapel	50	25.00
Union Grove	126	62.50
Other Sources		5.00
Total Goal	4,514	1,285.00

NORTH CAROLINA & VIRGINIA

Church	Goal	Amt. Pd.
Apple's Chapel	$458	$ 75.00
**Berea	66	68.00
*Bethel	165	165.00
*Bethlehem	283	283.00
Burlington *Bev. H.	259	259.00
*First	622	622.00
Lakeview	52	28.50
Carolina	107	15.00
Danville	542	150.00
**Durham	382	400.00
**Elon College	377	400.00
Graham, Prov. M.	125	92.00
**Greensboro, First	625	1004.00
Greensboro, Palm S.	220	97.00
*Greensboro, St. Peter's	40	40.00
**Haw River	162	175.00
*Hines Chapel	148	148.00
*Ingram	154	154.00
Lebanon	138	132.00
Long's Chapel	224	100.00
Monticello	108	72.00
Mt. Zion	156	25.00
Pfafftown	72	24.00
Pleasant Ridge	51	50.00
*Union Ridge	354	354.00
Union, Va.	452	200.00
Other Sources		167.00
Total Goal	10,065	5,299.50

Convention Goal	$32,639.00
Total Paid	12,229.21
Total to go	$20,409.79

SHARE OUR SURPLUS

Last year, more than 340 million pounds of United States government surplus food was sent to needy people through the Share Our Surplus (SOS) program. These people are among the estimated two-thirds of the world's population who are undernourished and always hungry. Many of them are refugees, or people who cannot earn a living from their own land. Some are widows, orphans, or diseased or aged people whose life must be sustained by those who will help them.

Through our Congregational Christian Service Committee, church people can contribute to SOS and help send food to these world neighbors. For every dollar given, 300 pounds of food can be sent — more than three pounds for a penny. SOS is sponsored by Church World Service, and every cent is made to count. There is virtually no waste, costs are kept at a minimum, and most of the food is distributed by volunteers.

Through SOS, promoted by major Protestant and Eastern Orthodox denominations, many hungry people are being fed. But there are still many to be reached. Christians, who consider all men their brothers, are responsible for sharing the abundance of America with the rest of the world.

The poster theme for this year's SOS program is "Give Thanks By Giving Through Your Church." Special emphasis on SOS is encouraged for Thanksgiving week. If you would like information or filmstrips on SOS, write to Church World Service, 215 Fourth Avenue, New York 3, N. Y.

Inanda Seminary is the only remaining Protestant school for Africans in the entire Union of South Africa. It offers courses in the liberal arts, industrial arts, and home economics to high school girls. It is in desperate need of additional funds for repair and replacement of classrooms and dormitories that are inadequate for the important task of education which privilege it is still ours to offer.

Take A Look At Tithing

Wherever you stand in the matter of giving to your church, it will pay you to take a look at tithing. You may have toyed with the idea of becoming a tither — you may have reacted to the suggestion. But before you close your mind to the issue, take a good look at Tithing!

FIRST — Tithing is practical. As a Christian you have often wondered how the program of your church could become more aggressive and effective. There is necessity for supporting the total work of the church in this era of expanding and transient population. Inflation and higher costs of operation have increased the financial needs of every church. Have you realized that your tithe, coupled with the tithes of your fellow church members, could underwrite the kind of aggressive Christian program that you know your church should do? Development of a responsible Stewardship, would result in material assistance to our churches and church agencies. The practical answer to the problem of an aggressive church in today's world, is adequate financing through the tithe.

SECOND — Tithing heals a sick church. Money alone is not the full answer to the problem of a weak and unhappy church! You well know that corporate Christian failure is due to some failure on the part of the individual. A church is as sick, or as well, spiritually speaking, as its individual members. Jesus minced no words about this. "Where a man's treasure is, there will his heart be also." Your heart, your interest, your personal support, follow your money! Tithing brings a new meaning to what the church is and what it is doing. Tithers come more regularly and participate more freely. Horizons broaden by tracing gifts as they go to the far places of the earth.

THIRD — Tithing is Biblical. The Old Testament definitely taught — even demanded — a tithe in support of the religion of its day. Mosaic Law stated that a tithe of all land, produce and cattle was "holy unto the Lord" (Lev. 27:30-32). The New Testament assumes a continuation of this program, over and above any Roman tax. Jesus was always concerned with the matter.

In this day the problem of figuring the tithe is difficult, but whatever one's work, as long as one has an income, it is possible to adapt one's special case to fit a tithing program. Let your Christian conscience be the guide.

So, take a look at tithing! You will find you can afford it, and as you do the personal blessing and spiritual growth will repay you many times.

Churchmen's Fellowship

A Home In The Shadows

We shall call them just Clara and Otto. I met them for the first time in their one-roomed little world, part of the brick wall of the historic Wilhelmsburg hilltop fortress, near Ulm, southwest Germany — so-called "home" to 32,000 refugees.

They were sitting talking by their one table ("our dining room," said 69-year-old Otto, an undaunted humorist). One pace across to the two-tier beds ("our bedroom") and you stand in the confined brightness of the one 10x20 inch barred window ("our ventilation system").

Here you can clearly see an oblong painting on the bare brick wall in the corner. It has a touch of stark reality. It portrays a farmhouse and well-stocked barns. Here, deep in the shadows, you find the former home and farm of Clara and Otto.

For three faithful generations Otto's family tilled the rich soil in what is now East Germany. The farm became large and prosperous. A clash with the Polish Communist authorities soon after World War II was brutally final. The farm was confiscated.

Otto was forced to work beneath the ground at the local coal mines for the first time in his open-air life. He went down a sun-tanned 185 pounds. He returned weeks later, a pale and rejected sick man, weighing only 135 pounds.

Meanwhile Clara waited, treasuring the painting of the farm by their youngest son, Hans. They fled to West Germany in 1946, refugees in their own country. Their eldest son, they learned, was killed in Russia in 1942. Hans, wounded and missing, was traced. He moved westward, too.

For three years the old couple has been at Wilhelmsburg, where only recently six or seven families lived and slept in one room. They crowded in, frustrated German expellees from the Soviet zone, worse off in the Sputnik age than the garrison soldiers of two centuries ago.

They were eventually given a single stone room. Any refugee worker will tell you: "You can plant a young tree anywhere and it will grow, but not an old one." Up here, along the stone fortress tunnels on the third floor, they have found privacy again.

All the time, Hans, the 17-year-old boy who returned from the war a handicapped man, has been working and saving. Let Otto repeat his words as he sits in this one-roomed world. "Hans has said for thirteen years that one day we would live together. In just three weeks, we move in. It is unbelievable." In that new house there will be separate bedrooms, a real dining room, a real ventilation system. There will be a place for a certain painting, too. Otto and Clara will be home.

They will be the last to say the story ends there. Another family, unknown, lost and homeless, will be slowly moving upstairs, into the shadows. We have an edless task of bringing families out of the shadows into the light. We help Church World Service do this through our Congregational Christian Service Committee.

—Missions Today

UNION (VIRGILINA) REPORTING

Mrs. W. S. Daniels

In observance of National Woman's Fellowship Day the women of Union Congregational Christian Church were in charge of the morning worship service November 1.

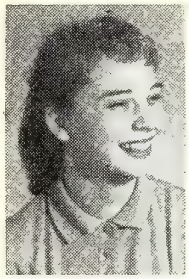
Mrs. Walter Hall, wife of the minister, presided and led the devotional service. Others participating in the service were Mrs. Roland Frazier, Mrs. A. R. Seat, Mrs. Arthur Tuck, and Mrs. William Tuck. Special music was rendered by the choir.

An impressive part of the program was the presentation and dedication of the Woman's Gift, or the Thank Offering. A brief, but warm and encouraging message was given by the pastor, Rev. Walter Hall.

Immediately after the service the church held its annual business meeting with the minister presiding. Among other business, officers for the next year were elected.

The Rev. David G. Colwell of Denver, Colorado, has recently become pastor of First Congregational Church in Washington, D. C., a pulpit made vacant sixteen months ago by the death of the Rev. David Heath Kopf.

A Page for Young People Edited by R. L. Milteer



Rosemary Hoffman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

LET'S RECREATE!

Rosemary Hoffman
P. F. Fellowship Chairman

Recreation can be a very important part of your PF, if it isn't already. In order to take its proper place in any situation, recreation must be done in the right way. It must be re-creation, not wreck-creation. You've probably heard this said over and over again, but did you ever stop to think what it means. The purpose of recreation is to recreate a spirit of fellowship in a group. Then, naturally, if it destroys the spirit of fellowship, it becomes wreck-creation.

Leading good recreation is not hard at all if you just learn a few basic techniques. Plan your program according to the number of people you are expecting. Have everything ready ahead of time so the program will run smoothly, and check to see that you have all the necessary equipment. Plan more recreation than you need for the amount of time you have, so if an emergency arises, you won't be in a tight spot. Be sure you know the games you are going to lead thoroughly as well as a few stories behind them if possible. When leading a game, first get everyone's attention, then name the game, explain how to play it, and demonstrate it. This should all be done very simply with as little talking as possible. Then play the game and **enjoy** it. If you don't enjoy it, no one else will. Be sure to stop the game before it runs dead. Most games are fun for the first hour or two, but after that they begin to get a little boring. (Pardon the sarcasm!) Always bring the group back down to a quiet level at the end of the recreation period. Don't leave them up in the air with excitement; play a few games that aren't strenuous or rowdy or sing some quiet songs.

To be successful, a recreation program must be varied. If you always play the same games and have the same kind of socials week after week, month after month, everyone begins to get a little tired of them. But who can think up enough games or different party ideas to have a varied program of recreation for any length of time? No one is even expected to be able to do that; that's why so many recreation books have been written. Check your town and school libraries for some good resource books. If you don't have any good recreation books in your church library, try to get some. There are many good books available, several of which may be secured through Pilgrim Press — **The Fun Encyclopedia**, the **Handy Series** and the **Fun and Festival** series are only a few of them.

For more detailed information, write to Miss Ruth Dunn, Box 336, Elon College, N. C., and ask for "The Recreation Program In Your Church." This contains four pages of excellent information about the "tricks of the trade" of recreation.

Get busy and really have some fun "re-creating!"

SUCCESSFUL RALLY

Margaret Hall

The North Carolina and Virginia rally was held at the Elon Community church on October 25, 1959. The meeting was called to order at 2:30 p.m. by David Andes, vice-president.

A very inspiring worship service was conducted by the members of the Haw River Pilgrim Fellowship.

Following the worship service, the vice-president presided over the business session. The roll was called and the ministers present were recognized. Jo McAdams, the treasurer, gave her report and also a report on the apportionments. Charles Garren, president of the Southern Convention P.F., conducted the election of officers for the coming year. The slate was adopted as read. The new officers are:

President, David Andes; vice-president, John Kernodle; secretary, Margaret Hall; treasurer, David Kimball;

Commission Chairmen: faith, Barbara Burnett; action, Lawrence Smith; fellowship, Glenda Sutton;

Advisors: Miss Ruth Williams and Miss Dorothy Ballinger.

Richard Milteer discussed the Youth Page in **The Christian Sun.** He urged all of the youth groups to send him articles concerning interesting programs and activities of the P. F. of each church.

He also reminded the group that his address is: Box 78, Elon College, N. C.

Rev. Bob Knowles led the group in a half-hour of fellowship singing.

There was a panel discussion on Christian Vocations. Mr. Knowles was the moderator with Martha Brittle, Larry Smith and the Rev. Winfred Bray on the panel. These people told the group how and why they had dedicated their lives to full time Christian service.

The group was then divided into discussion groups. The five groups and their leaders were:

Presidents — Charlie Garren.
Advisors — Dr. W. J. Andes.
Jr. Highs — Rev. Bob Knowles.
Faith — Mrs. Robert Kimball.
Action — Richard Milteer.

It was then time for the dinner hour. The group gathered in the community Parish House and enjoyed the fun and fellowship of eating their evening meal together.

After a brief rest period, the group again assembled for the installation of officers. The Rev. Bob Knowles led this service, and then dismissed the group with prayer.

Jesus has made Christmas Day the most wonderful day of the year. The Christian Church took an old Anglo-Saxon day of merrymaking and transformed it into the divinely beautiful day it now is. A humble maiden in a stable, with a bady in her arms and shepherds for visitors, has become the symbol of hope for every poor person.

Frank C. Laubach in THE WORLD IS LEARNING COMPASSION, published 5-26-58 by the Fleming H. Revell Company.

Youth Materials For Sale

While we are unable to stock large quantities of all the desirable materials that young people might like to purchase, we do try to keep on hand certain key resources and other popular material to enable people in our Southern Convention churches to get them quickly. The following is a list of materials that we ordinarily have on hand in the Southern Convention Office. If we should be temporarily out of stock when you send in an order, we will either forward your order to the Pilgrim Press or order it immediately for you.

Please make out checks payable to "The Southern Convention." If payment accompanies the order, we will pay the postage If you prefer to be billed for the material, the postage will be included in the bill.

Pilgrim Fellowship Resource Packet	$.25
Included in the P. F. Resource Packet are materials that will assist in planning a youth program geared to the needs and interests of the local group. There are no "canned" programs as such but you will find all of the materials useful as you build a creative program.	
High Fellowship Set	$1.00 set
7 booklets in attractive packet	
Individual booklets	$.15 each
With Junior Highs, The Adult Role, The Fellowship Idea, Christian Faith, Christian Action, Christian Fellowship, The How Book.	
Youth Fellowship Programs	$1.00 ea.
Set of six booklets	$5.40 set
1. Everyday Christians; 2. Faith In Action; 3. Living Our Religion; 4. Crossroads Decisions, 5. God In Our Lives; 6. Because We Are Christians.	
Songs of Many Nations	$.30 each
135 fun & folk songs, spirituals, hymns. (10 or more copies, 25c each)	
Program Interest Finder	2c each
Essential for effective program planning	
About Myself by Nevin Harner	35c
Paper bound.	
I Believe by Nevin Harner	35c
Paper bound—helpful for adults too.	
Facts of Life and Love for Teen-Agers, Evelyn M. Duvall	35c
Paper bound.	
Pilgrim Fellowship New Testament	$1.00
It's Worth Your Life, by Erma Ferrari	50c
Good vocational reading.	
When We Pray, by Wilhemina Rowland	50c
Excellent worship resumes.	
When We Share, Frances Maeda	65c
Mission Study Books	$1.50 each
Paper bound, for children, youth adults.	
Guides for Mission Study	65c each
Pilgrim Fellowship Pins	80c
Pilgrim Fellowship Bracelets (Including tax)	$2.15
Pilgrim Fellowship Tie Clasps (Including tax)	$1.65
Pilgrim Fellowship Pencils	5c
Youth Week Packet for 1960	$1.00
Planning and program helps.	

E. VA. REPRESENTED AT U.C.Y.M. CONFERENCE

Peggy Saunders

As fellowship chairman of the Eastern Virginia Pilgrim Fellowship, it was my privilege to attend the U.C.Y.M. camp which was held this past summer at Massanetta Springs, Va.

Since it was the first time that I had attended a camp of this nature, I was not quite clear as to what to expect, or as to what was going to happen, but as I began to meet the people I began to feel right at home.

Each day different classes were conducted on subjects which were of the most interest to us as young people. These sessions were led by very capable instructors who were ready to help us at any time.

There was, of course, time for fun and play, which we had every day, and in which everyone took an active part.

The most important thing to me was, I think, the worship services which everyone had a part in. Also, the morning and evening devotions were quite inspiring.

Our evening programs consisted of discussions on international affairs led by a very capable and interesting person.

I am very grateful to the Eastern Virginia Pilgrim Fellowship for allowing me to have such a wonderful week as this was. I strongly urge that if you ever have the opportunity to attend a camp of this type, please take it and go.

"What Does God Mean to You?" asked Pastor Bland Lebrick of his congregation at Apple's Chapel November 8. The answer is not in the bulletin, but it would be exceedingly interesting.

SEVEN SOCIAL SINS

1. Politics without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce without morality.
6. Science without humanity.
7. Worship without sacrifice.

Author Unknown
In Lakeview Bulletin

CYPRESS CHAPEL ACTIVITIES

Judith Brinkley

The Jr. Pilgrim Fellowship of Cypress Chapel Christian Church met at the church on Halloween at 5:30 o'clock for a weiner roast, after which we got in cars and went on a "Trick or Treat" asking for donations of money to be used as a "Cheer Fund." The response of the people was wonderful, we collected $41.80. We returned to the church and went on a hay ride to complete the party.

Work Day for Christ was observed on Saturday, October 17, with members doing odd jobs to earn money. A dedication service for our gifts was held at our November meeting with $9.00 being turned in.

A Thanksgiving offering of $10 has been sent to Our Home for Children.

Plans are being made to serve our Laymen's Fellowship Supper in December, to help raise our apportionment.

At Christmas we plan to go caroling and take gifts to shut-ins in the community.

There are eighteen members in our group.

Officers for the year are: president, Peggy Harrell; vice president, Jackie Holleman; secretary-reporter, Judith Brinkley; assistant secretary, Betty Jo Brinkley; treasurer, Kenneth Babb; program chairman, Patsy Knight; pianist, Ginny Brown; advisors, Mrs. C. Wesley Brinkley, Mrs. Vernon Babb; Rev. Ellis N. Clark.

Miss Thelma Morris, well-know member of the Mt. Olivet (G) church in the Valley of Virginia Conference, is a teacher in Alexandria, Virginia, and has united with our church in Fairfax, Virginia. Miss Verdie Showalter from our Antioch church attends the same church. Thelma thought she could get along without this paper, but having tried it, decided that it is better to subscribe.

WOMEN EXECUTIVES TO MEET AT BRICKS

The Executive Board of the Women's Fellowship of the Southern Convention, the Executive Board of the North Carolina Fellowship of Congregational Christian Women, the Executive Board of the Women's Fellowship of the Eastern Virginia Conference, and the Executive Board of the Women's Fellowship of the Virginia Valley Conference will meet in joint session on Friday and Saturday, November 20-21, at Franklinton Center, Bricks, N. C., beginning at noon on Friday and going through noon Saturday.

The meeting was called by Mrs. Ray Gordon of Suffolk, newly elected president of the Women's Fellowship of the Southern Convention. Also just elected is Mrs. Robert Kimball, of Burlington, chairman of the department of Christian education of the Southern Convention Women's Fellowship.

CC AND E&R LAYMEN TO MEET SUNDAY, NOV. 22

In a recent letter to laymen of Southern Convention churches, President A. D. Cobb stressed the opportunity for men of Congregational Christian and Evangelical and Reformed churches to meet together for inspiration and fellowship. He stated:

"At last the long discussed joint meeting of the Churchmen's Brotherhood and Laymen's Fellowship is to become a reality. As you know, the date has been set for Sunday, November 22, 1959, on the campus of Elon College with registration beginning at 2:30 p.m.

"The opening session will be in Whitley Auditorium at which time Dr. Sheldon Mackey will discuss the proposed merger. At 4:15 we will divide into discussion groups.

"At 5:45 we will meet together again in McEwen Memorial Dining Hall for a banquet and address by Dr. Mackey.

"The meal will be turkey with all the trimmings and the cost is only $1.25. Please state how many we can expect from your church — **for the meal.** Deadline for reservations is **November 19.**

"This is going to be a day of fun and fellowship for all of us. Let's have a good representation from our side of the "family." We hope to see many of you on the 22nd."

Dr. Mackey is secretary of the E&R Church and co-secretary of the United Church of Christ, and a fine person to know.

CHURCHES OFFER COUNSEL

"If your problem troubles you — big or little — it is important to us" declares a little pamphlet urging people who want confidential help to make an appointment at the Pastoral Counseling Center in Decatur. Illinois. Conducted by the Decatur Council of Churches in cooperation with Family Service and the local Mental Health Clinic, the service is available from noon until 5 p.m. Tuesdays through Fridays.

MASS MEDIA AND MISSIONS

After ten years of experimenting, the foreign missions executives of 16 major denominations recently pooled their experience and came up with some ideas.

Trained leadership of natives was emphasized by all speakers. This need is especially pressing in Africa and Latin America. "The Gospel should not be tossed out on the air on a take-it-or-leave-it basis, but concentrated efforts must now be made to penetrate an area." With the rapid increase in world population, it is believed that many people will never hear the Gospel except through the mass media.

One of the most interesting and informative papers coming to the editor of **The Sun** is **The Israel Digest,** published forthnightly in Jerusalem. From the October 30 issue come these items: President and Mrs. Ben-Zvi pay state visit to Burma; construction of a new three million dollar Basilica of the Annunciation in Nazareth will begin in the spring of 1960; a new 350-bed hospital opened in Beersheba October 20; a rich gas filled area has been discovered at Zohar in eastern Negev that is valued at one and a quarter million dollars annually for at least ten years; the first Arab-Jewish bank was established October 22, and a modern textile factory is to open in Nazareth within three months, the equipment worth $3,500,000, and the products to be sold mainly to America.

The Elon College Alumni Association has changed its method of securing funds from the collection of dues to the system of asking all alumni to share with the college through the Loyalty Fund which will add to unrestricted funds for college use, increase faculty salaries, offer scholarships, and in other ways strengthen alma mater. George D. Colclough is president.

CREDIT CARDS

A cartoon in the current issue of THINK magazine brought many a chuckle. This sprightly journal, published by International Business Machines Corporation, used the cartoon to point up an article on the mushrooming credit card business. It shows an usher taking the offering in a church. As he pauses at the end of a pew, plate in hand, the visiting worshipper looks up brightly and says "Do you accept credit cards?"

Nobody uses money any more. The decline of the coin began with this invention by the printing press. We have used paper money for real money so long that it is as real by now. But the decline of paper money is in full swing with the development of credit. Nowadays when you see a bulging wallet it's a sign not that its owner has a lot of money but a lot of credit cards and therefore probably a lot of debt! Another cartoon shows a timid tourist at an American Express office in Paris shyly asking "Do you accept cash?"

But to return to the THINK cartoon. Does your church accept credit cards? The answer is "Yes", for every church in this Conference, every church in the denomination. The church was using credit cards long before Standard Oil and the Diners' Club adopted the practice. The only difference is the name. The church calls it a pledge card. It is validated by your signature. It is nothing more nor less than a promise to pay.

Last month's papers were full of the story of a young fellow who got a couple of credit cards somehow and in a few short weeks of high living spent several thousand dollars he did not have. Of course he had no intention of paying, but he will, he will! He used his signature to defraud. But you can use your signature to endorse God's work. You can sign your name in honest intent. When your church's Christian enlistment rolls around, sign up! Your name and your credit are your promise, your money, your labor and yourself. Robbins Ralph

Philip, The Willing Evangelist

Background Scripture: Acts 8.

Devotional Reading: II Corinthians 5:14-20.

Memory Selection: **As the Father has sent me, even so send I you. John 20:21.**

SPREADING THE FIRE

When the authorities in Jerusalem began to persecute the Christians, they thought they were putting out the fire. Instead, they were scattering it far and wide. For those "who were scattered abroad" carried the fire in their hearts, and they started a new fire everywhere they went. They preached the word, they told of Christ, they bore their witness, they won others to Christ. It does not make much difference where a person is; he can witness and work for Christ where he is. And those who have the love of Christ in their hearts will feel the impulse to share that love with others.

DOWN TO SAMARIA

"Then Philip went down to the city of Samaria, and preached Christ unto them." Philip was one of the "Seven" appointed by the apostles under the guidance of the Holy Spirit, to assist with the distribution of alms to the poor. But like Stephen, he could not be confined simply to this kind of work. He had had an experience of Christ, he had Christ in his heart, and he had to share Christ with others. So when persecution arose, he went down to Samaria and began to preach Christ to the Samaritans.

That was going down, sure enough. When he left Judea to go to Samaria, he really was going down! The Samaritans were not completely heathen or completely Gentile, but a kind of "half breed" people of mixed Jewish blood and heathen blood. They were despised by the Jews. Indeed so despised were they, that the devout Jew would make the long trip from Galilee to Jerusalem by detouring around Samaria, rather than pass thru their province! "The Jews had no dealing with the Samaritans" is the way John puts it in his gospel. And here was a Jew going down to Samaria to share the gospel with these despised people. Here we see the liberalizing and beneficient spirit of Jesus at work in the heart of his disciple. When folks have his love in their hearts, they cross all racial and class boundaries to share that love with others. There must have been some lifting of eye-brows when the folks in Jerusalem heard that Philip had gone to the despised Samaritans.

IT DOESN'T MAKE SENSE

Philip was having good and great success in Samaria. There is an instinctive hunger in the human heart for God and for Christ — it is not always recognized as such — and when Philip preached Christ to the Samaritans, there was a great response. Many believed, many were delivered from evil spirits, many were healed of disease, many were baptized, and there was great joy in that city. Perhaps the very fact that Philip a Jew came among them to preach Christ appealed to these people. "There was great joy in that city" can be said when a great revival takes place in a city.

In the midst of this great revival, when great crowds were hearing the gospel, and when great numbers were being converted and healed, the Spirit said to Philip, "Arise and go toward the South unto the way that leads down from Jerusalem unto Gaza which is desert." It just did not make sense — to leave a revival when it was going good, and to go to an out-of-the-way place, even a desert. Furthermore Philip was given no reason for going. But he was convinced that it was the Holy Spirit which had commanded him to go, and he went out not knowing whither he went, or why he was going. His not to reason why, his but to obey. Happy the man, who although he cannot understand God's strange ways with him, obeys the inner light and the inner voice. It takes faith and courage to do it. But alas for him who does not do it! "And he arose and went," says the word.

IT BEGINS TO MAKE SENSE

As Philip walked along that lonely, deserted road, perhaps wondering what it all meant, and perhaps feeling that after all he may have been mistaken, he saw in the distance a cloud of dust. Soon he saw a chariot approaching him, in which a man was riding. He was reading a book, or scroll, and he was so absorbed by what he read that he did not even notice Philip until, in obedience to the Holy Spirit, Philip drew near to the chariot. "Go near and join thyself to this chariot," said the Spirit, and again Philip obeyed. The thing begins to make sense after all. Perhaps God had sent his servant to this desert place for a special purpose. It was not a dead-end street after all. Here was the reason why God had sent him here — to share his great secret with this man.

SUNDAY SCHOOL LESSON
NOVEMBER 22, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Philip did not know who the man was, although he evidently sensed that he was a man of importance. The fact was that he was the Treasurer or Chancellor of the Exchequer of the little kingdom of Ethiopia of which Candace was the Queen. This man was a key man. He was undoubtedly a proselyte, a seeker after God, for he had been to Jerusalem to worship. And on his way home, he spent his time in reading the Bible. As a man of such high position, what a strategic figure he was! Suppose he should become a follower of Jesus, what an influence he could wield in the little kingdom of Ethiopia!

By a strange coincidence, or was it providential, the eunuch was reading from the book of Isaiah, the classic passage about the "Suffering Servant," "The Messiah." Noticing this, Phiilip asked the man if he understood what he was reading. The fellow frankly admitted that "it was all Greek to him" and he needed somebody to interpret the passage for him, and he invited Philip to get into the chariot and help him. Whereupon Philip began at that passage and spoke to the man about Christ. So plainly, so persuasively, so winsomely that the man's heart was opened to Christ, and he asked if he might be baptized and become Christ's follower. "If thou believest with all thine heart, thou mayest." That is the pivotal question. Not what one believes, but whether he trusts Christ, is the prerequisite for discipleship. "If thou believest in thin heart . . . thou shalt be saved." And so the two men got out of the chariot. Philip baptized the eunuch in a nearby pool or stream. And that was that. And perhaps of all the people that **Philip** won to

— Continued on Page 15

At Our Church Home for Children

Thanksgiving Envelopes Are Coming

John G. Truitt, Superintendent

Dear Friends:

To the 207 churches of the Southern Convention and their pastors I wish to say: Please wait for our new, beautiful Thanksgiving offering envelopes; and the beautiful inserts for your church bulletins or weekly calendars announcing your offering. I am assured by the printer that these envelopes will reach me on November 12, and we are all set to mail them to you on that day. They will be mailed to your minister, or a church official, the day they arrive here. The special work which we have had done on these envelopes make them a little later than usual, but they will be worth waiting for.

We are hoping that the picture of the little girl saying grace which will be printed on each envelope, and the necessary appeal for a generous Thanksgiving sharing will make it a joy to really share this Thanksgiving with our children here. They are ours. Let us love them and help them to grow up to be fine young people, and well prepared adults. It is good for them to have a good American chance. Our boys and girls in your private families have so much. It is good for us to see to it that the charges of our churches — these children here — have what they need.

How they grow here! Just yesterday when our children did a lovely program at the fine First Christian Church in Burlington I sat and admired them and watched them. Take for instance, Eugene, and Louise and Elizabeth Ray. How they have grown! How fine they look! How big they are compared to the poor little children they were when they came to us. You know what? One of the reasons they are nice, and growing up unafraid, and feeling secure and happy, their mother works faithfully and hard to make enough money to send some here to help with their maintenance and training. I wish I had a picture of her as she must stand at the postoffice window with $90.00 hard earned every month, and sort of timidly and quietly buys a money order to mail us for those three children's care. You know that is $1,080.00 a year she sends to show her mother love, and her good faith in her children, and her desire to see them have a good home.

She is so rare, only a very few others send anything at all, and none sends as much per child. It is a genuine thrill to get her contribution. They came here August 2, 1954, so you can see she has not started well like some have done and then stopped. For more than 5 years she had walked that same path and worked hard. She is due this sort of tribute, and may God bless her and her three children. The three children are wide awake and full of fun, not to say sometimes mischievousness. The mother is proud of them, and well she may be. However, is it not right for her to help, and shouldn't several others likewise do their part? Mrs. Ray is likewise growing in strength and goodness of spirit. It is not only doing her children good but is doing her good. Here we strive to not only help the children but in whatever way we can we try to help their relatives. Thank you for your prayers and benedictions and encouragement.

REPORT FOR NOVEMBER 9, 1959

MONTHLY OFFERINGS

Amount brought forward			$2,745.04
Eastern North Carolina Conference			
Hope Mills	$ 3.00		
Lebanon	7.00		
Martha's Chapel	10.00		
Mt. Gilead	25.00		
New Elam	13.00	$ 58.00	
Eastern Virginia Conference			
Great Bridge	15.00		
Newport News, S.S.	14.19		
Bay View	10.00	39.19	
North Carolina and Virginia Conference			
Apple's Chapel	18.00		
Carolina	11.00		
Happy Home	40.40		
Hebron	3.00		
Hines Chapel	22.00		
Hopedale	21.00		
Long's Chapel	8.00		
Pleasant Grove	35.00		
Union (Va.)	50.00		
Hendersonville	3.50	211.90	
Western North Carolina Conference			
Antioch (R)	11.00		
Bennett	4.00		
Big Oak	18.50		
Needham's Grove	20.00		
Pleasant Grove	18.00		
Pleasant Union	19.03		
Sophia	3.00	93.53	
Virginia Valley Conference			
Mt. Olivet (R)	28.01		
Wissler's Chapel	26.00	54.01	
Total			$ 456.63
Grand Total			$3,201.67

SPECIAL OFFERINGS

Amount brought forward		$2,034.97
Ladies' Aid Fellowship, Eure Christian Church — Thanksgiving Offering	$ 10.00	
Mr. & Mrs. Frank Hinkley, Fort Lee, Va.	5.00	
Mrs. W. H. Ayscue, Henderson, N. C. (Liberty, Vance, Church) — Thanksgiving Offering	25.00	
Women's Fellowship, First Cong. Church, Hayword, Wis. — Friendly Service Gift	5.00	
In Memory of Miss Pearl Preston Paris	5.00	
Special Gifts	514.30	
Total		$ 564.30
Grand Total		$2,599.27
Total for the Week		$1,020.93
Total for the Year		$5,800.94

Rev. Park W. Fisher Passes Away

William T. Scott

Readers of **The Christian Sun** and churches throughout North Carolina will regret to learn that Rev. Park W. Fisher, veteran minister of the Congregational and later the Congregational Christian denomination, died at the Methodist Retired Ministers' Home in Charlotte on October 9, 1959. Mr. Fisher was a minister of the Western North Carolina Conference, and was greatly beloved by all those who knew him.

The Fisher family, of Harlan, Iowa, came to north Georgia in the 1880's. The Demorest Magazine had established a small town, "Demorest," which was a strictly prohibition community. This town is now the home of Piedmont College.

There were seven children. Park was the older son. He was stricken with polio when about 18 months old, fitted with braces at 7 years, and taught to walk with crutches. His mother said he learned wood-work and developed inlay talent by whittling in her wood box. He was 27 years old and living in Atlanta, a member of the Central Congregational Church, when he entered the Atlanta Theological Seminary; attended that for two years, and graduated from Hartford Theological Seminary in June, 1910. He was ordained in the Atlanta church June 6, and was married June 7, 1910, by Dr. Henry A. Atkinson, the pastor.

He and his wife, the former Elinor E. Sugg, went immediately to the Hindman Settlement School, Knott County, Kentucky, where he was manual training instructor for the school, and did preaching and Sunday school work in the nearby community of Mill Creek, on the left fork of Troublesome Creek, for ten years.

In September, 1919, he came to Star, N. C., to take over five small Home Mission churches — Sophia, Asheboro, Spies, Biscoe, and Star. He spent one year traveling for Piedmont College, and in June of 1923 came to Southern Pines as associate pastor and summer supply for The Church of Wide Fellowship, while Mr. Serl was pastor. In 1930 he went to Brasstown, N. C., as manual training instructor for the Campbell Folk School, and was there about ten years. He was in the Retired Ministers' Home at Charlotte for the past ten years. He is survived by three children — Major General William Parker Fisher, Commander EASTAF, McGuire Air Force Base, New Jersey; Mrs. Cecil M. Jones, Worcester, Mass., and W. Hunt Fisher, of Concord, N. C. Two sisters, Mrs. Ruth Miller and Mrs. Genevieve Harris, both of Atlanta, Georgia, survive. Memorial services were conducted in Charlotte, October 11, 1959, by a nephew, Reverend Rollin Gibbs, of Statesville, N. C.

In Memoriam

We, the members of the Women's Fellowship of Cypress Chapel Christian Church, wish to pay tribute to the memory of the late Mrs. Walter Babb (Miss Ett) who died September 25, 1959, after a long illness.

Mrs. Babb, a member of our Fellowship, was a regular attendant until her illness prevented. She possessed a pleasant, gentle manner, and was greatly respected by all who knew her.

We extend to the family our sincere sympathy, and commend them to the love of our Heavenly Father.

Mrs. James E. King
Mrs. James V. Brinkley
Committee

BABB

STONE

We, the members of the Hayes Chapel Congregational Christian Church, wish to pay tribute to the memory of W. S. Stone who passed away suddenly October 10, 1959, at the age of 79.

He had been a member of Hayes' Chapel Christian Church since 1916 and was loyal to his church as long as his health would permit. He was a deacon of this church for several years. He was a man of simple tastes, friendly and thoughtful, always trying to help anyone in need.

He is survived by four daughters and two sons to whom he was very devoted. One of his sons is a missionary in Indonesia.

We are grateful to God for what his life has meant to his family, church and community.

Therefore, be it resolved —

1. That we humbly submit to the Father's Will, knowing he doeth all things well.
2. That we extend to his family our heartfelt sympathy and earnest prayers.
3. That a copy of these resolutions be sent to the family, a copy to *The Christian Sun* for publication, and a copy be placed on our church records.

Paul Wright
Nannie Carter
Daisie Perry
Committee

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Christ, both in Samaria and elsewhere, this man meant more to the new movement than any other. For tradition has it that it was thru him that the Christian church was founded in Ethiopia, a church that exists today.

ON HIS WAY REJOICING

"And he went on his way rejoicing." That must have gone for Philip, although the reference is not to him. For what joy is there compared to the joy of winning another to Christ? Have you ever had that joy, that supreme thrill? But it also went for the eunuch too. In his heart he had the joy which the world could not give, and which the world could not take away. To find Christ, is to find joy unspeakable.

SPEED BLAMED FOR CAR ACCIDENTS

Excessive speed was by far the biggest single cause of traffic accidents that caused more than 2,825,000 injuries and 36,700 deaths on U. S. highways during 1958, The Travelers Insurance Company reported in its latest highway safety booklet.

It was estimated that speed killed and injured nearly 1,000,000 persons in the United States last year, more than 40 per cent of the total.

Cars that did not have the right-of-way were involved in 25.2 per cent of the accidents causing a total of 608,400 injuries during the year. Reckless driving was blamed for 10.4 per cent of the injuries; cutting in for 4.0 per cent and improper signaling for 3.6 per cent.

Crossing at intersections was the chief cause of the 7,700 pedestrians killed and 245,000 injured. A total of 10.1 per cent, or 27,040 pedestrians were injured while crossing with the signal as compared with 7.4 per cent injured crossing against the signal.

It was reported that 97.1 per cent of the drivers involved in fatal accidents had more than a year of driving experience; that 87.9 per cent of drivers involved in fatal accidents were men; that 87 per cent of the vehicles involved in non-fatal accidents were passenger cars; and that more than 95 per cent of the cars involved were in apparently good condition at the time of the accident.

Dry roads prevailed in 78.3 per cent of the fatal crashes and 70.1 per cent of the non-fatal accidents. The weather was reported as clear in 84.2 per cent of the fatal pileups and 79.5 per cent of the non-fatal mishaps.

A Thanksgiving Litany

By Richard K. Morton

From emptiness of mind, dimness of vision, and feebleness in work,
Deliver us and keep us, O Lord.

From lack of bounty and productiveness in the things of the spirit as we enjoy the unfailing bounties of the earth,
Deliver us and keep us, O Lord.

From any failure of love and understanding and any neglect to pour out the resources of our being in these days,
Deliver us and keep us, O Lord.

From every temptation to reap harvests only for ourselves and from neglect to make use of the fruits of the good earth,
Deliver us and keep us, O Lord.

Through the miracles of the soil, the air, and the sea and the unending wonders of the world of nature and the miracles wrought by the activity of the human spirit,
Grant that we may show our thanksgiving, we pray.

Through the production of those resources that bless and reassure the mind and spirit as well as those that sustain the body,
Grant that we may show our thanksgiving, we pray.

Through the lessons of history, the correction of wrongs, the instituting of new principles and methods in the affairs of men,
Grant that we may show our thanksgiving, we pray.

Through acts of mercy and of love, through the encouragement of all that moves us to grateful living by Thy grace,
Grant that we may show our thanksgiving, we pray. Amen.

HISTORICAL SOCIETY, [illegible]
Southern [illegible] Congregational Christian Ch

The Christian Sun

Elon College Library X

VOLUME 111 NOVEMBER 24, 1959 NUMBER 46

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A THANKFUL HEART

e thank thee, Heavenly Father,
For every earthly good.
or life, for health, for shelter,
And for our daily food.

h, give us hearts to thank thee
For every blessing sent,
nd whatsoe'er thou sendest,
Make us therewith content.

Anon.

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THE REV. DR. MARY ELY LYMAN

The Rev. Dr. Mary Ely Lyman, formerly Dean and Professor of Religion at Sweet Briar College, was the first woman to occupy a chair on the faculty of Union Theological Seminary and one of the first to hold a full professorship in any American theological school.

She is a graduate of Mt. Holyoke College, Union Seminary, and was awarded a Ph.D. degree at the University of Chicago.

In the summer of 1949 Dr. Lyman was ordained to the Congregational Christian Church ministry in the village of Cummington, Mass., where she spends her summers.

She is the author of a number of books.

Dr. Lyman will preach at the First Congregational Christian Church, Greensboro, on Sunday morning, December 6, using as her topic: "Preparing Our Hearts for Christmas."

Monday night, December 7, at 8:00 she will conduct a Prayer Meditation for both men and women of the First Church and neighboring churches.

Tuesday, December 8, at 10:00 A.M. to 3:00 P.M., Dr. Lyman will lead a School of Prayer for the women of First Church and neighboring churches.

Here And There Among The Churches

Rev. Joseph N. Rutland became minister at Shelton Memorial Church in Portsmouth, Virginia, October 1, 1959. The Honorable Colgate Darden was speaker for the laymen of that church on the evening of Laymen's Sunday.

Mrs. F. C. Lester returned to Asheboro, North Carolina, November 18 from the Women's Fellowship Tour to Europe — a day late because the **Queen Elizabeth** battled a storm en route.

Superintendent J. G. Truitt of our Church Home for Children is to be guest speaker at Turner's Chapel December 13, and Pastor Reuben Askew is urging all his people to be present.

Pleasant Ridge church, Route 1, Ramseur, N. C., announces the annual Turkey Dinner will be served in their Fellowship Hall from 5:30 to 8:30 p.m. November 28. Adults will pay $1.25 and children $.75 for this feast of Thanksgiving, and the money will help the church building fund.

DR. AND MRS. SMITH HONORED

November 22 the Christian Temple of Norfolk, Virginia, conferred on Dr. L. E. Smith the honorary title of Pastor Emeritus, and gave a reception just after church for Dr. and Mrs. Smith. In a letter to the church the Rev. Frank R. Hamilton said:

"Conferring of this distinction is in appreciation of his years of service to our church as its pastor, including the period of the erection of our edifice, as well as over a quarter of a century as the President of Elon College — a service which was definitely an outreach of our church."

A worker's Conference is being started at Zion church by its pastor, Rev. Reuben Askew.

At Eutaw November 8 there were 92 people in Sunday school and 90 in church service. The offering amounted to $170.50.

Our Raleigh PF'ers earned $17.00 on Work Day for Christ. The church school Halloween party netted $9.44 for UNICEF.

At Eutaw (Fayetteville) October 4, World Wide Communion Sunday, six members were received, and a week later a child was consecrated. The Rev. Truett High and his fine people started the fall work with high enthusiasm. This church serves many people who are connected with Fort Bragg. Members are scattered over the world.

Shallow Ford church entertained the North Carolina and Virginia Conference recently, and some who attended said that the new educational building is beautiful and useful.

The High Point church spent five hours in conference Saturday night and Sunday afternoon November 7 and 8 considering what to undertake in 1960. The unanimous opinion was that a building should be erected on the land which has been purchased for the purpose. To reach this goal it will be necessary to sell the old church with its furnishings, the religious education (block) building, the land on which these buildings stand, develop new streets through the woods and sell lots from the ten acres in the new area, and secure a sizeable amount of money otherwise than from sales.

People in the Norfolk area are reminded that next Sunday evening, November 29, at 7:30 the Great Bridge and South Norfolk churches will join Rosemont in the latter church in a union service. Members of those churches are expected, and visitors will be welcomed.

Rev. Melvin Dollar, Associate Superintendent of the Southern Convention, assisted our Danville, Virginia, church in its Christian Enlistment Program each evening last week. The church is joining with other churches of the community in a Thanksgiving service November 25 at Moffitt Memorial Baptist Church. Rev. Eugene Tally is pastor.

Dr. H. S. Hardcastle says that he and Mrs. Hardcastle are happily located in the parsonage at Berea, Driver, Virginia. For the first time in its history this church has a minister living there and giving full time to its service. "Hardy" now writes his "Notes" for the Sunday school lesson in what he calls the "well-arranged, comfortable, and attractive parsonage next to the church at Driver."

Asheboro church has issued a beautiful folder presenting the operating budget of $15,930 and building fund budget of $5,200, a total of $410 weekly. In the folder is a picture of the minister, Rev. Clyde L. Fields, the church, junior and senior choirs in the chancel, a Sunday school class in its room, and the Christian Enlistment Committee composed of Mrs. Roy Moore, Hubert Beane, Street Morgan and Roy Boling. This is a church of 279 members in a town where we had no church in 1938.

Volume 111 Number 46

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Dr. W. T. Scott Resigns As Superintendent Of The Southern Convention

Report to Executive Board

At the Thirty-Seventh Biennial Session of the Southern Convention, meeting at Waverly, Virginia, April 30 - May 2, 1946, I was honored by being elected Superintendent of the Convention. Since July 1, 1946, I have served you in that capacity to the best of my ability. Some progress has been made, through the dedicated efforts of our youth, laymen, laywomen, ministry, churches, officials and institutions. Any success I may have had, or any contribution I may have made in the success of the work, is due to the generous support accorded me. I have tried hard and earnestly not to fail you. I have tried to give my best to the Church of my birth, which has honored me beyond any consideration I deserved. I have wished all along the way that I might have done more for our Lord and His Church.

Two high and wholly unexpected honors have recently come to me. One came from our denominational office in New York City; the other came from our Oakland Congregational Christian Church, Chuckatuck, Virginia, which has called me to become its minister, succeeding Dr. H. S. Hardcastle.

I have loved my work with the Convention, and it has been a troubled decision I have had to face during the past month. The Superintendency of the Southern Convention, with its varied and important functions, I regard as a high honor and a sacred trust. Grave and momentous decisions in days ahead are causes both for concern and joyful anticipation. No man is indispensable and yet, the accumulated responsibilities and functions of the office falling upon one who has served in it for nearly 14 years give me concern as I contemplate a change. However, decisions must be made, and after much prayer, reflection, and travail of soul, I have concluded that it is God's will and my leading that I should accept the call from the Oakland Church to become its minister.

It is with sorrow and deep regrets that I present herewith my resignation as Superintendent of the Southern Convention, to become effective at your pleasure.

The Constitution and By-Laws of the Convention provide that a 90-day notice be given in effecting such changes. The Oakland Church desires me to begin my services with them March 1, 1960, or earlier, if possible. However, because of the many responsibilities falling upon the office of Superintendent until the meeting of the biennial session of the Convention at Burlington, N. C., April 26-28, 1960, I feel it may be to your interest for me to continue in some agreed capacity until adjournment of the Convention session. Let me enumerate some of the responsibilities to which I refer:

1. Closing of the Convention 1959 fiscal year; 1958-60 biennium.
2. Collecting and preparation of materials for the Year Book and Annual.
3. Annual Meeting of the Mission Board, with advance preparation of its 1960 budget; and clearing cooperative relationships with national Board of Home Missions.
4. Mid-Winter Meetings at Buck Hill Falls, Pennsylvania, including a joint meeting between CC Superintendents and ER Synod Presidents on matters of the Union.
5. Union matters.
6. Moonelon Crash Campaign.
7. 1960 Convention session preparations:
   a. Joint program with E & R Southern Synod.
   b. Blue Book preparation, with collection of Committee and Board reports.
   c. Preparation of Finance and Revision Committee reports.
   d. March meeting of Executive Board.
   e. Various arrangements to be made for the Convention session.
8. Numerous unfinished business of Convention, Mission Board, etc.

I shall always be grateful to you, to the Convention, to my Church, and to a loyal office and field staff. I shall seek to serve our great Church and the Convention as a faithful parish minister. I covet your continued friendship. I solicit your prayers. May God bless you.

Faithfully yours
William T. Scott

VOTE OF THE EXECUTIVE BOARD

The Executive Board of the Southern Convention, meeting in Henderson, N. C., November 17, 1959, voted as follows:

1. To accept the resignation of Superintendent W. T. Scott with deep regret and an expression of sincere appreciation to Dr. and Mrs. Scott for their invaluable services during the years he has served as Superintendent of the Convention,

2. To approve in principle the suggested time schedule submitted by Supt. Scott, and authorize the executive committee of the executive board of the Convention to make such changes as may be necessary during the interim,

3. To express appreciation to the Oakland church for its willingness to cooperate with plans to use the service of Dr. Scott on part-time basis during the interim after March 1, 1960, and

4. To authorize the President of the Convention to appoint a committee to draft suitable resolutions for presentation to the biennial session of the Convention in Burlington, N. C., in April 1960.

It was further voted that the President of the Convention should appoint a committee to consider any realignment in the Convention program that may be wise, and to seek for a new Superintendent, recommendations to be made to the Executive Board at its meeting in March of 1960.

EDITORIALS

Supt. Scott Resigns

The big news in the Southern Convention this week is that Dr. William T. Scott has resigned as Superintendent of the Convention, a position which he has held for fourteen years.

His resignation came as a complete surprise to most of the members of the Executive Board of the Convention in session at Henderson, N. C., Tuesday of last week. That shock will be shared by members of the churches across North Carolina and Virginia.

Since he will continue to serve until next March, thus completing many important matters in process, it seems wise to make only a few comments at this time.

No man should be expected to carry the load of work that goes with being superintendent of the Southern Convention for an indefinite period. It is a man-killing job. Our 207 churches are scattered over two states, and they all need personal attention. There are five conferences, and they need to correlate their work into one convention program. There are more than a hundred ministers, and they need the friendship and counsel of the superintendent. Nearly a half million dollars, most of it in small amounts, pass through the convention office annually, and the superintendent is responsible for administration of that office. Mission churches are to be aided and new churches started, and this is part of his work. A dozen other things claim his mind, energy, effort. Don't expect any one to keep this job too long.

Moreover it must be understood that going from the superintendency to the pastorate is a promotion. There is nothing insignificant about being pastor of a local church. It is with this local group that the Holy Spirit meets, and it is a high and holy privilege for a minister to share with a worshipping and working congregation. The open door to the homes of parishioners is an invitation to purity, devotion, fellowship, and service. Happy is the person who can go in and out among the people of a local church, serving them night and day as the "man of God." Dr. Scott is not stepping down, neither is he retiring; he is accepting a higher position as minister, pastor, shepherd, servant, fellow-worker with the saints of God who meet as a local church.

United Church Laymen Meet

Elon College was the meeting place last Sunday afternoon of 300 men of the Southern Convention and the Southern Synod. This was the first meeting of the laymen of these two groups, and in the midst was a sprinkling of their ministers. While the meeting was primarily for the North Carolina men, there were some from Eastern Virginia Conference. Of the group 120 were from the Evangelical and Reformed Church and 180 were Congregational Christians. The banquet in the college dining hall claimed 270 men, and in that fellowship of eating it was impossible to distinguish one group from the other.

Guest speaker was Dr. Sheldon Mackey, secretary of the Evangelical and Reformed Church, and co-secretary of the United Church of Christ. In the afternoon he presented the Constitution and By-Laws of the United Church now being considered for revision and adoption. He made it clear that conferences, associations and local churches are free in their area, and expressed the strong hope that they will be inclined to work according to the suggested plan so there can be a cooperative denomination rather than a miscellaneous hodge-podge of groups going in many different directions.

Following his presentation the group met in twelve discussion groups to consider specific items in the Constitution and By-Laws. A snooping editor heard questions relative to the ministry, holding of property, higher education, possibility of withdrawing from the denomination with no property loss. Laymen seemed to be of the opinion that ministers should finish college and seminary before becoming pastors, and that property bought and erected for the denomination should remain for that denomination's use.

At the banquet Dr. Mackey made a thoughtful address on "Possibilities in the United Church of Christ." He believes that the new church gives us something to get excited about, that it offers larger opportunity for fellowship, and a stronger witness of Christian faith. He told the men that there are new ventures of faith opening to them. Old ideas and customs are to be examined, people should be trained for witnesses in all phases of politics, business, etc., that we can show the real unity of the Church, and that we can make the Christian message relevant to the needs of our world.

"Those who live on the mountain have a little longer day than those who live in the valley."

"Can we see the Christian mission more clearly than we could before the merger?" the speaker inquired. In the mathematics of the Church, he said, one and one make more than two. "We are called not to be comfortable, complacent, or even happen, as the world calls happiness, but to do the work of Christ in our day." In such language Dr. Mackey challenged laymen to be an active part of a new and venturesome Church of Christ.

As an editor sees it, the men of the churches in our area stand on the verge of a great adventure. North Carolina has not felt any surge of Christian endeavor by Congregational and Christian churches in a long time. The same may be true of the Evangelical and Reformed Church. The state is feeling the driving force of Baptists and Methodists, be it said to the credit of these great people. It appears that the time is ripe for the United Church of Christ to take a giant step forward, to make its influence felt on the life of the state. What is said of North Carolina is equally true in Virginia. We are not narrowly denominational, and please God we will never be, but we do know something of Christian experience and fellowship, we have constructive ideas about religion in everyday life, we are trying to practice the unity of the Church for which Jesus prayed so devoutly, we are aware that ministers and members stand on equal footing before the cross of Jesus and that there is a "priesthood of believers" which not only allows each person to approach God in his own right but also carries personal responsibility.

Of course there are real problems concerning the uniting of two so different denominations. But those problems are only challenges to thought, humility, and concerted effort. Under the banner of Christ, laymen and ministers working together can find a solution for all the problems.

This Interested Me

Emily C. Lester

It seems that I could fill a whole issue of **The Christian Sun** with things our Fellowship Tour has learned about refugees since we have been in Austria. I will begin by reporting things told to us in Salzburg by Arthur Foster, a British Congregationalist who is director of refugee work for the World Council of Churches (in which our denomination shares) for all of Austria.

Austria was once the seat of the Holy Roman Empire, stretching across Europe from the Baltic to the Adriatic Sea. Now it is a small, poor country with seven million people, two million of whom are in Vienna. Some estimates of refugees in the population run as high as two million, but Mr. Foster stated that a quarter of a million are classed as refugees now.

These refugees include many people:

1. Ethnic Germans who have "come back home" through the years from Rumania, Russia, etc.
2. Slave labor, brought in by Hitler from France, Italy, and other countries.
3. People fleeing from Communists up to 1948 (and some still coming).
4. Hungarian refugees who came in during and after the revolution in 1956 — 180,000 of them, and some still coming.

Austria, this poor little country, receives with open arms all who come, only asking, "Are you a refugee for political or religious reasons?" She does not require a health certificate, or for the person to know where he can get a job, or to have a "sponsor."

Help to Austria in this refugee problem came first through UNRRA, which did a wonderful job in food and health fields, but was inhuman in sending people "home" by force. Then the UN set up the International Refugee Organization, which did a fine job of resettling refugees by working through volunteer agencies, and thus the churches got into the picture. Now IRO is no more, but Catholics, Lutherans, and the World Council of Churches still work at the job. The first look after their own, while the latter tries to help those whom no one else will help. The World Council represents no faith but the love of Jesus Christ. "Saints or sinners, we are here to serve God's creatures."

Mr. Foster posed this question: "Has a person the right to move?" Isn't this a tenet of our religious faith since the days of Abraham and Lot? Today this right is being denied man. As an example, he told us of a young doctor living behind the Iron Curtain who was allowed to go (with his wife) to the United States for six months to study. On the way back she broke her leg and was brought to an Austrian hospital. When the husband got home he talked of how fine things were in the United States. The police told him to shut up or he would lose his job and his freedom. This week he got to Austria by having the doctor here write that his wife was ready to go home. He talked with Mr. Foster who told him that Austria would let him and his wife stay here, and that probably within a short time they could emigrate to Canada, the United States, or Australia. **But**, three children are in Yugoslovia; parents could probably never see them again. He has ten days in which to make the awful decision between losing job and freedom or losing children. "No country should do this to a man," said Mr. Foster, "this is of the Devil." And it is but one of many such heartbreaking stories.

Mr. Foster reminded us — and I remind you — that we are part of the conscience of America; that we have been blessed by God more than any previous civilization; that we are stewards of God's bounty; that the refugee question is not simply a political matter, but it is a chance for church people of America to serve others of God's people who are in desperate need. We must remember in our prayers the troubles of Europe

(Continued on Page 2)

About

A LITTLE BOY WITH A DIRTY FACE

It was in a small town where the mainline of a railroad divided the village into "this side of the track" and the "other side of the track".

This division, created largely because of the many rapidly passing trains, had helped to develop the town into two communities, each with a different cultural and sanitary standard. The villagers on "this side of the track" did not often associate with those on "the other side of the track".

But one day something happened that was destined to change the two-standard pattern of the town into one pattern, and a much improved pattern.

Cecil Bresso, which is not his real name, age 10, who lived on the side of the track that had the lower standard of living, was invited by a school friend of his to attend his birthday party. Without telling his mother, Cecil, known for his dirty face and never combed hair, hied across the track after school to his friend's house.

Cecil was the only boy invited from his side of the track, and the only boy at the party with a dirty face and unkempt hair. The mother of the boy who was celebrating his birthday took Cecil to the kitchen and gave his face a scrubbing, combed his hair and shined his shoes.

When Cecil returned home with his new look, his mother realized how neglectful she had been of her children. That was the beginning of a new daily look for Cecil, at home and school, and also for the two other small boys in the family.

This new appearance of the three boys became contagious, and it was not long until there was a friendly contest among the mothers of Cecil's side of the track to see whose children could look the neatest.

Since one improvement usually leads to another, fathers on the side of the track where Cecil and his brothers lived began to do a little scrubbing of their premises. Weeds, discarded bottles and cans and other rubbish soon disappeared and hollyhocks, vines and rose bushes took their places. This started a complete new appearance of premises on both sides of the track.

Nearly all residents of this two-sides-of-the-track town had neglected the local church. Cecil Bresso's father decided he would become a regular churchgoer and take his three boys with him because of their improved look. Other fathers with their boys also began to respond to the Sunday morning church bell of the community. Attendance increased. The pastor was pleased, and his sermons began to improve.

A new era for the town had dawned. There was no longer a "this side" and "that side", but a single community striving toward a higher standard of living.

A thoughtful mother who scrubbed the dirty face of a little boy started the near miracle. It is still working.

C. B. Riddle

From Our Friends, The Riggs

Kilanjunai P.O., via Salaigramam
Ramnad Dist., So. India
October 26, 1959

Dear Friends,

The rains have finally come, saving the crops around Kilanjunai. Some of the fields south of us were already pretty badly damaged. People around us were very much relieved. But, as usual, as soon as the rains start, the hospital Staff and Ed find travel difficult. This week Ed left us on Wednesday morning, walking thru mud bare-footed. He returned Friday night on a bullock bandy, after having attended six outdoor clinics, with rain following him to every clinic. His feet were sore from so much walking. As conditions get harder for Ed they get easier for me. Since I can't leave the children overnight it means that I can't help with the clinics at all when roads get impassable. The children like having me at home.

Louis and Joy have finished their school year, and Joy has just begun her fourth grade work. Louis' books are delayed in coming from America, and so he is only on half-day review schedule, much to his delight. Joy is tickled because she has finally landed in the same grade with Louis. Martha plugs away at first grade, whenever I can catch her for a school session!

Another thing that is very much on our minds these days is our trip to America next summer for furlough. Martha was not yet a year old when we left last time, and Joy, tho' older, (a little over three), doesn't seem to remember any of it at all. Louis has a very good memory, especially for the travelling we did; boats, cranes, tugs, trains, that delight a little boy's heart. We are planning to go from India to Ceylon, then to the Philippines, and from there to Hongkong and Japan. After changing ships in Japan we plan to land in Seattle. Sounds like fun, doesn't it?

Cordially,
Fran Riggs

Rain, Mud, Food, and a Doctor's Skill

Dear Friends of the Southern Convention:

As Fran mentioned, everybody is happy around here because of the rains. The prophets who said that all the signs pointed to a good rainy season were triumphantly vindicated. For weeks during the last part of the "southwest monsoon", when all the rest of the country was getting downpours, and we could even see the heavy rain clouds on the horizon, we were getting nothing but hot drying winds. But the very minute, practically, that the winds shifted around to the opposite direction two weeks ago, thereby signifying the onset of the "northeast monsoon," the heavy rain clouds gathered and we have had a succession of showers and drizzles ever since. So that is why the countryside is green and everybody happy again.

As Fran pointed out, our troubles begin where the farmers' end, when travel to the clinics becomes rugged. It would be nice if we could stop the relief clinics, especially, now that the people are not so worried about the prospects for food. Unfortunately rice stalks flourishing in the fields do not yet mean rice in the bellies of the people, and they are still hungry. Also their requirements for food are much greater during this season when they are all working hard in the fields all day instead of sitting around at home as they have to do most of the rest of the year. They especially need the protein and vitamins that are so short in their diet anyway; and this is the season when the most spectacular clinical manifestations of malnutrition begin to show up. So, even tho attendance at the hospital and leprosy clinics is way down because of the field work and the difficulty of travel, the food clinics are more

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

AFRICA

Chikore Station

29—**Mt. Silinda Institute** has 500 boys and girls in primary day school (grades 1-5); upper primary boarding school (6-8); lower elementary teaching training course and a lower elementary night school and three year building and carpentry courses.

30—**Mt. Silinda Nurses' Training School** trains young men and women to become Certified Native Nursing Orderlies.

Salisbury Station

Capital of Federation of Rhodesia and Nyasaland.

December

1—**Mr. and Mrs. George Grant** are newly appointed field representatives of the International Missionary Council stationed in Salisbury. He was born in Trinidad, West Indies, son of Canadian missionaries. She was born in Capetown, South Africa, daughter of Chief Justice of Supreme Court and acting Governor of Rhodesia. He was principal of Adams College 1949-56.

SOUTH AFRICA MISSION

Started in 1935 to evangelize a primitive people, now it bears witness in great cities and modern farm areas as well. Many schools have been taken over by the government. Great wisdom and patience are necessary for work here.

Durban Station

Port city for Natal. Population: Africans 163,422; Europeans 145,689; Coloured 18,817; Asians 164,968; total 492,896.

2—**Rev. and Mrs. Arthur Christofersen** are the senior missionaries of South Africa Mission, having gone out in 1915. For many years they did rural church work, but now in their last term they supervise church work in Durban and he acts as mission treasurer and treasurer of the Bantu Church.

3—**Dr. and Mrs. Howard Christofersen** went to Africa as missionaries in 1953. He was born there, son of above missionaries. He is doctor, she a nurse; serve at McCord Zulu Hospital, but are now in U. S. for family reasons.

4—**Dr. Aldyth Lasbrey** (1947) was born and raised in South Africa and got her medical training there. She is assistant superintendent of McCord Zulu Hospital.

5—**Dr. and Mrs. Frank Magill** went out last year to work at McCord Zulu Hospital. He is graduate of V.P.I. and Duke Medical School.

crowded than ever. That is why we felt we had to meet our appointments with them, even tho it is a bit inconvenient for us.

At this season of the year the tendency is not to struggle with the problem of moving from one place to another. Each village traditionally gets along in its isolated glory, the people subsisting on their stored stocks of rice, with dried roots and seeds as flavorings. The outside world also tends to forget about the villages that are so isolated, and even the tax-collector does not usually bother them until the roads are dried up a bit. I am sure I would tend to feel the same way about them if I were on the outside, which is one advantage of being here. I think it is a sign of real progress when we see on various sides signs of continuing and increasing concern on the part of various outside organizations for the welfare of these people, even when the going is rough.

The most conspicuous example, of course, is the relief milk powder and wheat from the surplus U. S. stocks, sent by the Church World Service, along with the special gifts of Multi-purpose Food. That is the most important manifestation of people caring, but it is not all. Last week Fran and I were invited to the United Nations Day celebration of the Rotary Club of Karaikudi, a town forty miles away. I thought of the van that had come to Kilanjunai three weeks ago with a WHO and UNICEF label on it, DDT-spraying all the houses in the villages as a tiny part of the National Malaria Eradication campaign, the most ambitious public health undertaking in history in sheer size and numbers. (The Karaikudi Rotary Club itself, whose members are all Indians, had raised a fund to buy DPT vaccine for children of the villages, and gave us a hundred and fifty doses. This is one of the vaccines that is part of the routine immunizations every child in America gets, but it has never been heard of out here. The Rotary Club wanted to poularize it here as one more step to show that they care about the welfare of village children. This morning I have just finished injecting the first batch of these babies.)

These may seem like little things, in a small place. But when you consider how isolated and forgotten the people of the villages here have been — especially in this season — all thru the years, these little steps are very significant portents of new things to come. Oh yes, did I mention the hope we are having for a liberal grant from the Central Government in New Delhi within the next two years to set up in the Kilanjunai area a "model intensive control scheme" for leprosy in this part of South India.

Our thanks go to all of you for your letters and support which we cannot always mention individually.

Best regards,
Ed Riggs

A Little Country and Great Churches Join In Restoring Dignity and Opportunity to Refugees. American Christians Can Help.

Austria: Haven For Refugees

By Baden Hickman

World Refugee Year Reporter for the World Council of Churches

Austria has been a postwar haven for trudging, terrified refugees by the thousands — like the 180,000 escapees of the 1956 Hungarian uprising. It is also destination for pairs that might be slipping over from Eastern Europe as you read these words.

By day and night, through toy-like border villages, refugees have passed persistently in such numbers as to upset the very population scales of Europe. It is estimated that in ten years as many at 1,500,000 men, women, and children have arrived homeless, pennilness, and too often hopeless into an Austria which has generally shown the greatest patience and understanding.

Today, within the nation whose moral and fiscal rejuvenation is symbolic of Western Europe's postwar recovery, a great attempt to solve the problems of refugees is taking place.

During World Refugee Year Austria has become the scene of a huge united effort to rescue thousands caught in the cocoon of their own inertia. And it is the sweat and the sorrow of this setting that the World Council of Churches is to be found.

The present program is one that is typical in width and depth of a WCC national operation. The caseload of refugees totals more than 4,500. There are 1,620 for integration into local communities. There are the old and physically handicapped, many of whom have been languishing in camps for ten or fifteen years, and the young. Something like 2,000 of the total Hungarian refugees who moved into Austria were unaccompanied young boys and girls, student leaders of the revolution and sheer adventure-minded teenagers.

Austria is one of the places where wholesale camp clearance is the goal of the United Nations High Commissioner for Refugees. The WCC policy dovetails into this humane scheme for among the prerequisites of rehabilitation has long been the necessity for adequate housing.

A new block of WCC apartments was opened in Salzburg only days ago as the first fresh snow sprinkled the nearby mountains. It will house 28 families (75 people) from Camp Parsch, the depressing compound of worn wooden huts which at one time housed as many as 2,500 people in only 30 barracks. Just 232 refugees remain. Some are seven to a room. This will be the last winter they will have to listen to their neighbors' tramping along the dividing corridors.

One by one as the 20-year-old barracks, first built to accommodate Polish displaced persons, are being torn down, the women are turning again to their "bottom drawers." "Bottom drawer" or "hope chest" is the description of a girl's store cupboard for her new home. Electric cookers, a wireless or small rugs, furnishings and maybe a washer, paid for on credit terms during these long years of waiting, are being unwrapped and prepared.

They are the chrome-plated symbols in this gadget age that something of a normal, rational existence is returning for these refugees in Austria. No longer will one woman's daughter cry because "I have nowhere to bring my friends for tea."

Another apartment block is also being built in the center of famous Salzburg which will become the long-awaited home of just over another 80 hardcore refugees. There are the old and the handicapped, rejects for whom other nations have said there is no room. They must be integrated in their land of asylum.

ONE-ROOM HABITS

These and other building schemes in Austria by the World Council are designated "housing with care." Camp life inevitably leaves its scars on the mind and general outlook. An ongoing program, which lists such things as housecraft and hygiene, is necessary. Housepride must be restored for those used to living in one room.

Rents of the new accommodation also prove to be an immediate problem. While the rent of 250 Austrian shillings a month is relatively cheap, it is still high compared with the previous camp charge of 50 Austrian shillings a month. This requires careful advice and aid from WCC staff.

The leader of the team and the World Council's refugee work in Austria is Mr. Arthur Foster. He is an Englishman, a Lancastrian, from a region noted for common sense. And to be with Arthur Foster, senior field officer, for only a few hours makes one think there is something in that boastful claim. With his faith and his native genius for straight talk, he has created many life-long friends (as well as severe critics).

There must have been those responsible for his appointment who, finding something had immediately stirred within the Austrian problem, recalled the story of the man who rubbed a small lamp and released a genie. Then the man found he couldn't quite control the spirit. That is what happened in a way with this man who is officially based in a neat office in Salzburg but who wanders widely. His firmness matched with endeavor have become widely-known within his adopted land.

Many would cite for an example of his down-to-earth approach the day a young theological student, a volunteer worker, arrived for camp duty.

"Did you say your prayers this morning?" the short, bespectacled senior officer asked him.

"Yes, I did, Mr. Foster."

"Good," was the sincere comment. "Now I want you to stay on your knees a while longer — and get some floors scrubbed."

And the theological student afterwards thanked him for the lesson in witness he had that day on his knees before the world's homeless.

To live in Mr. Foster's new WCC homes (and any for that matter that are being built in Austria during World Refugee Year) a man needs work. This, too comes within World Council planning. Projects include a refugee furniture factory in Upper Austria and a galvanizing plant in the Salzburg Province.

STRANGE TALK

The galvanizing enterprise brought strange and technical talk of chrome and nickel, the names of potent acids and dipping degrees, to the Salzburg refugee center. It began out in the countryside three years ago. There was no working capital. A two-story building was acquired, and a craftsman from behind the Iron Curtain returned to his old trade.

But the profit and loss process of business which accompanies such a venture sends facts and figures on to a balance sheet with the jerkiness of a flickering silent film. The galvanizer and his refugee colleagues were craftsmen, not bookkeepers. And they fell heavily into debt. A check this month shows that Galvania, trade name for the refugee enterprise, while still owing money, is now making a small profit.

Today's team of 19, working a 45-hour peace-time week, handles anything from dental equipment to ladies' high heels. The worst days are over. Expansion awaits new capital.

Just the debts remain to be underwritten. They have become a vital issue. Closure is now a possibility under local law.

This, as with the housebuilding, is part of the four-fold WCC work of resettlement, integration, welfare work, and education. Through Church World Service, the American churches take an active part in the program to rehabilitate refugees. To supplement meager diets, there are the packages distributed by Evangelical Hilfswerk, the aid arm of Austrian Protestant churches. Into these packages go such foodstuffs as corn oil and sugar supplied by CWS.

Threadbare refugees are supplied with clothing sent by CWS. But perhaps the biggest boost given the WCC program in Austria by American churches is the sponsorship of those refugees able to migrate to the United States. Churches cooperating with Church World Service have taken responsibility for finding homes and jobs to re-establish families in a new life.

For education and the care of the young, unaccompanied people, often beset by moral problems, there are WCC working centers at Innsbruck, Badgastein, Linz, Kotschachsdorf, Spittal, and Chandlerheim.

Mr. Foster puts it this way: "We have always felt that we must do something for the young people and children. We have gone into university, high school, and general education. We have taken girls off the streets and given them a new hope in life.

"At our well known trade school for refugee children at Spittal the problem boys are being turned out as the best blacksmiths, motor mechanics, and iron workers in the country. We have a waiting list of employers."

Chandlerheim, a holiday center for groups of boys, has become one of the most successful homes of experimental living, boys of many nations discovering a common way of life. Early days were difficult. When Hungarian boy-fighters first found rest there, they asked for guns and a rifle range in the mountains so that "we can train to go and free our country."

But as Mr. Foster tells any visitor to World Council of Churches' work in Austria: "This is the Church at work in the world. And the Church is not a home for angels but a school for sinners."

O'KELLY'S CREED

Now with regard to my faith:

(1) I believe in God, the Father Almighty, who by a gracious providence, hath placed me in a free country, where I am secure from the rage of kings and bishops.

(2) I believe in Jesus Christ, the only begotten Son of the Father, full of grace and truth, whose precious blood hath freed me from condemnation, notwithstanding the charges of the grand synod.

(3) I believe in the Holy Ghost, and humbly thank and adore the Eternal Spirit, who hath enlightened mine understanding, to discover the mystery of iniquity working in the episcopacy; and now I behold the wonders in Christ's law, and the all-sufficiency of a "Bible government."

From "Vindication of the Author's Apology" Pages 31, 32
By James O'Kelly

PALM STREET CHRISTIAN CHURCH NEWS

Mrs. James T. Winslow, Reporter

The last quarterly business meeting for this conference year was held at Palm Street church in Greensboro on Sunday night, November 1, 1959, at the regular 7:30 church service. This meeting was well attended — 77 members present. Officers for the coming year, were elected as follows:

Clerk, Mrs. C. F. Vanstory; assistant clerk, Mrs. Robert Thompson; treasurer, Mr. James T. Winslow; financial secretary, Mrs. A. J. Harris; director of finance, Mr. C. F. Vanstory; chief usher, Mr. Tommy Hall; reporter, Mrs. James Winslow; historian, Mrs. James Hicks; pianist, Mrs. Ruth Newton; assistant pianist, Miss Linda Fulk; superintendent Sunday school, Mr. Mack Fulk; assistant superintendent, Mr. Curtis Brady; deacon, Mr. Wallace Haney; trustee, Mr. John Self; deaconesses, Mrs. Jerry Fulk, Mrs. Mary Hinshaw and Mrs. Tommy Cain; board of finance, Mr. Pearlie Hall; board of Christian education, Mr. M. L. Brady, Mrs. Exie Preddy, and Mrs. Tommy Cain; auditing committee, Mrs. Mabel Self.

Looking back over the year's work, we feel much has been accomplished. We made 10 extra payments on our parsonage debt. The nursery has been enlarged and three new beds added. The parking area in front of the church has been enlarged and gravel added. We have become a member of the Annunity Fund for our pastor. We met our budget and all obligations were taken care of. Mr. Vanstory presented our new budget which was adopted.

WAKE CHAPEL FURNISHES LEADERS

A recent bulletin of the church reports to the members in this way:

Wake Chapel holds its share of leadership in Conference and Convention work. The church has two members on the board of Trustees of Elon College, one member on the board of trustees of the Children's Home, the president of the Eastern N. C. Conference, president of the Eastern N. C. Pilgrim Fellowship, the chairman of the Raleigh district of the Women's Fellowship, two members on the executive board of the Southern Convention, the chairman of the Moonelon Crash Campaign, the vice president of the Eastern N. C. Laymen's Fellowship, president of the Southern Convention Ministers' Convocation, one member of the Board of Publications that publishes **The Christian Sun,** one member of the executive board of the N. C. Church Builders Club, chairman of the social action committee of the E.N.C. Conference, and chairman of the apportionment committee of the Eastern North Carolina Conference.

That is enough leadership to cause church members to stand erect, chest out, showing a bit of pride. It also is cause for continuous effort to make good in these various opportunities.

MINISTER ENTERTAINS CHURCH

The Reverend and Mrs. John G. Truitt, Jr., entertained the members of the South Norfolk Congregational Christian Church with an "Open House" at the parsonage, from 3 to 5 o'clock, Sunday, October 25.

Approximately 150 friends called during the afternoon.

Mrs. C. M. Robinson, Mrs. Elliott Henley and Miss Beatrice George presided at the punch table. Mrs. Dewey Harrell provided the flower arrangements for the parsonage.

Mr. and Mrs. Carlton Etheridge presented Mrs. Truitt with an orchid, and a white carnation to Mr. Truitt.

Among the guests were the Rev. O. D. Poythress, Pastor Emeritus of the church, and Dr. and Mrs. Leon Edgar Emith. Dr. Smith served as interim pastor between the pastorates of the Reverend Mr. Poythress and the Reverend Mr. Truitt.

Dr. Smith was presented with a birthday cake in recognition of his 75th birthday which occured on the same day.

ACTIVITIES AT DANVILLE

Mrs. Charles E. Case

Sunday September 27 was Rally Day at Third Avenue Church, Danville, Virginia. There were 572 present for Sunday school. The various departments met in the sanctuary for a part on the program. This date also marked the closing of a one week revival, with the Rev. J. Harold Smith as the evangelist.

The following Sunday, October 4, was Promotion Day. Also at the evening worship hour there was a baptismal service with 60 candidates being baptized.

Laymen's Day was observed on October 18. Mr. Russell Moorefield, teacher of the Servicemen's Bible Class, was speaker at the morning worship hour and Mr. Felton Parker, teacher of the Willing Workers Class, spoke at the evening service. Others taking part in the program were: Bexter Keesee, president of the Laymen's Group, John Hart, Clarence Willis, L. C. Willis, Bernard Bousman, Everett Farmer and Charles Case.

In observance of Women's Fellowship Sunday, the opening part of the morning worship service was led by the ladies. Mrs. Harold Moorefield, president presided. The highlights and purpose of the Women's Fellowship were presented by Mrs. R. Eugene Tally. Others taking part in this service were Mesdames Julian Burnett, W. V. Crawford, John Hart, Ramah Lumpkin, Floyd McDowell, Paul Scearce, Russell Hancock, L. C. Willis, Lemuel Mills, Charles Case and Miss Mabel Willis.

CONCORD WOMEN REPORT

Mrs. W. R. Simmons, Sr.

The Women's Fellowship of Concord Congregational Christian Church of Caswell County, North Carolina, has closed a very successful year of service under the leadership of our president, Mrs. Nellie Durham.

Our Fellowship has an active membership of twenty one. The following is a brief report of some of our accomplishments during the past year.

We have used the denominational packet of literature, and have had planned programs each month.

We sent cheer boxes at Christmas to the aged, sick, and shut-ins.

We have met friendly service quotas.

We gave $50.00 to help repair the personage.

We sponsored bulletins for special Mother's Day program.

We sent flowers and gifts to more than fifty people who were sick in homes and hospitals.

We gave a check for the Fellowship Tour of Mrs. Lester.

We had an Arabian meal with the mission study on the Near East.

Our officers were installed at our September meeting.

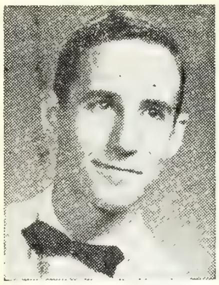
Our delegates attended rallies and conferences of the Women's Fellowship.

Apportionments have been paid in full.

A program was given the second Sunday in November at Sunday school presenting and dedicating the Thank Offering.

As "We Move on Together" under the leadership of our new president, Mrs. Marguerite Reagan, we feel that new heights will be reached.

A Page for Young People Edited by R. L. Milteer



Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

EASTERN VIRGINIA RALLY HELD

Sandra Dollar

The annual fall rally of the Eastern Virginia Pilgrim Fellowship was held at Cypress Chapel, Sunday afternoon, October 4. The president, Nancy Rountree, presided. The devotions were given by the young people of Antioch and Mt. Carmel churches. A choir consisting of two people from each church led the singing.

The roll call of the churches showed that 438 were present. A welcome was given by the Rev. Ellis Clark, pastor of the Cypress Chapel church.

The treasurer reported a balance on hand of $649.47. She also reported that 15 churches have paid their apportionments.

Reports were then given by the three commission chairmen.

Rev. Julius Rice gave the following report: 20 churches had reported about their goals; of the 20, Eure, Christian Temple, Cypress Chapel and Bethlehem (Nans.) met all of the goals. The churches missing only one were: Oakland and South Norfolk; those missing only two: Isle of Wight, Holland, Franklin, and Suffolk; those missing three: Bayside, and Liberty Spring; and four: United Portsmouth, Hunterdale and Bayview.

The president presented the budget and the goals for 1959-1960. They were accepted by the young people.

It was reported that the recording secretary for the year 59-60 had withdrawn. Barbara Eley was nominated and elected as the new recording secretary. Sammy Barnes was elected as the new member at large.

The Reverend Robert Knowles reported that the mission study books, P. F. packets and other materials would be on sale at the meeting.

With no further business, the group divided into six discussion groups led by:

Faith — Mary Cross Brittle
Fellowship — Peggy Saunders
Action — Paulette Wester
Presidents — Nancy Rountree
Advisers — Rev. Julius Rice
Jr. Highs — Rev. Bob Knowles

After the discussion groups were over, supper was served and the Rev. Robert Knowles led the group in fellowship singing.

After supper the group returned to the sanctuary for the closing service. The new officers were installed by the Rev. Bob Knowles.

The meeting was adjourned with a friendship circle.

Only one freshman at Elon College this year is preparing for the ministry in our churches. That means that seven years from now there will probably be only one graduate of a seminary ready to begin work in our ministry. A moment of thought will show that this is not a bright picture, for men will be dying and retiring, and new churches will need to begin.

18th Ecumenical Student Conference

Some 3,000 students from more than 100 countries are expected to attend the 18th Ecumenical Conference on the Christian World Mission. This will be the most inclusive student conference, secular or religious, that has ever been held in the Western Hemisphere. It opens the evening of December 27, 1959 and closes the morning of January 2, 1960 at the University of Ohio, Athens, Ohio.

Conference sessions will be addressed by such world leaders as the Right Reverend Lesslie Newbigin, Bishop of the Church of South India and General Secretary of the International Missionary Council, and the Rev. Martin Luther King, who led the bus boycott in Montgomery, Alabama. They will deal in depth with modern problems such as racial tensions, technological upheaval, new nationalisms, and militant non-Christian faiths. Over 400 study groups on American campuses are now preparing for the conference.

The conference is sponsored by the Commission on World Mission of the new National Student Christian Federation which includes the student Christian movements of the major American denominations and of the YMCA and YWCA. The NSCF's Commission on World Mission was formerly known as the Student Volunteer Movement and has sponsored such missions conferences for students since 1891. This conference is also a part of the world-wide program of study and experiment in the "Life and Mission of the Church" of the World's Student Christian Federation. Student Christian Movements in 74 countries are engaged in this program along with the American NSCF.

Frontier Forums will be the focal point of the conference. Noted national and international figures will speak and lead discussions on the critical areas of modern life and their significance for missions today, as follows:

Monday — Technological Upheaval—
Tuesday — Racial Tensions — Martin Luther King
Wednesday — New Nationalisms — 'Bola Ige
Thursday — Militant non-Christian Faiths — Harry F. J. Daniel
Friday — New Patterns of Obedience in Mission — M. Richard Shaull

Africa, Asia, and South America will be well represented in these forums by three young leaders. Mr. 'Bola Ige is editor of **New Nigeria Forum** and an attorney. He has been acting as overseas secretary for the 18th Ecumenical Conference on the Christian World Mission and will return to law practice in Nigeria following the conference. The Rev. F. J. Daniel is General Secretary of the Indian Student Christian Movement. Dr. Richard Shaull is a Presbyterian theologian, author of **Revolution and Reconciliation**, and the newly appointed Dean of the New Centenarii Seminary of the Presbyterian Church in Brazil.

Other forums will be held with experienced leaders from across the world in the crucial areas of statesmanship, expanding higher education, displaced and uprooted people, the appeal of Communism, and modern secularism.

The Biblical basis for confronting modern problems will be presented each morning, Monday through Friday, by Bishop Lesslie Newbigin. The students will divide into 200 groups for intensive study of the Bible text which Bishop Newbigin has discussed.

"The Sign of Jonah," a drama which won critical acclaim from Brooks Atkinson of the **New York Times** and others at its American Premiere, will be presented at the opening session of the Conference on Sunday evening, December 27th. It will be done by the Union Theological Seminary players under the direction of Mr. Robert Seaver who gave the premiere performances in New York City two years ago. Each evening programs will include a "Dramatic Thesis" in which the various arts — dance, film, music, poetry, drama — will be used to focus on the issues of the day.

50 to 60 fireside discussions will be held each evening with the leaders and speakers of the conference. These "Firesides" will be informal discussions of what seem to the students to be the most critical issues and situations for the Church today, the needs and opportunities in various occupations for Christian responsibility and location, the needs and opportunities in professional Church occupations, and the usual things happening in particular geographical areas.

Co-secretaries for the 18th Ecumenical Conference on the Christian World Mission are Mr. 'Bola Ige of Nigeria and the Rev. James Magruder, on leave from work in Japan under the Presbyterian (U. S.) Board of Missions. The American student co-chairman at the conference will be Mr. V. Bruce Rigdon, a student at Yale University Divinity School, who has studied and travelled in Hong Kong, South-East Asia, and Latin America as well as throughout the United States.

Rosemont Women Have Noted Visitor

Mrs. T. D. Comfort, Secretary

The Women's Fellowship of Rosemont church held their Woman's Gift Service Sunday night November 15 in the sanctuary of the church. Mrs. Royal Gallup, stewardship chairman, led the service. Mrs. John Swink, president, gave the welcome. Mrs. Cy DeLong, Mrs. W. E. Gladstone, Mrs. W. W. Snyder and Mrs. H. R. Morrison, Jr., told of what the woman's gift was to be used for this year. Four members from the Senior High Fellowship, Douglas Weaver, James Sparkman, Judy Morrison and Mason Cannon, portrayed students from other lands which are receiving a portion of this gift. While Mrs. Elizabeth Goforth, organist, played "Give of Your Best to the Master" the congregation came forward and laid their offerings at the altar. At the beginning of the service of dedication, Mrs. Gordon Ward sang "Bless These Gifts" followed by the dedicatory prayer.

Miss Ruth Lee of the northern part of England, who is an exchange teacher and is teaching the second grade at Rena B. Wright School in South Norfolk, was the guest speaker. She is secretary of the Women's Missionary Society in London and a member of the Congregational Church in England. She told of her work there and also of how she had wanted to be a missionary and go to China, but she said God had other plans for her and they had sent her to the United States. It was a most inspiring talk and thoroughly enjoyed by everyone present.

The program prepared by Mrs. Melvin Dollar, entitled "To Offer Willingly" which is in the Women's Fellowship packet, was used. This was a public service and well attended.

The Woman's Fellowship of Rosemont has a membership of 78 members divided into six circles. They are doing good work for the church, their neighborhoods, and the mission field. The circles meet each month with quarterly joint meetings.

On December 6 they will have their quarterly meeting to dedicate the Friendly Service gifts and enjoy a Christmas play presented by Mrs. C. L. Richardson and Mrs. A. B. Williams.

MASSACHUSETTS CHURCHES FETE "NEW PILGRIMS"

Refugees from nearly 20 countries — the new Pilgrims to America — will be the guests of the Massachusetts Council of Churches at a Thanksgiving dinner Nov. 21 in Plymouth. At this first gathering of its kind in the state, several hundred of the refugees and displaced persons brought to the Bay State by many of the council's 12 member denominations will be served barcecued venison and chicken, following a mammoth outdoor Thanksgiving worship service.

Many of the sponsors of these refugees from Poland, Yugoslavia, the Baltic States, Indonesia and other countries have also been invited to the Thanksgiving celebration by the Council's sub-committee dealing with refugee resettlement. The Rev. Dr. Myron W. Fowell, chairman, reports that the Episcopal Diocese of Massachusetts has sponsored 500 refugees and displaced persons and that several other church bodies in the state have each brought almost that many in the past ten years.

Rev. Dwight Moore, pastor at Bethlehem, Altamahaw, N. C., has accepted a call to Center Church, South Boston, Virginia, and is to begin work there December 1, 1959.

In a recent week the women of Holy Neck church served the Ruritan Club its ladies night banquet and the Eastern Virginia Laymen's Fellowship banquet, a total of more than 400 people.

"A Religion of Left-Overs" was the sermon topic of Rev. Lewis Bill Simmons November 8 when the roll was called in the church service and when people made their commitment of time, talent, and money for Great Bridge church during the coming year.

Officers of the Board of Home Missions in New York have long been at 287 Fourth Avenue, and remain in the same place. However, the name of the street has changed and the new address is 287 Park Avenue South, New York 10, New York. Office of Communication for the United Church of Christ is at 289 Park Avenue South.

Elon College Reports

APPORTIONMENT GIVING

August 21, 1959 — November 11, 1959

EASTERN NORTH CAROLINA

Amelia	$ 39.00
Antioch	46.50
Clayton	21.00
Good Hope	46.00
Henderson	133.00
Hope Mills	12.00
Lee's Chapel	18.50
Liberty (Vance)	200.00
Martha's Chapel	18.50
Moore Union	72.00
Morrisville	10.00
Mt. Auburn	80.65
Mt. Gilead	25.00
New Elan	65.00
New Hope	57.00
Piney Plain	112.00
Pleasant Hill	40.00
Plymouth	47.00
Pope's Chapel	24.00
Raleigh	155.50
Sanford	87.50
Shallow Well	235.00
Southern Pines	80.00
Turner's Chapel	121.00
Wake Chapel	24.69
Youngsville	40.00
	$1,910.84

EASTERN VIRGINIA CONFERENCE

Antioch	$ 30.00
Berea (Nans)	33.00
Great Bridge	78.10
Bethlehem (Disp)	60.00
Bethlehem (Nans)	302.95
Burton's Grove	16.00
Centerville	10.25
Cypress Chapel	173.00
Dendron	42.70
Eure	10.00
Franklin	20.00
Holland	96.40
Holy Neck	70.00
Hopewell	15.00
Isle of Wight	40.00
Liberty Spring	98.00
Mt. Carmel	37.65
Mt. Zion	28.00
New Port News	337.34
Norfolk,	
Bayview	20.00
First	74.00
Little Creek	9.50
Rosemont	270.00
Central	206.00
Portsmouth,	
First	41.00
Shelton Memorial	31.00
Richmond, First	49.00
South Norfolk	207.00
Spring Hill	5.00
Suffolk	556.00
Hunterdale	353.00
Union (Surry)	31.00
Wakefield	152.00
Waverly	24.21
Windsor	20.55
Richmond, St. Andrews	5.00
Bayside	10.00
Warwick	25.00
	$3,691.41

NORTH CAROLINA AND VIRGINIA CONFERENCE

Apple's Chapel	$ 64.00
Asheville	20.00
Belew Creek	97.00
Berea	22.00
Bethel	4.14
Bethlehem	150.00
Burlington, First	264.76
Burlington, Bev. Hills	93.00
Concord	49.00
Carolina	75.00
Danville	42.00
Durham	235.00
Greensboro, First	328.73
Greensboro, Palm St.	77.00
Happy Home	70.60
Hebron	57.00
Hines Chapel	104.50
Hopedale	38.00
Howard's Chapel	19.00
Kallam Grove	53.16
Long's Chapel	63.00
Monticello	30.00
Mt. Bethel	21.00
Mt. Zion	60.00
New Lebanon	149.60
Pleasant Grove	35.00
Reidsville	190.00
Shallow Ford	31.00
Tryon	78.00
Union (Va.)	119.00
Winston-Salem	106.00
Hendersonville	19.50
Burlington, Edgewood	12.00
Greensboro, Palm St.	3.00
	$2,780.99

WESTERN NORTH CAROLINA CONFERENCE

Albemarle	$ 68.00
Antioch	20.00
Asheboro	59.00
Bennett	18.00
Big Oak	5.00
Biscoe	9.00
Brown's Chapel	48.00
Ether	65.00
Flint Hill	43.00
Grace's Chapel	20.00
High Point, First	40.00
Liberty	49.00
Mt. Pleasant	20.00
Needham's Grove	36.00
Pleasant Cross	15.00
Pleasant Grove	131.00
Pleasant Hill	80.00
Pleasant Ridge	196.00
Pleasant Union	26.00
Providence Chapel	7.00
Ramseur	16.85
Randleman	42.00
Seagrove	25.00
Sophia	22.43
Spoon's Chapel	42.00
Union Grove	23.20
Sanford-Northview	19.00
	$1,145.48

VIRGINIA VALLEY CONFERENCE

Antioch	$ 36.00
Bethel	28.10
Bethlehem	46.75
Concord	20.00
Dry Run	20.00
Leaksville	92.00
Linville	50.37
Mayland	19.00
Mt. Olivet (R)	55.40
New Hope	15.00
Newport	31.00
Timber Ridge	25.00
Winchester	98.00
Wissler's Chapel	91.00
Wood's Chapel	5.00
	$ 632.62

January	$ 1,795.50
February & March	4,214.85
April, May & June	7,540.25
July & August	3,966.04
Sept., Oct. & Nov.	10,061.34
	$27,577.98

The Rev. Fred Allred, pastor of Belews Creek and Salem Chapel spent some time in the Baptist Hospital in Winston-Salem recently.

At Albemarle on Laymen's Sunday Martin Deese led the worship and Cecil Sides delivered the message. The loose offering that day went to the Moonelon Project.

Those taking part in the service of worship at Belews Creek on Laymen's Sunday included Jack Flinchum, F. D. Dunlap, Ray Pegram, J. G. Neal, Jr., Herbert Ashburn, a choir of twenty five men, J. W. Fare and Jimmie Martin as ushers, and J. H. Self and Hugh Martin as speakers.

Confronted By Christ

Background Scripture: Acts 9:1-9.

Devotional Reading: Romans 5:6-11.

Memory Selection: **There is salvation none else, for there is no other name under heaven given among men by which we must be saved.**
Acts 4:12 (RSV)

WANTED — A MAN

God needed a man, needed him very much. The Christian movement was in its infancy. It had a little band of followers, devout, courageous, loyal, loving. But it had no system of doctrine, no philosophy, no literature, no man if imperial mind an dspirit. And if Christianity was to find a place in the world of that day, and to have a philosophy for the world of later days, God had to have some man to do what needed to be done. Symbolically speaking God had a sign out "Man Wanted."

THERE GOES THE MAN

And that man was walking on the road and goes from Jerusalem to Damascus. The road was about the hundred fifty miles in length, and it would take about a week to make the trip on foot. Although there was a small "police force" with Paul, he was walking aloof and alone. And he was not very happy, he did not have any "peace of mind." To be sure, he was engaged in his favorite sport, — hunting down Christians and hauling them into court. Indeed he liked this business so much that when the game became scarce in Jerusalem, he decided to make the long trip to Damascus when he learned that some of the Christians had fled there for protection. But Paul was all at "sixes and sevens" with himself. He had some doubts about the rightness of his actions, and as is often the case when a man feels that way, he drove himself harder to convince himself that he was right, and to silence others.

In any event, Paul's conscience was troubling him, and he was ill at ease, and doing some serious thinking. Two factors, among many others caused this ferment in his soul. Why was it that these simple-minded Christians were willing to face persecution and even death with such serenity of spirit and undaunted courage? And what about that fellow Stephen whom he had seen stoned to death with his face lighted up with a light never seen on land or sea, and with a prayer on his lips for those who did him to death? Could it be that they were right and he was wrong after all? Did they have something that he, with all his devotion to the law, did not have? He was having a mighty struggle with himself as he walked along that road.

What manner of man was this fellow Paul? An unusual man, an extraordinary man, a great man, a genius. Born of strict Jewish parents, he had been brought up in the tradition of the Pharisees, the strictest of the Jewish religious groups. Although not a big man, he had a rugged physique and boundless energy. Endowed with a brilliant mind, he had been trained in the best schools of his day, including the university of Tarsus and special rabinnical training under the great rabbi Gamaliel in Jerusalem. He was passionately religious. He had an imperial mind, disciplined and dedicated. He was the man God needed, and must have. Some how or other God must get that man walking on the Damascus road.

GOD GETS HIS MAN

And God got his man. He did it in a spectacular, dramatic, unique way. As Paul, or Saul as he was then called, drew near the city of Damascus, a sudden bolt of lightning, above the brightness of the brilliant noonday sun flashed from the skies. The man was knocked to his knees, or perhaps fell upon his face. And there came a voice from the heavens saying to him, "Saul, Saul, why persecutest thou me?" He alone heard the voice, although the others saw the blinding lightning. In amazement Paul said, "Who art thou Lord?" and in reply there came the answer, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks", or the goads. The figure is taken from the life of that day. A man, plowing with an ox, had a long shaft, finely sharpened at one end, which he used to pep up the ox. And if the ox was recalcitrant and kicked against the goad, imagine what happened! And Paul was doing just that — he was fighting against his better instincts, he was violating his conscience.

SUNDAY SCHOOL LESSON
NOVEMBER 29, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Then came the pivotal question "What wilt thou have me to do, Lord?" That is the decisive point in conversion — when a man asks God what he would have him do. And when he surrenders to do it. And the answer is also pivotal and decisive. "It shall be told thee what thou must do." Up to this moment Saul had been doing what he liked, what **he** thought best, what **his will** dictated. **From this time he was to be told what to do.** Never again would he take his own way; but ever after Christ's way. In essence this is the Christian life. **"A Christian is a man who has ceased to do what he wants to do, and who has begun to do what Christ wants him to do,"** is the way Dr. Barclay puts it.

It is a mistake to say that this was a sudden conversion; as has been stated above, the leaven of conversion had long been working in Saul's soul. But although it was not a sudden conversion, **it was a sudden surrender.** That noonday, on the Damascus road, Saul surrendered all that he was, and was to become, completely and irrevocably to the Lord Jesus Christ. It is interesting to leran that in one of the accounts which Saul later gives of this transforming experience, he says that he was to be told later what was to happen to him. "Of those things in which I will appear unto thee." God does not show us the end at the beginning. We walk by faith. But as we walk in obedience by faith, he reveals his will and shows us his way. The heart of the matter is briefly stated in two verses in today's lesson — "Arise and go into the city" and "Saul arose from the earth." Obedience is the key word. Do what God says when he says it.

This unique conversion does not set the pattern for conversion in general. There must, of course, be the new life. But the new life can come in simple, silent ways, just as effectively as it can in more spectacular ways. As was stated at the beginning of these NOTES, God had to have this man. And God resorted to the extraordinary to get him. He

(Continued on Page 15)

At Our Church Home for Children

Eight New Children Received

John G. Truitt, Superintendent

Dear Friends:

There are 36,000 members, besides hundreds of children in our Sunday schools who are not members of our Southern Convention churches. So you can see 15,000 envelopes would not be enough for every member to have one. They were too pretty to waste, and there are several churches which send in Thanksgiving offering which do not use our envelopes. We are anxious for every one who wishes an envelope to have one, and we feel sure most of you will have a chance to get one, because they have been mailed to the churches.

That is a beautiful envelope. The little girl's picture on the face of it is that of Thelma Byrd from our Eastern Virginia Conference. She is thanking God for her dinner. I like the wording on that front side: "Share your thankfulness with a child whose Christian faith and future are entrusted to your care. Thanksgiving Sunday, November 22." On the reverse side of the envelope are eight of our little children, and the words: "They look to you! Your investment in a child is an investment that lives forever. Such children as these are counting on you to continue providing the care, love, and Christian training they receive in your Church Home for Children. Please remember them in your prayers and contribute generously to the Thanksgiving offering".

We have received eight children into your Home for Children since school opened this fall: David Pegram, Danny Pegram, Charles Parker, Ann Wilkinson, Robert Wilkinson, Janice Neese, Gary Neese, and Jerry Neese — two pretty little girls and five fine little boys. They have been dressed out nicely, and they are as good looking children as you will find anywhere. They have found a warm place in our hearts. The little folk who are already here and know their way around take pride in being kind to the new ones, and in helping them get accustomed to everyone and everything.

To see two or three little brothers standing quietly together and looking at the strange folks and surroundings is a rather pathetic sight. One is reminded of Jesus. "When saw we Thee hungry, and sick, and half-clothed and took Thee in?" The little children who surround them with their chatter and banter and beautiful kindness must be carrying on for the Christ. They may, or may not, remember when they were new, and strange and half-frightened.

Let us who are grown up, and who have had God's blessings upon us, to bring us safely through the tough places, and to keep our families safely together, share our gratitude with all these unfortunate children.

A minister in Maine, Rev. Nelson M. Heikes, made his will, and when he had provided for such as he desired, he added a residuary clause so that if anything was left it might be divided as follows: "Twelfth: All the rest, residue and remainder of my estate, personal and mixed, wherever found and however situated, I give, bequeath and devise in equal shares to the Congregational Ministerial Relief Society of Maine, the Christian Church Orphanage at Elon College, North Carolina and the Christian Church of Albion, Maine". That clause brought this Home for Children (Christian Orphanage) the sum of $1,140.20, for which this institution is most grateful.

REPORT FOR NOVEMBER 16, 1959

MONTHLY OFFERINGS

Amount brought forward	$3,201.67
NO REPORT THIS WEEK	
Grand Total	$3,201.67

SPECIAL OFFERINGS

Amount brought forward		$2,599.27
Women's Fellowship, Cong. Church, Mondovi, Wis. — Friendly Service Gift	$ 5.00	
Lawrence S. Holt Trust Fund	450.00	
Wachovia Bank & Trust Co. — dividend	54.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Nelson M. Heikes Estate	1140.20	
Federated Church of Cambria, Minn. — Friendly Ser.	10.00	
In Memory of Miss Shirley R. Jones	7.00	
In Memory of Miss Shirley R. Jones	10.00	
In Memory of Miss Shirley R. Jones	5.00	
In Memory of Miss Shirley R. Jones	5.00	
In Memory of James M. McCauley	5.00	
Thanksgiving Offerings:		
Mrs. Pauline J. Phillips, Newnan, Ga.	30.00	
Mr. & Mrs. R. C. Jarrett, Hampton, Va.	10.00	
Mrs. Mamie K. Perkinson, Wise, N. C.	10.00	
P .K. Holt, Burlington, N. C.	300.00	
Mrs. Hilda B. Mays, Burlington, N. C.	5.00	
J. E. Barlow, Burlington, N. C.	50.00	
Burlington Drug Co., Burlington, N. C.	100.00	
Dr. Mary Frances Thelen, Lynchburg, Va.	35.00	
Junior Pilgrim Fellowship, Cypress Chapel	10.00	
Johnson's Grove Church	10.00	
Miss Willie Bowen, Burlington, N. C.	5.00	
Mr. & Mrs. Harry E. Ollerhead, Newport News, Va.	100.00	
A. V. Beck, Burlington, N. C.	20.00	
S. J. Hinsdale, Burlington, N. C.	25.00	
Charles V. Sharpe, Burlington, N. C.	10.00	
Mr. & Mrs. M. W. McPherson, Burlington, N. C.	15.00	
Special Gifts	50.33	
Total		$2,481.53
Grand Total		$5,080.80
Total for the Week		$2,481.53
Total for the Year		$8,282.47

Dedication Of The Pastor's Study At Henderson

The equipment in the study was presented to the church by Mr. and Mrs. Archie W. Newman in memory of Mr. and Mrs. W. A. Newman, parents of Mr. Newman, and Mrs. Mae T. Evans, daughter of Mr. and Mrs. Archie Newman.

Mr. Newman: It is my privilege to present to you, the Chairman of the Board of Deacons, the key to the Pastor's Study, now to be set apart for the use of the minister of this church.

Mr. Vickery: In the name of this church and for the use of our minister, I accept this key and with it the newly refinished and furnished room set apart for use as a place of study for the Shepherd of this flock.

Representing the congregation, I present to you, our pastor, the key to the study, which is your office that you may have adequate and sufficient equipment for the study of God's Word, that from this meditation and preparation may come the proclaimed Gospel of our Lord.

We, as a church, pledge to you our cooperation and support in your efforts to rightly understand and forcefully preach the Word of God. We promise to give heed to the preaching of the Truth, the Way, the Light that we may no longer be children, tossed to and fro and carried about with every wind of doctrine but, speaking the truth in love, we may grow in Christ.

We will now join together in the dedication and blessing of this room for its special purpose.

MINISTER: As the pastor of this church, I accept this key and pledge my efforts to give myself to prayer and the ministry of the Word that the ministry be not blamed.

Let us Pray: I therefore beseech you to walk worthily of the calling wherewith ye are called, with all lowliness and meekness, with longsuffering, forgiving one another in love.

PEOPLE: Lord, give us diligence to keep the unity of the Spirit in the bond of peace.

MINISTER: I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ.

PEOPLE: O Lord, give us access to this grace wherein we stand that we may be able to testify to the gospel of the grace of God.

MINISTER: To the recognition of the fact that the minister must study to show himself approved unto God, a workman that needeth not be ashamed.

PEOPLE: We dedicate this pastor's study.

MINISTER: That the minister may study the Bible so intently and faithfully that it becomes a lamp unto our feet and a light unto our pathway.

PEOPLE: We dedicate this pastor's study.

THIS INTERESTED ME

(Continued from Page 5)

— our former "home." We must see that our churches contribute to the World Council of Churches — and how proud I was that Asheboro has done so through the years, and that High Point is now! We can have special projects if we wish. Mr. Foster said that indiscriminate charity demoralizes the persons helped, and the day of individualized "packages" is about past. What is needed is support of our representatives who live with these people, helping them to emigrate when possible, to be integrated into life here when they cannot emigrate, and in the meantime to give them hope and faith and some material aid.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

had to go to extreme lengths to break through and to break down his prejudices and misunderstandings. The Almighty's willingness to do this is measured by the worth of the object attained. It seems worth while to resort to the extraordinary to transform Saul the Persecutor into Paul the Apostle and Servant of Jesus Christ.

In next week's lesson we will see how even in this unique conversion, wrought directly and immediately by God, there was a human element. Paul cannot be explained wholly apart from Ananias who came to him in his darkness and bewilderment and received him as a brother and stood by him at the beginning of his new life.

In Raleigh Congregational Christians and Evangelical and Reformed people will meet in the United Church for the annual Thanksgiving Service Wednesday evening, November 25. Rev. Gaylord B. Noyce and Rev. Frank K. Bostian are ministers in the respective churches.

Southern Convention Money

Reported By Convention Office

January 1 to October 31, 1959

RECEIPTS AND DISBURSEMENTS

Fund	Beginning Balances	Receipts	Disbursements	Balance Schedule 1
Convention Home Missions	$11,137.60	$ 86,591.73	$ 89,121.57	$ 8,607.76
Cong. Christian Home		20,323.67	20,323.67	
Elon College		26,692.42	26,692.42	
Christian Education	1,510.43	12,246.96	11,891.53	1,865.86
Convention Fund	2,711.31	41,945.83	40,529.54	4,127.60
Ministerial Scholarship	1,845.38	2,804.24	1,807.24	2,842.38
Board of Publications	108.53	16,727.62	15,483.14	1,353.01
Per Capita	252.72	6,612.21	3,822.07	3,042.86
Nat'l H.M. & Minis. Relief		11,712.66	7,617.59	4,095.07
Christmas Fund		792.11	762.23	29.88
Foreign Missions	259.02	31,533.20	22,416.35	9,375.87
Other	6,023.70	21,269.84	19,287.53	8,006.01
Insurance	790.29	6,994.26	7,296.46	488.09
Moonelon	(3,427.14)	18,422.58	21,704.27	(6,708.83)
TOTALS	$21,211.84	$304,669.33	$288,755.61	$37,125.56

A Thanksgiving

For summer rain, and winter's sun,
For autumn breezes crisp and sweet;
For labors doing, to be done,
And labors all complete;
For April, May, and lovely June,
For bud, and bird, and berried vine;
For joys of morning, night and noon,
My thanks, dear Lord, are Thine!

For loving friends on every side;
For children full of joyous glee;
For all the blessed Heavens wide,
And for the sounding sea;
For mountains, valleys, forests deep;
For maple, oak, and lofty pine;
For rivers on their seaward sweep,
My thanks, dear Lord, are Thine!

For light and air, for sun and shade,
For merry laughter and for cheer;
For music and the glad parade
Of blessings through the year;
For all the fruitful earth's increase,
For home, and life, and love divine,
For hope, and faith, and perfect peace,
My thanks, dear Lord, are Thine!

—John Kendrick Bangs

HISTORICAL SOCIETY, 1954
Southern Convention of Congregational Christian Ch

The Christian Sun

Elon College Library X

VOLUME 111 DECEMBER 1, 1959 NUMBER 47

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Life brought me here: life ses me: life will care for me hen I am through. Why so hot, ittle soul? With all your care ou cannot change a single letter f the law, nor alter a line of the ltimate decree.

David Grayson
In The Countryman's Year

PRAYER OF A WISE OLD WOMAN

Lord, thou knowest better than I know myself that I am getting older and will some day be old.

Keep me from getting talkative and particularly from the fatal habit of thinking that I must say something on every subject and on every occasion.

Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody, helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless detail. Give me wings to get to the point.

Seal my lips on my aches and pains. They are increasing and my love of rehearsing them is becoming sweeter as the years pass along. I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet. I do not want to be a saint. Some of them are hard to live with, but a sour old woman is one of the crowning works of the devil.

Help me to extract all possible fun out of life. There are so many funny things around us and I don't want to miss any of them — ever.

Amen.

Organ of the Southern Con-
ention of Congregational
hristian Churches.
Editorial and Publication
ffices at Asheboro, North
arolina.
Subscription office:
lon College, North Carolina.

Here And There Among The Churches

Laymen of the Piedmont Virginia Area will hold a meeting Friday, December 4, at 7:00 at Union church, Virgilina.

Rev. R. E. Newton is at the home of his daughter at 820 Fifth Street, Greensboro, N. C. where he is recuperating from a broken hip. He will be glad to see his friends.

Rev. Clyde Fields was the speaker for the union Thanksgiving service in Asheboro, North Carolina, last Thursday morning. The service was held in Oakhurst Baptist Church.

Cornerstone laying was held at Liberty church, near Nathalie, Virginia, last Sunday. Worship service was held at 11:30 with the special cornerstone laying service at 12:30. Former ministers and neighborhood ministers were invited to share the occasion with the pastor, Rev. W. A. Rich.

C. M. A. MEETING

The Eastern Virginia Christian Missionary Association will meet Tuesday, December 8, at 10:30 a.m. at our new United Church in Portsmouth. A full representation from the churches is desired.

Installation service for Rev. William R. Stevenson as senior minister of our church in Tryon, North Carolina, will be held next Sunday. Dr. Ruth Graham, who has her Ph.D in Sacred Music from Union Seminary, New York, will be installed as the new minister of music. Dr. Arthur Mason Brown is a third member of the ministerial staff, doing the major part of the preaching and also teaching at Converse College in Spartanburg, South Carolina.

Deacons of Moore Union church near Sanford, North Carolina, are engaged in a visitation program to non-attending members and to nonmembers of the community.

Mrs. F. C. Lester was the speaker at the morning worship in First Church, High Point, last Sunday when the Women's Fellowship was responsible for the service. Mrs. Lester also spoke at the Western N. C. Pilgrim Fellowship Rally that afternoon and at a family-night supper at the Asheboro church that evening.

Rev. Robert Kimball, pastor of First church, Burlington, was the speaker for the community Thanksgiving service there last Thursday morning. This was held in the First Presbyterian Church.

Women's Fellowship of Union Grove, near Asheboro, North Carolina, will hold its December meeting in the form of a covered dish supper at the church December 11. Friendly Service gifts will be dedicated and "Secret Pals" revealed. The women have taken in $445.89 during the past year.

These Do: Does Yours?

This week we are mailing 3676 copies of **The Sun**. The churches listed below have group subscriptions. Is your church in this list? If not, why not get in for January, as some others are doing?

Virginia Valley

- Bethlehem
- Leaksville
- Mt. Lebanon
- Mt. Olivet (G)
- New Hope

Eastern Virginia

- Bethlehem (Nans.)
- Great Bridge
- Holland
- Holy Neck
- Isle of Wight
- Portsmouth, United
- South Norfolk, Rosemont
- Windsor

Eastern North Carolina

- Bethlehem
- Damascus
- Hayes Chapel
- Moore Union
- Piney Plain
- Pope's Chapel
- Sanford
- Turner's Chapel
- Wake Chapel

Western North Carolina

- Asheboro
- Bailey's Grove
- Hank's Chapel
- High Point
- Liberty
- Mt. Pleasant
- Pleasant Ridge
- Seagrove
- Smithwood
- Zion

North Carolina and Virginia

- Apple's Chapel
- Burlington, First
- Burlington, Beverly Hills
- Carolina
- Greensboro, Palm St.
- Haw River
- Hebron
- Long's Chapel
- Monticello
- Pfafftown
- Pleasant Ridge
- Salem Chapel
- Union, N. C.
- Winston-Salem

Volume 111 Number 47

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least one-half church families	2.00

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Moderator Writes About Bible Society

Dear Fellow Minister,

With considerable hesitation, for I know something of the many calls upon you and your church for help, I write you regarding an especially urgent situation.

Perhaps you are not aware how badly our Congregational Christian churches have been falling behind in our support of the work of the American Bible Society. On a pro-rata basis with other denominations we should be giving some $45,000 toward their annual budget of four million. As a matter of fact, we are reaching only one-quarter of that amount.

This is truly tragic in view of the rapid increase in world population, especially in mission lands, and the great demand for the Scriptures by new millions who are being taught to read through mass literacy movements. The Communists are flooding these areas with their propaganda making it urgently necessary for us to do what we can to make the Bible everywhere obtainable.

Congregationalists should feel a special affinity for the American Bible Society, for both the American Board and the Bible Society stem from the Haystack Prayer Meeting, Samuel J. Mills taking a special interest in the production of the Bible. Gifts to the American Bible Society have always been credited to the apportionment of the giving church through the C. C. Service Committee.

It is hopefully suggested that the Third Sunday in Advent (December 13), being Universal Bible Sunday, be used as the occasion for a special offering for this purpose. If additional Literature is desired it can be obtained from the American Bible Society, 450 Park Ave., New York 22. Gifts, to obtain apportionment credit, should be sent to the Southern Convention and designated for Congregational Christian Service Committee, 110 East 29th Street, New York 16, who will acknowledge receipt and remit the amount to the Bible Society.

With cordial good wishes, I am,
Fraternally yours,

Ray E. Phillips, Moderator
General Council

A new mimeograph machine for Union Grove church has been purchased through funds raised at a food stand at an auction sale. The latest issue of the church paper "The Fellowship" was printed on the new machine.

Chaplain Kurt Wohlert was the guest minister at Bayside, Norfolk, on Thanksgiving Sunday. Attached to the Destroyer Squadron II, he has spent six years in the Navy chaplaincy. His wife and three daughters live in the Bayside area.

From the Moore Union church bulletin for November 22: "Our prayers and our best wishes go with Dr. W. T. Scott, our superintendent of the Southern Convention, who this week announced to the Executive Committee his resignation and plans to go back into the local parish ministry in Eastern Virginia. This man has been a great help and inspiration to our churches."

Apple's Chapel Women's Fellowship held their Thankoffering Service last Sunday morning. A picnic lunch for all church families was enjoyed following the special service.

Special services for December at Elon College include: Handel's "Messiah" December 6 in Whitley Auditorium; service of scripture, stories and song at 7:00 p.m. in church sanctuary December 13; Christmas music using church choirs in sanctuary December 20 at 7:00 p.m.; and Holy Communion on Christmas at 8:00, 9:00, and 10:00 a.m.

Birthday congratulations to Dr. Ned F. Brannock of Elon College, who served on the faculty of Elon College for many years, and who was 86 years old November 27. He attended the Laymen's Rally at the college the preceding Sunday.

There will be no issue of this paper dated December 26. Writers please note.

Progress At Elon College

Paying Our Debts —

Carolina and Virginia Halls

Elon College, with the approval of the Southern Convention, borrowed $925,000 during its recent building program. As we enjoy the use of these fine buildings we must also make regular payments on the indebtedness. During this year we have paid a total of $56,000, as stipulated in the trust indenture. The next payment is due in March 1960. We are pleased to report the following contributions from our churches from January 1 to November 18, 1959:

CAROLINA HALL

Albemarle	$ 100.00
Amelia	100.00
Auburn	75.00
Bethlehem	58.80
Burlington, First	1,400.00
Church of Wide Fellowship	400.00
Concord	75.00
Damascus Christian	100.00
Durham Christian	500.00
Elon College Community	400.00
Greensboro, First	1,117.00
Greensboro, Palm St.	240.00
Haw River	225.00
Hayes Chapel	72.45
Lebanon (Milton, N. C.)	100.00
Liberty (Vance)	225.00
Liberty	78.75
Monticello	164.52
Moore Union	45.04
Oak Level	59.02
Piney Plain	44.62
Pleasant Ridge	130.00
Pleasant Union	67.40
Popes Chapel	68.88
Salem Chapel	111.00
Shallow Ford	75.00
United Congregational (Winston-Salem)	191.50
Wake Chapel	250.00
Youngsville	54.00
Total — 11-18-59	$6,527.98

VIRGINIA HALL

Antioch United	$ 100.00
Berea (Nansemond)	300.00
Franklin	650.00
Great Bridge	400.00
Holy Neck	350.00
Isle of Wight	50.00
Liberty Spring	300.00
Newport Christian	120.00
Newport News, First	1,000.00
Suffolk	1,250.00
Windsor Christian	375.00
Total — 11-18-59	$4,895.00

Received from the churches in 1958	$13,516.30
Received to date in 1959	11,422.98

Appreciation

Thanksgiving is a good time to express appreciation, and an editor needs to join in this soul-developing experience, and not just write about it.

Editors know that no one person can produce a paper like this. Material comes from the churches, from individuals, from news sources in the denomination and interdenominational sources, from other papers, and, perchance, some comes from books. Source materials have much to do with the successful editing of a newspaper of any sort. During the three and one-half years of this term of editing the various sources have been generous in furnishing the grist for the editor's mill. Many pastors send their Sunday and news bulletins when they are printed. Church reporters write regularly, giving in readable form the story of activities in their churches. Our national offices are generous with information concerning denominational goings and comings and thinkings. Several other sources have helped greatly. For all this your editor is very, very grateful, and wishes to express his gratitude at this Thanksgiving season.

To the Durham Printing Company also goes sincere appreciation. Copy furnished is transformed into the printed page, and papers are mailed to subscribers. It is fun to share with the compositor in the arrangement of materials on the pages, to watch the pressman as he puts words and pictures on blank paper, and to share funny stories with all the workers needed in producing a paper like this and the county paper they also produce. For each of these workmen, especially at Thanksgiving, there is a sense of appreciation.

Another group is most essential. They are the 3,600 subscribers who send their money to the Convention Office at Elon College so the girls there can give us a list to whom we can mail papers that are printed. Without this list, our work would be for nothing. Readers we must have in order to make the work profitable. And that profit is not in money, it is in education.

This little paper is our best method of educating our people concerning the plans, programs, ideals, and activities of our churches. Fifty times each year this stream of information goes to the homes of the subscribers where pastors, deacons, Sunday school workers, young people and children who make up the churches and homes of Congregational Christians live. Those who read regularly soon come to understand more fully just what our Church is undertaking, what it is that makes a Christian different from those who do not believe in Christ, and how they can share in making this a better world in which to live.

To the readers we are humbly grateful. Some of them sometimes say they enjoy the reading, and find it profitable. Thank you for reading, and may your tribe increase.

Subscriptions Help People

Many of our churches have decided that it pays to send The Sun to all the members. They want their people to know our leaders, to know our ideals, to know what is being done, and to share in the dreams for the future. Of course there is a special rate for church subscriptions. It costs less to handle the group than to take each one separately. But of greater importance is the desire for all our people to read our paper.

Another church is joining in the group subscription in January, and that will increase our number by 125. If just a few other churches would send a list, we could cross the 4,000 mark in January. December may not be a good time to take on extra jobs, but January is the perfect time to start church subscriptions since other financial matters start with the calendar year. And Christmas is an excellent time to give subscriptions.

Pastors, church leaders, members, this is an appeal to you to see to it that your church is among those which read the area Church Paper. If it has never happened before, 1960 is a glorious time to begin. Please, for the sake of your people, the church of today and tomorrow, make it possible for all to read about the Church and its activities. You will never regret it of you do. This is one very definite way to strengthen your local church, and thus add to the strength of the Church universal.

Extra Offerings

Three very important appeals come to our churches during November and December. This time is allocated to the Home for Children in the Convention calendar. But the calls for overseas relief and for the Veterans of the Cross also have their appeal to givers.

Apportionment giving by the churches to the Home for Children is supposed to amount to $20,000. The Thanksgiving offering and other specials through the year are part of what the churches are expected to do for homeless children. Trustees say that the Home needs $80,000 annually. It is very evident that a generous offering at Thanksgiving is essential.

Stories of human need in refugee camps, as results of natural disasters and the low standard of living in many parts of our world, and especially where we are doing missionary work, tug at our heart-strings and make us wish to help. In the United Church now in the making this Relief and Reconstruction endeavor will be part of the Overseas Mission Board work. Needs are so great that Christians who live in comfort and ride in luxury can ill afford to turn a deaf ear to their calls.

Then there are the men and women who have served in the ministry of Congregational Christian churches until age, infirmity, or death has interfered and now the workers remaining need the love, care, and gifts of those who are active in the church. Pictures in the promotional material are very appealing, and a personal knowledge of some of the people is so impressive that gifts appear to be necessary to meet the needs of these aged people and to maintain the dignity of those who call themselves Christians. It is a Christmas gift that is expected for these people.

Churches which have budgets will find these three causes opportunity for going the extra mile. It would seem wise for the budget to come first, but the other should not be ignored. For each of these extra calls there is room for large or small gifts. Even a small gift from the more than a million Congregational Christion people would mean much when divided among these needy causes.

The measure of Christian experience will be shown more by the amount given and the number of people sharing in these offerings than by the bigness of the parades that announce that merchants are ready for Christmas business and by the beauty of pageants proclaiming the birth of a Baby in Bethlehem of Judea centuries ago. We need to remember Jesus' words: "These you ought to have done, and not to have left undone the weightier matters of judgment and mercy."

This Interested Me

* * *

Emily C. Lester

In Vienna, Austria, our Fellowship Tour had the opportunity to see the church in action through the kindness of Eugene Williams of Winston-Salem (member of Centenary Methodist church and graduate of the University of North Carolina and Boston University) who since April has been representing the World Council of Churches there.

First, he arranged an early morning worship service for our group in a Lutheran church near our hotel, where the English-speaking people have services for the "Community Church in Vienna." We were led by a Presbyterian minister.

That noon we ate lunch at a hostel for refugees and students connected with a local Methodist church. When the Hungarian crisis came in 1956 this little church of 150 members took twenty refugees and housed them in the youth room. Then they took the pews out of the sanctuary, put in a partition between areas for men and women, and took in 110 refugees, whom they supported for two months before Church World Service began helping them. Now they have a new dormitory (hostel) for young people, built by Austrian Methodists with funds from U. S. Methodists, furnished by English Methodists, and with supplies from Swedish Methodists! Incidentally the North Carolina Methodist Youth Caravan helped here for two summers.

We also visited a Hungarian refugee handicraft center, where we helped by buying some of the beautiful things these refugees make.

The big project we saw was the refugee camp run by the Austrian government, which had in it 145 families and 328 single people, or 763 persons altogether. 60% of them are Roman Catholic, 36% Protestant, 1% Jewish, 3% no faith. (The country as a whole is 90% Roman Catholic.) All are Hungarians who have crossed the border since 1956.

We saw the whole plant, from admissions office to kitchen. In most cases each family has one room in a big, block, three story building, used by the Russians as army barracks, and stripped by them when they left. Here they cook, sleep, live. However, one room we visited had a partition three-fourths the way up through the middle, and on one side lived a father, mother and baby, and on the other side a father, mother, and two children. General cooking is done in central kitchens and food is brought to rooms to eat. Government things, like blankets, are washed in a central laundry. All who can find jobs work and contribute toward their own support. There is a "creche" to care for children whose mothers work. Fifty percent of refugees want a house in Austria; 40% want to go to the United States; 10% are undecided. Vienna housing is very scarce. Germans occupied her during the war, and destroyed much when they left; Russians occupied her later, and destroyed much when they left. Huge apartment houses are being built by the city, but they are not enough to supply the demand. Incidentally, 1 per cent of the total cost must go for beautification, which is in the form of statues, frescoes, etc. and which is given to local artists to do.

It does something to one to see people living in fenced-in areas where police guard the entrance (Mr. Williams secured special permission for us to enter), and to see people living in cramped quarters.

The whole free world looks to the United States for an example in taking in these refugees. If we fail, the world will never be the same. This is World Refugee Year. Let's study and learn something about the problem, and then do something about it.

About

* * *

SUBSCRIBERS TO CHURCH PAPERS

If the editor of a church paper were given the privilege of asking a reasonable percentage of his subscribers certain questions, probably these would be included:

What official or other relation do you have with your local church? How many years have you been a subscriber? Are you a regular reader of the paper, or read it frequently, or seldom? Was the paper read in your home when you were a child?

If answers to these questions were obtained, there would be a tendency to ask more questions, and they would likely include: Do you subscribe to any other religious paper? What is your age? What is your annual family income? Do you own your own home? Do you own a farm? Do you live in a city, a town, or the country?

Recently an advertising agency representing most church papers in the South submitted a questionnaire to 2,000 subscribers represented by two of its constituents — a Baptist publication and a Methodist. The names of the 2,000 subscribers were selected by using each 90th name on the mailing list of the Baptist publication and each 20th name on the mailing list of the Methodist periodical. A total of 666 answers, or 33.3 percent, of the 2,000 subscribers quiried was received.

In even percentages, five percent of the 666 subscribers were ministers, 22 percent officers of a church, 62 percent members, and 30 percent Sunday school workers.

Forty-seven percent had been subscribers from one to five years, 22 percent from five to 10 years, 16 percent from 10 to 20 years, and 14 percent for 20 years or longer.

Seventy-one percent had read their church paper regularly, 20 percent frequently, and eight percent seldom. Forty percent reported that the paper was read in their homes when they were children, while 59 percent answered no.

Forty percent subscribed to another religious paper; 59 percent did not. In the age groups, 22 percent gave the age of 35, and in the range of 35 to 50 years the percentage was 33. After reaching the age of 50, but not over 65, the percentage dropped to 23, and then to 21 percent after the age of 65.

Homeowners represented 72 percent of the total, while 16 percent owned farms. Thirty-six percent reported that the annual family income was $3,000, but the percentage jumped to 39 percent when the income was from $3,000 to $6,000. It fell to 14 percent when the income was between $6,000 and $9,000. Those who had an income of more than $9,000 represented only nine percent of the total number of subscribers queried. Forty-one percent lived in a city, 31 percent in a town, and 27 percent in the country.

Whatever conclusion may be drawn from this information, the fact remains that taking all denominations as a whole, there is approximately one subscriber to a church paper to each 1,000 members, or one subscriber to each 400 families.

C. B. Riddle

African Hospital Faces Problems

Dr. and Mrs. Alan B. Taylor
28 McCord Road, Durban
Natal, South Africa
May 16th, 1959 9 p.m.

Dear Friends in America
—and Elsewhere,

The hospital is quiet except for the laughter of women's voices upstairs. Outside it has been raining and getting colder steadily throughout the day. On the Drakensberg range of mountains (rising to 1,000 feet) some 150 miles away, it is snowing so the weather will be uncomfortably cold even here on the edge of the Indian Ocean, until the sun (after several days of shining) shall have melted the snow.

Our patients go to bed early these nights for warmth's sake! Today's operation cases who are on intravenous drips and sedation are being carefully watched by the night nurses who in turn are watched by graduate nurses (all non-Europeans) on duty. Making their final rounds for the day are doctors in the pediatrics, surgical, medical and obstetrical wards. In the Outpatients' Department another doctor is seeing casual outpatients and cases seeking admission. The hospital is as near "quiet" as it can be.

This morning I was wakened early to see an obstetrical case we had been watching for eighteen hours. She delivered easily and spontaneously after a symphysiotomy, which enlarged her pelvis and permitted her un-aided delivery after hours of little or no progress. (This is technical: if you ask your family doctor what a symphysiotomy is he will call it a barbaric operation no longer being done; but he will be wrong for it is coming into use again.) After breakfast I had two minor and one major operation on my part of the slate in one of our two theatres. Routine work for us — but what epoch-marking events for the patients, who — for the first time — have undergone such experiences. They have been killed by the doctor's medicine and operated upon before they returned to life. The graduate nurse in charge of Theatre Staff is Bongakile Makhoba — a poised, happy girl of some 96 lbs. in weight. She never seems to be hurried — or cross — or other than very efficient. She only graduated a year ago. She will receive promotion as soon as she has time enough in for it. A surgeon in town, last week, wrote thanking for the privilege of having cases in McCord's: he included in his letter warm appreciation of the spirit and efficiency of those who ran the theatre.

This evening I called socially on Judy Myrick: with her husband she has been studying Zulu at Groutville Mission Station, about fifty miles from here. Now she is up in our room for missionaries, happy that her second baby arrived safely yesterday morning. Said she, "What a swell place McCord's is, to come for your babies!" About 200 other women — Zulu and Indian — feel the same way about it each month. Tied in with the work of the obstetrical departments this month, are three non-European medical students — one African, one Indian and one Colored. They come for lectures and practical experience. They also experience a new relationship with Europeans while here. Few achievements — in over 38 years at McCord's — mean more to me than the "doing away with" of those limitations imposed on others simply because of color.

Tomorrow I am due to preach at Inanda Seminary. Inanda remains the last of the private mission boarding high-schools: the others, Catholic, Methodist, Baptist, Presbyterian etc. have disappeared into the "care" of Government control or have been compelled to close. It is always an inspiration to me to go to Inanda because of its glorious past records and its outstanding achievements in the present time. On our way out we pass the "historical mile" in which are located (a) the former home of Mahatma Ghandi; (b) the home of "Prophet" Shembe, leader of the biggest religious sect among the Zulus; and lastly (c) we pass Ohlange Institute — the first boarding high school for African youths, presided over, founded and controlled by Africans only. (The founder, Dr. John Dube, was a 'son' of the American Board mission and the African leader in Natal for his generation.)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

December

AFRICA

Durban Station

6—**Rev. and Mrs. Richard Sales** live 50 miles south of Durban in sight of the Indian Ocean in a rural area where they are advisers of churches of South Coast of Natal. He is a graduate of Oberlin and she of Wooster colleges in Ohio; both have B.D. degrees from Chicago Theological Seminary (1956).

7—**Dr. and Mrs. Alan Taylor** (1921) are in their last term of service. For 35 years he has been superintendent of McCord Hospital, seeing it grow from primitive 20-bed hospital to modern 320-bed one. He trained first non-European nurses, midwives and doctors in Natal. They are a medical family — wife and two daughters both nurses; father and one son are doctors; and the other son, lost in Korea, was planning to be a doctor.

Inanda Station

Church, day school, Inanda Seminary in this mission station.

8—**Miss Mary Beals** was in Africa 1938-42, returned to U. S., and went back as career missionary in 1946. She is head-mistress of high school department of Inanda Seminary.

9—**Miss Elizabeth Boehr** sailed this fall for Africa to teach home ec. for 3 years at Inanda Seminary. She was professor and dean at Bluffton College; professor at Heidelberg College; did relief work in Austria and mission work in India.

10—**Miss Monona Cheney** served as Methodist missionary in China 1919-32; taught in Wisconsin high school until retirement in 1954; now is teaching in Inanda Seminary for 5 years — Bible and English.

11—**Miss Mabel Christofersen** was born in Africa where her parents and her brother are now missionaries. After U.S. college education she taught at Inanda for 6 years; studied at Art Institute in Chicago; in 1955 became head teacher of the Industrial School at Inanda.

12—**Miss Virginia Nichols** went out in 1949 for 3 years; stayed 5; then went out as career missionary. She is office secretary; substitute teacher; active in outstation Sunday schools and in training teachers and preparing lesson materials.

Later (Sunday morning). A radio broadcast this morning advised everyone to keep off all subsidiary roads because of the rain. My talk to the girls will have to keep! Inanda has been close to McCord's since the beginning — for it is to Inanda we first look for nurse trainees of suitable education and character. Early each year our doctors do a physical examination of all the Inanda students: thereafter the girls come in as necessary for simple outpatient examinations or for hospitalization. Staff members from McCord's often go out there to take the Sunday morning services. Our annual mission meetings — held there and attended by mission families — are like congregations of children and grandchildren for Thanksgiving and Christmas!

A letter from the Minister of Native Affairs which was received a month ago, informed me that as McCord's was sited in a European area, it's continuance here was in conflict with the Governmental policy of "Apartheid" (separation of the races), and in consequence could not have his approval. Accordingly we should now plan its removal to a site which could be approved. My consternation, apprehension and dejection soon vanished however, as I was reminded of Napoleon, who "proposed and disposed" — only to find that in the end it was God Who "disposed". My reading, too, in Psalms that morning, had as clear a message of reassurance as one could ask for. It became clear too, to me, however, that if God's will for the hospital's future was to be made possible by the prayers of those of us who love it, we must get beyond ill-will and resentment directed toward those who govern us. We must as faithfully pray for God's direction of — and blessing on — them as for ourselves else He cannot help us.

This is the 50th anniversary of the founding of the hospital on this site. It is also the 50th anniversary (last March) of a decision taken by a senior high school boy (myself) to hand over to God his future life. Nothing in the fifty years that have passed have made me doubt the love or power of the Almighty in directing the affairs of men who are willing to be so directed.

Will you who read this — too — pray that the future of McCord's may be as God desires, and that those who rule South Africa may accept the guidance of God in all that they plan and do?

CAUSES FOR REJOICING!

1. Irvin Cakata's entrance into the Clinical teaching years of his medical course. He came to us years ago seeking work, not a boy just out of school but a man with personality and ability — anxiously seeking work in a country where "invisible ceilings" ordinarily keep a man down if he is not of the white race. Without work one could not live and remain honest and respectable — and work was hard to get. First came work in our office (classes at night and weekends) in which he gained necessary credits for admission to Medical School. Next two years of success there and then a "failure" in physiology and the loss of his Government bursary. Fortunately I was on a special Committee of the Faculty and because of my knowledge of his ability and character could get him a second chance. A Trust Fund set up as a memorial to Rev. Edward and Elsie Thompson (by the Park Church, Grand Rapids) made his repetition of that failed year possible financially. Now — with two more years passed — his goal of being a doctor is within sight at last.

"RESOLVED"

"I shall attend to my little errands of
love
Early this year
So that the brief days before
Christmas may be
Unhampered and clear
Of the fever of hurry. The breathless
rushing that I
Have known in the past
Shall not possess me. I shall be calm
in my soul
And ready at last
For Christmas, 'the mass of Christ,'
I shall kneel
And call out His Name;
I shall take time to watch the beautiful light
Of a candle's flame;
I shall have leisure — I shall go out
alone
From my roof or my door;
I shall not miss the silver silence of
the stars
As I have before;
And oh, perhaps if I stand very still
And very long,
I shall hear what the clamor of living
has kept from me —
The Angel's Song!"

—Anonymous

2. Joshua Tuane's being given a teaching position at Ohlange Institute. He too, came seeking work from Adams College; a high school graduate with no prospects. Twice he was told by me "Sorry — no vacancy — come back in a week if you haven't found work." The third time, the same reply from me — but as he turned away dejected, discouraged and even hungry-looking, I heard myself saying "Come back in a minute. . ." The minute stretched into more than four years, during which time he worked in the office and attended University classes; last year he received his B. A. degree. This year he teaches and studies for a Teachers' diploma.

3. The presence on our Staff of three excellent Tutors for our pupil nurses and mid-wives. In the last eight years, Sister (not a family or religious description but a nursing professional one!) Jenkins has seen more than 280 Junior General Nursing Trainees well inducted into hospital life. Sister Flavell has successfully prepared 260 of these Trainees for their Preliminary and Final Nursing Council examination; of these, 225 have obtained state registration. Sister Wallace has similarly succeeded in helping 402 pupil midwives through their hospital examinations, in this specialized branch of nursing. During the same period, only 22 have failed to satisfy the examiners of the Nursing Council for registration. No one can estimate the value of the services of the girls, thus trained, to their own peoples and South Africa; many have had their spiritual lives greatly deepened while here.

Mrs. Taylor and I are well, aside from the stiffness of age! She has given up her Girl Guide work but is still active in her American-Canadian Women's Club and Rotary-Annes work for the hospital. Her garden is a delight to see. She is active in the beautification of the hospital, through calling her husband's attention to paintwork, curtains and furniture that need attention.

I have given up golf for bowls and wonder why I didn't do it earlier! One is said to 'let our particular Club down' if he dies before he is 80 — and that other than on the bowling green! (That gives me twelve years more in Durban.)

We think of you all.

Cordially,
Alan B. Taylor

2 Mother-Daughter Missionary Teams

Two mother-and-daughter teams from California will leave soon for India where the older members of the quartet will serve as public health workers under the Congregational Christian mission board.

Mrs. June B. Daniel, her daughter Kathy, 16, Mrs. Maude M. Pettus, and her daughter Sally, 15, will go to India under the American Board of Commissioners for Foreign Missions. Friends for many years, they have been sharing a home at 456 62nd Street, Oakland.

The first assignment of Mrs. Pettus and Mrs. Daniel in India will be a year's study of Marathi, the language of the area in which they will serve. They will then begin a new public health program in the Ahmednagar district of western India near Bombay. Working as a team, primarily in the rural villages, they will develop mother and baby welfare centers, school health services, leprosy control, and sanitation and nutrition programs.

Kathy and Sally will attend the Kodaikanal School, which is located in the mountains of southern India. It has an enrollment of more than 300 missionary children.

Mrs. Pettus has another daughter, Ann, 17, who will remain in the United States. She is a freshman at Scripps College, Claremont, California.

Long interested in missionary service, Mrs. Daniel went last spring to see her pastor in Berkeley, California, the Rev. Dr. Vere V. Loper, who has just completed two terms as president of the American Board. He told her that her visit was especially opportune since the Rev. Loy Long, personnel secretary from the board's headquarters in Boston, would be in the area in four days.

Mrs. Daniel's interview with Mrs. Long went well, but he said the board needed not one public health worker in India, but two.

Mrs. Daniel phoned Mrs. Pettus. "How'd you like to go to India?"

"I would," Mrs. Pettus replied promptly. "I'm busy now. I'll call you back."

By the time Mrs. Pettus could get together with Mr. Long he had only seven minutes before catching his plane for the east.

"But when you know a thing is right," says Mrs. Pettus, "you can decide just as well in seven minutes as in seven days."

Mr. Long thought it was right, too, and started the wheels turning to consider Mrs. Pettus and Mrs. Daniel as career missionaries of the American Board.

They were commissioned October 20 at the First Congregational Church in Akron, Ohio, while the 150th annual meeting of the American Board was in session in that city. Dr. Loper presented the commissions.

Mrs. Pettus and Mrs. Daniel will be the first missionaries to develop such a public health program in the Ahmednagar district. Their efforts will supplement those of the Indian government. Other American Board missionaries have carried on similar work in other districts in India.

One of their goals, a traditional one in the American Board, is to "work themselves out of a job." At the same time they are developing their public health program, they will be training the Indians to carry on the work themselves.

Mrs. Pettus and Mrs. Daniel will serve five years before returning to the U. S. for the first year's furlough.

The daughter of a Mennonite minister, Mrs. Pettus was impressed at an early age by reports of overseas mission work and announced when she was four that she was going to China to become a missionary. Some twenty years later she did go to China, with her husband, the late Dr. William W. Pettus, who served there with Yale-in-China. During her three years in that country, from 1940 to 1943, she served as a volunteer nurse with the Red Cross.

Mrs. Pettus has served in hospitals in Washington, D. C., and Los Angeles as well as in China and from 1950 to 1954 she was a public health nurse in Fresno, California. Since 1955 she has been school nurse in the Oakland public schools.

Mrs. Daniel has worked as a medical social work consultant, a caseworker for Traveler's Aid, and a teacher of gifted children. For the past two years she has taught the third and fourth grades in Irvington, California.

Kathy and Sally are now going to high school at Inwood, West Virginia, where they live with Mrs. Pettus' parents, Mr. and Mrs. Edward Miller. Kathy attended Oakland Technical High School and Sally graduated last year from Claremont Junior High School.

Mrs. Pettus was born in Springs, Pennsylvania. After graduating from high school in West Virginia, she studied nursing at the Capitol City School of Nursing in Washington, D. C. A registered nurse, she has a degree in Public Health Nursing and Sociology from the University of California in Los Angeles.

Mrs. Daniel is the daughter of Mr. and Mrs. Joseph H. Kershaw of San Diego. A native of San Francisco, she is a graduate of Hoover High School in San Diego, has a Bachelor of Arts degree from San Diego State University, and a master's degree in social welfare from the University of California.

Both Mrs. Daniel and Mrs. Pettus are members of the First Congregational Church in Berkeley.

This Dangerous Surplus

One lonely coin. That was all she had.

Others gave much, some a bit lavishly of their surplus. And the Lord, standing by, announced that she — the widow — had given more than all the others, because she had given of her want and they of their abundance.

There are people in the twentieth century who belong to the family of the widow. They do sacrifice to give. They do set aside a fixed, generous percentage of their earnings and holdings for the Kingdom of God. They do deny themselves some trip or garment. They drive an old car, restrict their insurance and savings, curtail their investments — in order that they may share boldly and a bit recklessly in the missions of the Church.

But many of us deny the Lord and ourselves the joy of gallant giving. We set for ourselves standards of living which keep us so impoverished that we have but a pittance for the Lord. If there be any surplus left after our inflated needs, our pleasures and our investments have taken their toll, we cautiously release a bit of this surplus to Him.

Even when the budgets of churches seem impressive, any honest analysis of them would probably disclose a people who lived heedlessly among their plenty and their pleasures with very little claim to sacrificial or heroic giving.

To whom much has been given, of him shall much be required. This is the law of our Lord. Measured by the refugee in Hong Kong, we are all lavishly rich.

How shall we join the widow? This is the painful, but all important, question for each Christian as he faces his God.

THANK OFFERING SERVICE AT LONG'S CHAPEL

Mrs. H. L. Chandler

The November meeting of the Women's Fellowship of Long's Chapel was held in the home of Mrs. Odis Carey. The group joined in singing "Come, Ye Thankful People, Come," after which the Bible study was presented by Mrs. Lala Dean Rascoe. The topics were "In Want and Plenty" and "Sickness and Health." After this inspiring study Mrs. Glenda Garrison sang "I Would Be True." Both Mrs. Rascoe and Mrs. Garrison are daughters of Mrs. Carey and members of Union Ridge Christian Church.

Mrs. Edith Anderson, president, presided over the short business session, after which the Thank Offering of $36.87 was received and dedicated.

The ladies were then invited into the dining room where the center of attraction was a birthday cake in honor of Rev. W. M. Loy, who was celebrating his 39th (??) birthday. Delicious refreshments were enjoyed by all.

A NOTE ON CHURCH MEMBERSHIP

People sometimes ask, "Who can be a member at United Church?"

Our church is a community-type church. Over half of our members come from other than the two denominations with which we are affiliated. The Constitution puts it this way: anyone may belong who "seeks to live the Christian life in the spirit of Jesus through the worship of God and the service of man." Necessarily in this type of church there is a variety of personal belief and interpretation, but necessarily, too, a spirit of unity in worship, in fellowship, and in service.

Why join? To express your faith, to establish some local relationship to the universal Church, to grow in spirit through the life of the church, and to contribute your love and labor to the church's neverending tasks here and around the world in worship, teaching and service.

Gaylord B. Noyce

A tour of Puerto Rico churches, schools, urban and rural institutions, industrial, social and political institutions will be conducted January 4-15 by the Board of Home Missions under the leadership of Dr. Walter C. Giersbach. Cost will be $225 for each person from New York. Other "tours with a purpose" will follow through the year of 1960.

God's Goodness

There are many times when our hearts just cannot seem to agree with the psalmist that "the earth is full of the goodness of the Lord." Stinging under the blows of adversity of various kinds, we often are tempted either to rail and rant against what we consider unjust jolts, or to throw up our hands in defeat and resignation, saying, in effect: "Well, what else could I expect? This isn't heaven."

To expect to find good things of enduring worth — things born of truth and beauty and love — only in the life to come, is to invite a severe test of patience and faith, and not at all necessary. For the Christian religion is not one of gloom. It is one that sings happily and sincerely of the goodness of the Lord, in this life as in the next. Helen Keller was moved to write:

I laugh and shout for life is good,
Though my feet are set in silent ways.

* * *

I run with playful winds that blow the scent
Of rose and jessamine in eddying whirls.
At last I come where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.

Blind and deaf almost from birth, this wonderful soul could feel the goodness of the Lord in the earth about her far better than do most of us. Miss Keller's secret was to take to heart Jesus' admonition to "seek ye first the kingdom of God, and his righteousness." She sought and found it, right where he said it would be. Within. Finding goodness in the earth then was easy.

Our problems of life all are basically the same. They begin and end with us, and with our acceptance or denial of Jesus as the one Comforter, the one Redeemer of our sins. Putting ourselves completely in his hands, we find that neither storm nor strife can erase the indelible fact that, because it, too, is his, the earth truly is full of the goodness of the Lord.

Goals for 1960 in the Asheboro church include (1) Conduct a community survey, (2) Reorganize the zone plan, (3) Conduct lay visitation evangelism, (4) Increase mission and benevolence giving, (5) Promote missionary and stewardship education, (6) Strengthen Christian education, (7) Raise $5,200 on building fund, (8) Challenge young people for the ministry, (9) Increase effectiveness of church organizations, and (10) Encourage prayer and devotions in homes.

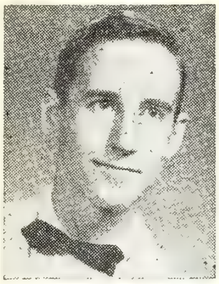
The Women's Fellowship of First, Richmond, Virginia, presented their Thank Offering service Sunday, November 15. Mrs. Alvin Lewis led the service assisted by Mrs. Thelma Parsons, Mrs. Madeline Prim, and Mrs. Blanche Cofer, president of the Women's Fellowship. They presented the following themes: "The Biblical Account of Giving;" "Our Church Extension Responsibility;" "Our Mission Across the Nation" and "Our Mission Abroad." Their guest speaker was Dr. Edwin Minor, executive secretary of the American Leprosy Mission.

Remember, copies of The Statement of Faith as adopted by the General Synod of the United Church of Christ are available at headquarters in New York for one cent each. They are ready to stick in the back of the Hymnal. Be sure to send cash with order.

November 15 was Christian Enlistment day in Pleasant Grove (Virginia) where Rev. W. A. Rich is the pastor. Bulletin for the day said: "Raising our budget means more than giving money; it means each of us extending his personal influence around the world on behalf of the most important cause on earth."

Your editor may seem like a hard-hearted fellow who cares not enough to answer letters, but that is not true. There just isn't time to write letters, edit the paper, and serve a church. To know that people read what is written and that they appreciate efforts to make this one of the best little papers on the market is a real joy, and spurs one to do even better. Thanks to all who say kind words, and to those who think differently for they help to keep on balance.

A Page for Young People Edited by R. L. Milteer



Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

A TEENAGERS' PRAYER

Ann Penick

There is a prayer in my heart tonight, God, . . . a strange prayer, perhaps but I need this thing I ask. So do not smile or look upon me as one too young to know my own good, but let me explain.

A few months ago I chanced to be driving, just driving around like we kids are always doing; singing, having fun, laughing, and even endangering our own and others lives with our pranking recklessness. Suddenly we shot over a hill, fast, — too fast I am afraid to avoid what happened.

It was a well known road to me and my colleagues. One much traveled by us in our joy rides. We could see, even before the scene reached our physical view, the row of tiny, dirty, squalid cabins that adorned the other side of the hill. We knew, too, the little used gravel pike that came winding from behind the cabins to cross the highway and disappear behind the bank on the other side. But what we didn't know was that a tiny, dirty-faced boy in patched and faded jeans had just crossed the highway and was waiting eagerly on the other side for his mangy, hound puppy which had come chasing after his little master on its short, fat, bowlegs; and that just at the exact moment we topped the hill, this happy little puppy had reached our lane on the highway.

I don't remember what Tommy did; I don't remember seeing the puppy. I only remember a bump, a thud, the shreik of a dying animal, and a child's scream.

We did not stop. We didn't even slow down. Somebody made a sophisticated crack about a "flee-bitten hound pup" and we all smiled and let it drift.

But some strange feeling drew my eyes back just before we left that valley, God, and I remember seeing a small sobbing figure clutching a bloody bundle to him and struggling to the nearest cabin.

About a week ago, four of us stood down by the old college gate, hitch-hiking. I know we're not supposed to hitch-hike, God, but never-the-less, that's what we were doing. A dark green Chevy slowed down to a stop, the door opened and the four of us climbed in with a middle aged gentleman. I say gentleman, not because it is a good word, but because that's what he proved himself to be. As we drove off down the street he passed the time of day and began to talk — as best as he could, for, you see, God, he had a very bad impediment of his speech. And we talked to him too — between giggles. Yes, that's exactly what happened. We started to talk, I heard a snicker, then I laughed too.

Today we were all talking, dressing, laughing, combing our hair etc., in the locker room. There are only two mirrors and at one of them stood a girl who — well, she's a wonderful girl, sweet, kind, a swell friend. But, let's face it, — she's ugly, very ugly. She knows that she is ugly, and it hurts her very much. There are places she would like to go, things that she would like to do, but she doesn't dare, she's afraid.

And today she was simply standing there combing the tangles out of her hair, when suddenly a waiting fril pushed her aside and said in a "Queen of Sheba" manner, "What are you taking so much time for? You never look like anything anyway."

And do you know what I did, God? I just went on telling Jane what a wonderful time I had at camp this year. But I will never forget that crushed girl's face. Never.

And so, God, I am asking you to make me hurt. Yes, hurt. Make me hurt with every hurt of others. Not just a little hurt, God. No, I want to be hurt as though a knife had been plunged through my heart, and twisted and twisted. I want to hurt until I can't bear it; until a pity and an anger rush up in me that will not let me be still, — that will make me have "guts" enough to do something or say something, and not just let me stand by as a cowardly sheep, always going with the crowd. Yes, God, I am asking you to make me hurt.

Amen.

COMMENTS ON THE PRAYER

Mary Cross Brittle

In this prayer, a teenage girl let three wonderful opportunities for exercising a Christian witness slip by her, simply by not standing up for what she knew to be right. It sometimes becomes so easy to go along with the crowd; to do things that are against our principles. We are afraid that our friends will call us chicken if we stand up against what we know is wrong. And so, we drift along sinking deeper into sin.

But, turning our thoughts for a moment, suppose you were to stand up against the crowd when you know their actions to be wrong. Suppose you were to say, "No thank you, I don't smoke," or "Let's slow down; it's dangerous to drive fast," or even "If you are going to drink, take me home." They'll call you sissy outwardly, while admiring you inwardly. Somewhere in the crowd there may be a person who did not have the courage to stand up against the crowd as you did, and you gave him the courage that he needed. Now he is standing up with you. And, just as a tiny spark can set thousands of acres of forest into flames, your courage can set off a chain reaction.

There is so much that young people as well as adults can do to set off the spark that can set the world on fire with Christianity by simply standing up against evil. Too often, Christians sit back talking about how good they are, but never make a move against the evils in the world today. Edmund Burke said, and I quote, "All that is necessary for the triumph of evil is that good men do nothing."

Work Day for Christ in Zion church near Sanford, N. C. netted $30.00 earned by the young people. Pastor Askew was pleased at the work by the young people and the helpfulness of the membership.

The members of the Pilgrim Fellowship of First Congregational Christian Church participated joyfully in the "Work Day For Christ." They cleaned windows, washed cars, did house work and lawn mowing and raking. The money they earned was brought to the altar on Sunday morning, October 25, in a special service of dedication. This was in Richmond.

In the Middle East — Lebanon, Syria, Jordan and Egypt — there are 1,087,628 Arab refugees, and the birth rate is now greater than the death rate. A few have migrated to the country, or to Iraq, Saudi Arabia, Kuwait or elsewhere, but they are the lucky ones. Church World Service has given $350,000 for relief of these people, but the gifts must continue until the people find homes.

P. F. OFFICERS AT HENDERSON

Officers of the Senior High Pilgrim Fellowship: president, Agnes French; vice president, Mary Frances Newman; secretary, Vann Langston; treasurer, Judy Seaman; faith chairman, Alice Forsyth; fellowship chairman, William Lee Weldon; action chairman, Nancy Daniel, adult counselors, Mrs. Ruth Lester, Lancy Forsyth.

Officers of the Junior High group: president, Louis D. Justice, Jr.; vice president, Aubrey D. Pleasants, Jr.; secretary, David Lester; treasurer, Larry Lassiter; faith chairman, Marsha Langston; action chairman, Linda Lee Newman; fellowship chairman, Michael Hester; adult counselors, Mrs. Louis D. Justice, Sr. and Bryan Beasley.

Officers of the Crusaders: president, Dianne Bobbitt; vice president, Mary Jo Lassiter; secretary, Scarlett Forsyth; treasurer, Kathy Langston; adult counselor, Mrs. Ruby Lassiter.

Area Training School For Christian Growth

**(Evangelical and Reformed and Congregational Christian Churches)
Greensboro, N. C.**

The Greensboro Area Training School for Christian Growth will be January 10-13, 1960, at the First Congregational Christian Church, 400 Radiance Drive, Greensboro, North Carolina.

Listed below are the courses and instructors for the school this year. As you will see, we have an excellent staff for our school and we urged you and your friends to mark these dates on your calendar now. We urge you to take advantage of this wonderful opportunity. The school offers courses for **all** in the church and the church school. **Plan to attend the school again this year.**

The schedule for the school is as follows:

Sunday afternoon, January 10 — 2:30 - 5:00; Monday, Tuesday, Wednesday evening, January 11, 12, 13, — 7:30 - 9:30.

COURSES AND INSTRUCTORS ARE AS FOLLOWS:

"Churchmanship" — Dr. Harold H. Wilke, Instructor

Dr. Wilke who comes to us from Cleveland, Ohio, is the Executive Secretary of the Commission on Church and Ministry of the Evangelical and Reformed Church. He directs the over-all program of this agency of the church and represents the commission in ecumenical circles and throughout the denomination. The course is designed for officers and leaders of the church and church school, ministers and interested laymen. The course content consists of the meaning of church membership, Christian beliefs, what the church can do for the layman, what the church expects of the layman, and how the layman can help the church grow.

"The Letters of Paul" — Dr. H. D. Althouse, Instructor

Dr. Althouse who taught in our leadership school some years ago, is the Pastor of Corinth Evangelical and Reformed Church, Hickory, N. C. Dr. Althouse was a member of the General Council of the Evangelical and Reformed Church for several years. He is now serving as a member of the Board of Trustees of Catawba College, Salisbury, N. C. This course is designed for young and older adults in the church. It will deal with Paul's missionary journeys, revealing his struggles, decisions, hopes, desires, in the formative years of the early Christian church.

"Music In The Church" — Mr. Don Trexler, Instructor

Mr. Trexler is the Director of Music at the First Congregational Christian Church in Greensboro, N. C. He is also a teacher of voice, a director of many choral groups, and is now serving as choir director of the Greensboro Oratorio Society. A small registration fee will be charged **for this course only** to purchase music for use in the school and use in the student's local church. Registration blanks for this course will be mailed at a later date. All choir members, choir directors, and others interested in the field of music in the church are urged to attend. This course will include some instruction in reading music. New hymns and anthems will be introduced and studied. Problems of small choirs, ways to increase choir membership, and the graded choir program will be inclusive.

"Parents and Teachers of Teen-Agers" — Mrs. Luther Blue, Instructor

Mrs. Blue is Educational Assistant at the First Presbyterian Church of the Covenant in Greensboro, N. C. She is the director of youth activities in the church, is active in Girl Scout work, and other civic organizations in Greensboro. This course will deal with the growth pattern, characteristics, personal and social problems of the teen-ager. Its purpose is to help the parent and teacher better understand the total personality of the teen-ager and the relationship of the adult-youth.

"Parents and Teachers of Preschool Children" — Dorothy Ballinger, Instructor

Miss Ballinger, assistant to the pastor of the host church, attended the National Preschool Training Laboratory at Elmhurst, Illinois, last July as a representative of the Southern Convention of the Congregational Christian churches. The new nursery curriculum which will be available for use in our United Church of Christ in the Fall of 1960 was introduced at the laboratory school. All teachers and parents of preschool children will be interested in this discussion of "Christian Foundations in Preschool Years".

SOUTHERN CONVENTION TOLLEYS

Beginning Missionary Career In Africa

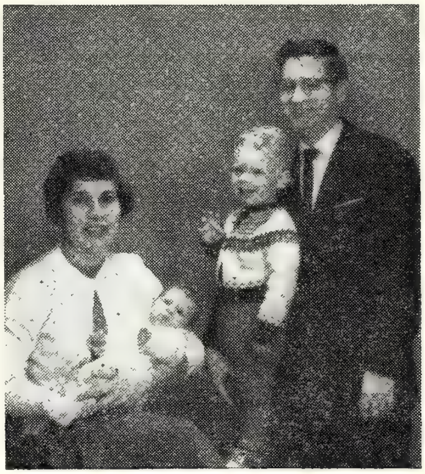
Missao do Dondi
C. P. 28
Bela Vista, Angola
Portuguese W. Africa
September 21 1959

Greetings from Angola! When we last wrote we promised to tell you about Africa as soon as we arrived, and now over five months have passed.

As we had planned, we left Lisbon, Portugal, at 7:00 p.m. on April 6. By 11:30 a.m. the next morning we had landed at Luanda, the capital city of Angola, located on the coast. We spent that day and night in Luanda, rising the next morning very early to make a short flight upcountry into the interior of Angola, where most of our work is located. Traveling with a seven weeks old baby and a two-year-old son (David's birthday was April 8, the same day we arrived at our destination in Dondi) left us little time to speculate on the thousands of miles over which we were flying.

Basically our daily routine has changed very little. We have simply stopped studying Portuguese and have begun to study Umbundu. Our lessons are directed by a missionary and we have two African teachers. We find Umbundu a beautiful and interesting language and quite different from any language with which we were familiar. As for having stopped studying Portuguese, we haven't really. As our African teachers do not speak English we use Portuguese as the medium of exchange.

For our language study we have been placed at Dondi, the central station of our mission work in Angola. Strictly speaking Dondi is not a mission station but rather the central place for the institutions of higher learning. We were amazed at the size of Dondi. It gives the feeling of a large and spacious campus. Bicycles are the rule with the Africans and many missionaries. Here in Dondi a boy might conceivably begin his schooling in the kindergarten and except for time spent in the Portuguese liceu (high school) in the city, continue in Dondi through the seminary which is the highest level of missionary-supported education in Angola. Boys and girls come from mission stations all over Angola to attend Currie Institute for Boys, Means School for Girls, and Immanuel Theological Seminary.



THE TOLLEYS
Nancy Lois, Miguel, David, William

Due to bumpy roads, dry season dust and wet season mud — to say nothing of extremely high cost, travel in Angola isn't as simple as it might be. Nevertheless, we have managed to visit a few of our mission stations. We also spent a week in a village and soon after our arrival here Bill made a trip into the southern part of Angola where there is still the possibility of new work beginning.

Our village trip was the first opportunity we had to live right alongside the Africans. A week's conference was being held for 26 local village teachers and lay workers. Allen Knight, an agriculturalist from Canada, had been asked to help with the instruction. Bill attended the meetings and was able to preach several times. However, as our Umbundu is still in the rough stages, the preaching was done in Portuguese and interpreted into Umbundu. The Knights and their family stayed in their own room-size tent and we had use of a small house. There was no electricity, of course, no running water (water had to be brought from the river) and Eleanor Knight and Nancy managed the cooking over an open fire outdoors. For us it was like a camping trip; for the African, daily routine.

The people down south have asked for missionary help. As a matter of fact they have been asking for it for quite a while. Bill's trip, made with Al Adams of the United Church of Canada, Dr. Robert McGowan of the American Board and Juel Nordby of the Methodist Church in Norway was to check into the possibilities of further work there. Besides other meetings in the church Dr. McGowan held a village clinic where he did everything from pulling teeth to lecturing prospective mothers.

Throughout much of our preparation for work in Angola we heard the words "Dry Season" and "Wet Season," but only now do they begin to take on meaning for us. We arrived here at the very end of the wet season. For a few weeks it rained every day. Then the rains stopped. We have been over four months now without any rain at all. Peculiarities of the dry season include dust, dry hands, cracked lips, scratchy elbows and knees, **dust** cracked plaster near the ceilings, "dry season cough," and also **dust.** Except for evergreen trees, mostly eucalyptus, and a few hardy plants and flowers, everything is dry and hard and brown. Being below the equator, these dry season months are also the cold months. Dondi, due to its height (6000 ft. above sea level) gets definitely cold.

This has been a busy week in Dondi. School has just begun and all week the students have been arriving by train, truck and on foot with their belongings on their heads. We who take education so much for granted are constantly amazed at the desire for education shown by the Africans.

Also in Dondi this week were some 60 pastors representing the work of all our stations. They attended a retreat at the seminary with lectures, discussions and worship. The main speaker was Bishop Barbieri, one of the five presidents of the World Council of Churches.

It was an exciting moment for all of us when we waved good-bye to Senhor Henrique Kapinala on Sunday night as he left for several months in Canada where he will interpret the mission work going on here.

Speaking of the United Church of Canada, we wonder how many of you are aware of the closeness with which our two Boards work in Angola. For all intents and purposes we are one Board. All stations are staffed by personnel from the two Boards and there are no outstanding distinctions. When we speak of our work in Angola, therefore, we are including the work also done by our neighbors to the north.

It seems a very long time since we left you, but we are finally here. We continue to ask for your prayers and support. We enjoy your letters, too. Send us whatever questions you may have concerning our work and the people here. We shall do our best to answer everyone.

Bill, Nancy, David and Miguel Tolley

Standing By A New Convert

Background Scripture: Acts 9:10-31

Devotional Reading: Colossians 3:12-17

Memory Selection: **Be ye kind one to another, tenderhearted, forgiving one another as God in Christ forgave you.** Ephesians 4:32 (RSV)

GOD'S MYSTERIOUS WAYS

Some years ago, the colored janitor of the church I was serving, trying to explain, to me, something strange and misquoting the first lines of a well-known hymn, said, "God works in mischievous ways." In the story of Ananias and Saul we see an example of the mysterious way in which God works. Even if Ananias knew that Saul was on his way to Damascus to persecute and arrest the Christians, he undoubtedly did not know about his conversion on the Damascus Road, and did not know that he was in the city. But there came to him the conviction that he ought to go to see Saul. "The Lord said to him in a vision . . . arise, and go into the street which is called Straight — the street ran thru the city due east and west as straight as an arrow — and enquire in the house of Judas for one called Saul of Tarsus. . ." Thus two men, unknown to each other, were brought together. And the Holy Spirit very definitely and specifically guided Ananias — Saul was on a certain street in the home of a certain man. If the skeptic is inclined to minimize the mysterious and the miraculous in this interpretation, there is still the fact that Ananias got the impression that he ought to go to speak an encouraging word to the new convert to the Christian faith. And this in spite of the fact that only a little while before that man had been on his way to arrest and imprison Christians, including, perhaps, Ananias himself. Only the grace of the Lord Jesus Christ could do a thing like that!

GOD'S ANONYMOUS SAINTS AND SERVANTS

Ananias was an unknown disciple. Do you know anything about him? The Bible itself tells us nothing about the man, except that he was a disciple of Jesus, perhaps a native of Jerusalem who had fled to Damascus to escape the persecution instituted by Saul and the Jewish authorities. He was practically anonymous. But he was an important person. The life of Saul and the history of Christianity might have been much different if it had not been for this unknown Ananias. Thank God for the men and women who are unknown to the world who have done important work for him, not only in helping new converts in the beginning of their Christian life, but in countless other ways. Who won Dwight L. Moody to Christ? What was the name of that Salvation Army worker who invited that half-drunk ball-player to the Mission in Chicago that evening and won him to Christ — I am thinking now about Bill Sunday. Who helped to make Billy Graham one of the greatest evangelists of this century? Like an army, the work of Christ does not depend so much upon the "big brass" at the top, as upon the buck privates in the ranks. Thank God for the Mr. and Mrs. Anonymouses who do His bidding in a quiet and unknown way. You who read these notes are some of them.

OBEDIENT TO THE VISION

Ananias had some reluctance about going to Saul. He had heard about this fellow, and he might well be reluctant to take the risk involved. In fact he demurred at first and tried to "beg off." But the Spirit made it clear to him that he must go. And go he did. Woe unto the person who disregards and disobeys that inner voice, that conviction that he or she ought to do this or that, or refrain from doing this or that.

A CHOSEN VESSEL

"For he is a chosen vessel unto me. . ." A chosen vessel indeed! Here was a man of sinewy, sturdy build with amazing resiliency and indestructibility, able to withstand the rigors and hardships involved in his missionary journeys; with a brilliant and imperial mind, thoroughly trained and disciplined, able to range far and wide and deep into the thought life of his day, and to interpret the basic truths of any day; with a ready and remarkable pen, quite able to produce literature and letters of beauty and dignity and lasting quality; with a passionate and deeply religious nature, combining truth and warmth in a happy combination; and with a first-hand experience of Christ that made him a burning meteor blazing his way across the whole world of his day. And yet withal with a warm heart and friendly spirit that bound him to those who knew him best and loved him most with ties that could not be broken. As was stated in last week's lesson, Saul was the one man whom God needed to do what needed to be done in that day, and for our day.

SUNDAY SCHOOL LESSON
DECEMBER 6, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

THINGS THAT HE MUST SUFFER

Strangely enough, Ananias was not to "butter up" Saul, or to give him any "sales talk" about the glories of the Christian life. He was to tell him "how great things he must suffer for my name's sake." One suspects that in our efforts to get new members into the church, we magnify the happy side of things and minimize the hard side of Christian discipleship. Jesus did not gloss over the exacting demands of discipleship. He frankly told his hearers that if any man would come after him, he must "deny himself and take up his cross and follow him." It does not take much of a man to follow Christ, but it does take all there is of him.

"BROTHER SAUL"

Obedient to the vision, Ananias went his way and entered the house where Saul was sitting in darkness, and praying. Putting his hands on him, he greeted him with the words, "Brother Saul". What a lift that must have given this man Saul! To be called "brother" by a man whom he had come to persecute. To have folks overlook one's past when a new start is to be made, and to be greeted as a brother — what a difference that makes! Take for instance in the life of a man who "has served time" and who is making a new start! Or even in the case of a new convert in the church. To have the word brother become flesh and dwell among men — that is what our modern world needs.

HELPFUL SUGGESTIONS FOR NEW CONVERTS

Paul did two things, indeed three things which are vital factors in the life of a convert. 1. He prayed. He was looking to God for guidance and for strength in his new life. 2. He went alone to think over things. He spent a long time in solitude, thinking

(Continued on Page 15)

At Our Church Home for Children

John G. Truitt, Superintendent

We Like To Visit Churches

Dear Friends:

We are so thankful for the response which is beginning to be made to our Thanksgiving appeal. Please look the list of contributors over, and try to imagine how happy we are to receive so many good donations. We have written letters of thanks, and are willing to keep on writing them!

When you realize it is $80,000.00 for our current budget which by September 30, 1960 we will need you can see we have a good long way to go. And these two months — November and December — are our months. Looks like to me we are $68,677.85 from our required goal. How good it would be if during November and December we could raise a goodly part of this amount. Most of our Sunday schools have forgotten about the monthly offerings. If every church would make a really strong appeal during the Thanksgiving and Christmas seasons we would not be in such a bind all through the year.

It is a pleasure to work to get our Home for Children on a better financial basis. I do not know of another institution that could operate on such "shoe-string" financing as we have to undergo here. The work being done deserves something better. You, and you, and all of us in this present time can have a lot to do with making it better. I have faith to believe we will.

Tonight we are to have the joy of feeding the Burlington Rotary club here in our dining room. It is true that we shall be crowded, and that we shall have to set up tables in the adjacent living room, but we shall have good food, good fellowship and the children will do their program well. The Burlington Rotary Club is kind enough to say that this is one of its best meetings. You who have followed our report each week during the past Thanksgiving times will know that we are always made very happy by their contributions.

Our children have done a program at several churches including our own here at Elon during this season. They enjoy getting out into other churches and singing their songs and having their parts in their program. They are having not only fun but good training, and some day the church and the public will profit by this training. I am deeply grateful to every church which calls on them.

If you, or your church, or organization has not yet shared with our boys and girls your gratitude to God for His goodness please do so.

REPORT FOR NOVEMBER 23, 1959

MONTHLY OFFERINGS

Amount brought forward			$3,201.67
Eastern North Carolina Conference			
Niagara	$ 3.50		
Pleasant Union	25.00	$ 28.50	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	57.50		
Damascus	25.18		
Liberty Spring, S.S.	2.50	85.18	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	14.00		
Hines Chapel	8.00		
Mt. Bethel	20.00		
Tryon	24.00		
Union (Va.), S.S.	5.00		
Winston-Salem	11.00		
Burlington, Edgewood	2.00		
Greensboro, St. Peter's	4.26	88.26	
Western North Carolina Conference			
Antioch (C), S.S.	23.99		
Mt. Pleasant	10.00		
New Center	27.00		
Ramseur	5.00		
Shiloh	10.00		
Zion	50.00	125.99	
Total			$ 327.93
Grand Total			$3,529.60

SPECIAL OFFERINGS

Amount brought forward		$5,080.80
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	$ 5.00	
Ladies' Aid, Cong. Church, Montevideo, Minn. — Friendly Service Gift	5.00	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of Miss Shirley Jones	5.00	
In Memory of J. Harold Sutton	5.00	
Thanksgiving Offerings:		
Miss Antoinette Darden, Suffolk, Va.	5.00	
W. C. Mull, Burlington, N. C.	100.00	
R. O. Browning, Burlington, N. C.	50.00	
W. K. Holt, Jr., Milledgeville, Ga.	25.00	
J. L. Owens, Suffolk, Va.	50.00	
A Friend, Greensboro, N. C.	3.00	
Baker-Cammack Hosiery Mills, Inc., Burlington, N. C.	100.00	
Henry I. Jaffe, Virginia Beach, Va.	5.00	
Dr. James W. Johnston, Burlington, N. C.	50.00	
A Friend	50.00	
Miss Celeste Penny, Raleigh, N. C.	32.40	
J. C. Matthews, Portsmouth, Va.	150.00	
King Electric Co., Burlington, N. C.	25.00	
J. C. Helmer, Newport News, Va.	25.00	
Miss Stella Sharp, Summerfield, N. C.	10.00	
Gene Wilson, Manson, N. C.	11.35	
Hugh L. Holland, Suffolk, Va.	100.00	
Mr. & Mrs. Marlow R. Kersey, Dayton, Ohio	25.00	

Sunday School Lesson

(Continued from Page 13)

thru the meaning of his new experience and his new relationship to Christ. 3. He began at once to witness and to speak for Christ. And that solidified and strengthened his faith and fiber. Being converted and joining the church is only the beginning of the Christian life. Converts are to grow in grace and in the knowledge of Christ.

BARNABAS, THE GREAT-HEARTED, THE SON OF CONSOLATION

Paul was fortunate in having not only Ananias, but also Barnabas, as a friend. When he came to Jerusalem, the Christians there would have nothing to do with him. He was lonely, discouraged, dismayed. But Barnabas accepted him, vouched for him, stood by him, and worked with him, and saved Paul to Christianity. One suspects that one of the factors in Paul's faithful and fruitful life was the memory of Barnabas' faith in him and fidelity to him. Thank God for the Barnabases of the world!

Stars speak of other worlds, Their radiance comes from afar. They testify to a realm beyond our earth. Christmas, too, has just such a message for each of us. Above our busy lives, high over our many activities, and above our doubts and fears, there is a Spirit which presides and counsels, plans and guides. Above us all is God in whom we move and have our being.

* * *

Soon the shouting and the tumult of our preparations for Christmas will die down, the crowded stores and business streets will be emptied, fires will be lighted in our hearths, lights from candles and trees will shine brightly, carollers may sing outside our doors, many will turn for a few moments to their churches for late worship services, and then stockings will be hung and quiet will come to our homes. Something wonderful and marvelous will enter our lives if through faith we open our hearts to God's abiding peace and blessing.

Charles L. Allen and Charles L. Wallis in CANDLE, STAR AND CHRISTMAS TREE (Fleming H. Revell Company)

Ralph H. Scott, Burlington, N. C.	25.00
S. G. Womack, Greensboro, N. C.	100.00
Mr. & Mrs. C. J. Strickland, Columbus, Ohio	25.00
Cooper A. Hall, Burlington, N. C.	25.00
Garland Gray, Waverly, Va.	200.00
Broyhill Educational Fund, Inc., Lenoir, N. C.	200.00
Miss Augusta M. Rhinehart, Linville, Va.	10.00
Mrs. Dora Steele, Durham, N. C.	5.00
Mr. & Mrs. Walter Bain, Burlington, N. C.	75.00
C. M. Fields & Family, San Leandro, Calif	5.00
R. O. Strange, Vernon Hill, Va.	35.00
Mr. & Mrs. W. C. Dofflemyer, Luray, Va.	15.00
Mrs. W. H. Garrett, Sr., South Norfolk, Va.	5.00
Clarence Hooper, Burlington, N. C.	25.00
L. D. Tucker, Burlington, N. C.	10.00
Doyle McFarland, Sanford, N. C.	500.00
Rev. R. L. Hendrickson, Lincoln, Kansas	75.00
Employees of Southern Webbing Mills, Inc., Greensboro, N. C. (for rug)	250.00
Employees of Southern Webbing Mills, Inc., Greensboro, N. C.	50.00
C. B. Ellis Music Co., Burlington, N. C.	25.00
Faucette Coal Sales Co., Inc., Burlington, N. C.	100.00
Mr. & Mrs. J. M. Whitley, Suffolk, Va.	10.00
John H. Dockery, Reidsville, N. C.	10.00
Ladies' & Men's Bible Class, Winchester Church	25.00
J. A. Monroe, Norfolk, Va.	25.00
Mr. & Mrs. J. Pettaway Johnson, Richmond, Va.	20.00
Special Gifts	20.00
Total	$2,711.75
Grand Total	$7,792.55
Total for the Week	$3,039.68
Total for the Year	$11,322.15

In Memoriam

ADAMS

God in his infinite wisdom and mercy saw fit to call to his eternal home Mr. James Leslie Adams November 6, 1959.

He was a man of simple tastes, friendly spirit and a loving character. He was a member of Holy Neck Congregational Christian Church and a member of the Men's Bible Class.

Therefore, be it resolved that we accept the will of the Father of us all;

That we extend our sympathy to the family;

That a copy of these resolutions be sent to the family, a copy to *The Christian Sun*, and a copy be placed on the records of the Sunday school.

Mrs. Carol Howell
Mrs. Robert Warren
Mrs. Mills March

CONYERS

He, who watches over His own, saw fit on September 2, 1959, to call one of our members of Popes Chapel to his reward. On that date, Mr. B. J. Conyers departed this life and left a loving wife, a daughter, several brothers and sisters bereft. Bennie, or "Jack" as he was familiarly called by a host of friends, will be sorely missed because of his kindness and friendliness.

He was a kind, loving husband and father. Until disease fastened a deathly hold upon him, he attended and supported his church with which he united in early manhood. Because of this loyalty, the church extends its heartfelt sympathy to the entire family, praying God's richest blessings upon them all.

We, the committee appointed by his pastor, ask that a copy of this memorial be sent to the family, one placed on the church record, and one sent to *The Christian Sun* for publication.

Miss Ethel M. Holmes
Mrs. T. D. Moore
Mrs. B. J. Perry
Committee

ROBINSON

We, the members of the South Norfolk Congregational Christian Church, wish to pay this tribute of respect to the memory of one of our members, Mr. Frank C. Robinson, who passed away Monday, November 2, 1959.

Although the infirmities of his age kept Mr. Robinson from attending the services of his church, he never lost interest in its welfare and activities.

We extend to the family our sincere sympathy, and commend them to the love of our Heavenly Father.

John G. Truitt, Jr.,
Minister

This Christmas and forever, we have no choice but to remember, if we are facing Reality, that the deepest meaning of the Redemption of Jesus Christ is that **in us**, He **can** again walk this needy old earth, with Healing in His Hands and Peace for all men who **follow Him. . .**

Eugenia Price in CHRISTMAS IS FOR OUR SAKE! (Fleming H. Revell Company)

What Church Members Should Know

By Richard K. Morton

Our Protestant churches suffer constantly because their members and sometimes their leaders do not have the capacities and knowledge required of them. So often applicants are accepted into church membership when they still do not know much about the Christian faith in general or their own denominational views in particular.

In years of ministering I have seldom found any candidates for church membership who knew much of the history and doctrines of the Christian faith, its historic leaders and the main issues now facing the church. What is even worse, I have very seldom found such individuals ready to make a real testimony and witness to some great experiences which came to them through their religious life.

Are there not certain things that Christians ought to know? Are there not certain experiences which all Christians ought to have? Should they not have a witness of some sort? Should they not be able to give some reasons for believing on the Lord Jesus Christ and coming into the fellowship of His Church?

With regard to the individual's own religious history, I think he ought to be able to offer the following:

1. Some coherent memories of his own family background and religion.

2. Some reflections on how life has dealt with him up to the moment — and what it has brought of pleasure and pain, success and failure.

3. A few offerings of his own work and action through the past years. What has he been doing? Where and in what has progress been made?

4. What contacts has he made with people and issues through the past years — and why and to what effect?

5. What program of religious development and action does he propose, of his own volition, to follow?

While these points may seem ambitious and while they may be interpreted in various ways, I think they still point to certain essentials that should be expected of anyone who is formally beginning organized Christian living.

Now what should a Christian and church member know about the history and meaning of his own faith? In my opinion he ought to be in the process of acquiring the following:

1. Some grasp of world history, through the reading of an approved volume in his field.

2. The essentials of the history of the Hebrews — the great landmarks of history, including the significance of Abraham, the sojourn in Egypt, the entry into the promised land, the history of the United Kingdom and of Saul, and Solomon, the message of the great prophets, the fall of the Northern Kingdom and then of Judah, the origin of the synagogue in the exile, the discovery of the Deuteronomic material and the forming of the nucleus of the Bible, the Maccabean revolt, and so on.

3. The story of how we got our Bible and some knowledge of its greatest literature.

4. The life and teachings of Jesus.

5. The story of the early church. in the first and second centuries, including the work of Paul and the introduction of the Christian message into the Gentile or Graeco-Roman world, with the consequent enormous influence of Hellenism upon it.

6. The story of the rise of the Church, the shaping of doctrines, the identification of heresy, the work of Augustine and others; the later development of the Roman Catholic Church in the sixth century and thereafter; the spread of Christianity to the Teutons and others; the influence of Thomas Aquinas and others in the Middle Ages; the causes and effects of the Reformation, and so on.

7. The story of one's own denomination and its situation and tasks today.

8. The basic spiritual issues and problems of religion in the modern world — and its word to a day of science and vast economic productivity.

This looks like a formidable program — and it is — and appears far beyond the scope of many who will turn to the church (and it is). But some attempt must be made for people to live up to what they can of this or we are going to have a weakened and meaningless testimony to offer to the world today. People are not going to respond to any kind of an evangelistic appeal if we obviously do not know whom we really are advocating, or what. An individual must take the trouble to know the basic facts about his faith and his stand in life. We have too much vagueness in our approach. We cannot afford to leave the fortunes of the modern church in the hands of those who may be consecrated, but ignorant; devout, but distorted in their views. We cannot expect to convince when we are not convinced ourselves.

Powerful and informed agencies seek control over the minds of men today. If the church is to have a winsome and adequate message, it will need the leadership of those who have a spiritual, intellectual, and social witness which is on a par with anything that can be produced by its adversaries.

Christians today must learn — and keep on learning. They must deeply study the Bible and the literature of the Christian Church. They must be deep students of the events of history and try to bring spiritual insights to bear upon them. They must be prepared by knowledge and training for a world which has now come to the point where its problems are not only global but some of them interplanetary. This calls for people who will not only believe in Christ but who will believe enough in His Kingdom to prepare themselves to be its builders.

HISTORICAL SOCIETY. 195
Southern Convention of Congregational C

The Christian Sun

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ome, Thou long-expected Jesus,
orn to set Thy people free;
rom our fears and sins release
us;
et us find our rest in Thee.
srael's strength and consolation,
ope of all the earth Thou art;
ear Desire of every nation,
oy of every longing heart.

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VOLUME 111 DECEMBER 8, 1959 UMBER 48

NEW PRESIDENT OF CONVENTION WOMEN

Mrs. Ray Gordon, Suffolk, Virginia, has just been elected President of the Women's Fellowship of the Southern Convention, succeeding Mrs. Jack T. Akin, who resigned because of moving to Florida.

Mrs. Gordon is a member of Suffolk Christian Church, and an able and active churchwoman. She has served as District Chairman, President of the Eastern Virginia Women's Fellowship, and Chairman of Christian Education for the Women's Fellowship of the Convention.

She is the mother of three children and two grandchildren. Raymond, a graduate of V.M.I. with an M.A. from Purdue, lives in Richmond, Virginia. Her daughter, Faye, well known to many youth of the Convention, is a senior at Elon College, majoring in Christian Education.

Mrs. Gordon was born in Nansemond County, Virginia, one of eight children. Her husband works with the state highway department.

Our congratulations and best wishes go to Marion as she unedertakes a very demanding, but rewarding job! We pledge our cooperation, and our prayers, for a successful biennium under her leadership.

Carey Andes

Here And There Among The Churches

Superintendent Scott assisted his son, Rev. Wm. T. Scott, Jr., in the Thanksgiving Day service at our Durham, North Carolina, church.

Congratulations to the Liberty Church, Nathalie, Virginia, on the completion of their new building. The cornerstone was laid on Sunday, November 29. Superintendent Scott was the guest speaker. Rev. William A. Rich is the pastor of the church.

The Elon College Ministerial Association is eager to render service to the churches, as the announcement on page ten indicates. If this desire is to be fulfilled, the churches must issue invitations for teams to visit. Important!

Dr. Sheldon Mackey, Executive Secretary and Minister of the Evangelical and Reformed Church, with offices in Philadelphia, Pennsylvania, preached at the Sunday morning services of the Elon College Community Church on November 22, using the subject, "Watchmen, Preachers, and Witnesses".

NEW PASTOR AT NORTHVIEW

The Northview church in Sanford, N. C. is to have a resident minister for the first time since its organization two years go. It will be in a yoker field with Damascus and Lee's Chapel.

Rev. Bill Joyner, who finishes his pastorate at Liberty, N. C., with the end of this year, is to become pastor of this newly formed group January 1, 1960. He and Mrs. Joyner, the former Bouneva Farlow, and their young son will make their home in the area of Sanford.

St. Peters United Church in Greensboro set a goal of $250.00 for the building fund on Thanksgiving Sunday. A new church is undertaking to build.

Congratulations to Mrs. T. B. Dawson of Elon College, who recently celebrated her 90th birthday at the home of her daughter, Mrs. A. L. Hook.

The December 10 issue of **The United Church Herald** contains a write-up of the National Women's Fellowship Tour to Europe prepared by Mrs. F. C. Lester.

Mid-week prayer services are held in the Elon College Community Church each Wednesday evening at 7:00 and at the Holt Chapel at The Home for Children at 7:15. December leaders for the former include: Nancy Rountree and Jim Humphrey, December 2; Dr. J. E. Danieley, December 9; and Martha Brittle, December 16.

The laymen of First, Richmond, Virginia, conducted the morning worship on Laymen's Sunday, October 17. Mr. J. T. Kernodle presided and Mr. John S. Davis, Mr. J. S. Rawls and Mr. Kenneth G. Barrie assisted in the service. Mr. Daniel A. Bowers spoke on the theme "You Have Been Called."

The Thanksgiving Sunday service at Apple's Chapel included remarks by Mrs. P. A. Price on "I Am Thankful for the Church" and by Mr. E. H. Thompson on "I am Thankful for the Opportunity to Help Build a Church" as well as a sermon by the pastor, Rev. Bland Leebrick on "Showing Our Thankfulness to God." Mr. P. A. Price, chairman of the building finance committee, also spoke.

Six new members were received into First Congregational Christian Church of Richmond during the month of November. This makes a total of 33 new members received since February.

Mrs. John Reuling left Boston, Massachusetts, last week to serve an interim teaching position at Inanda Seminary in South Africa. Mrs. Reuling spoke to our Women's Rallies several years ago, and her husband, who is secretary for Africa and Mexico for the American Board, has taught at our School of Missions. He expects to make an administrative trip to Africa in the spring.

SOUTH NORFOLK NEWS

Beatrice George, Historian

Family Night was observed at the South Norfolk Congregational Christian Church, Thursday, November 19 with a "Pot Luck Supper" and film entitled "Reaching Out" sponsored by the Women's Fellowship. Afterwards the laymen held their regular monthly meeting.

The Women's Fellowship continued with their regular meeting which was a Friendly Service Program and the dedication of used clothing, layettes, dolls, games and monies, led by Mrs. Carlton Etheridge, friendly service chairman. Mrs. Yerby told a short story — "In-As-Much."

At the business session, Mrs. James Hare, social action chairman, distributed names and addresses of nearby nursing homes to each circle leader for Christmas visitation.

Mrs. Robinson, the president, announced that a Christmas Bazaar will be held in the social hall of the church December 5. The proceeds will go toward the building fund for an educational building.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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BUILDING SITE
UNITED CHURCH
OF CHRIST

A NEW CHURCH STARTS A NEW BUILDING

Edgewood United Church of Christ, Burlington, N. C., was only five months old when its 65 members gathered Sunday afternoon, November 1, to break ground for the new building that will be the home of the church. The weather was sunny and warm as Supt. W. T. Scott turned dirt for the foundation of the building that will have some 69,000 square feet of floor space, contain a fellowship hall that will seat 250 people, and will cost $69,725. Others sharing in the ceremony were Mrs. Jessie Strader, president of the Church Council, Mr. Claude Ward, chairman of the Building Committee, Mr. Earl Holt, chairman of the Capital Investment Committee, Miss Martha Joe Knight, representing the young people, Pastor Harold Myers, and Rev. Robert Kimball, pastor of Burlington First Church.

Superintendent Scott attended the meeting of the Committee on the Mission of the Church in Town and Country December 2 and 3 at the First Congregational Church, Oak Park, Illinois.

Friend, there is a welcome in this
church for thee,
Come in and rest, and think, and
pray,
What men have builded for God's
glory see;
Give thanks and so in peace go on
thy way.
—Moore Union Bulletin

APPLE'S CHAPEL WOMEN GIVE SKIT

The last Sunday in November was the time for the Women's Fellowship program at Apple's Chapel. A major feature was a skit entitled "Open Doors" in which the participants were Mildred Apple, Pauline Apple, Madeline Andrews, Edith Elliott, Bettie Elmore, Terry Huffines, Lizzie Apple, Eva Apple, Leliah Cook, and Kate Summers.

Others sharing in the service of the day were Mae Lee Andrews, Vickie Andrews, Mary Brown, Ourelia Hogan, Cletus Powell, Essie Ingold, Alva Brooks, Ruth Hardy, Betty Busick, and the pastor, Bland Leebrick.

The Thank Offering was presented after a responsive reading, and with a prayer led by Lizzie Apple.

New officers at St. Peter's, Greensboro, include Rayborn Hinshaw and Bill Jones as elders and Harvey A. Walker and Mrs. Helen Starr as deacons. They will be installed December 27 at morning worship.

Rev. Roy D. Coulter has resigned as pastor of Memorial Evangelical and Reformed Church, Winston-Salem, North Carolina, effective January 1. He has served Memorial church for nearly nine years, following many years as pastor of Congregational Christian churches.

JOINT ORDINATION SERVICE

Mrs. Marjorie Grissom, Secretary

On the third Sunday evening in November an ordination service was held at Oak Level church, with a deaconess and a deacon from that church and a deacon from Pope's Chapel being ordained.

We were very happy to have Rev. Frank Apple with us. He brought us a most inspiring message. Deacons from several neighboring churches were present. The ordination service was most impressive with Rev. E. M. Powell, Rev. E. M. Carter and Rev. Mr. Apple taking part.

We welcome all the visitors who were with us for the service. We feel it a special honor to have Mr. Carter with us and we were filled with joy when he led in prayer and the benediction.

Rev. Samuel D. Nelson, Jr. of Barnesville, Georgia, has accepted the call to become pastor of the Lynnhaven Colony Community Church, Lynnhaven Colony Virginia Beach, Virginia. Mr. Nelson is a graduate of Elon College and Emory University Divinity School. He was assistant pastor at South Norfolk church for two years. He is a native of LaGrange, Georgia.

UNION SERVICE AT ROSEMONT

Mrs. T. D. Comfort, Jr.

Great Bridge, South Norfolk and Rosemont churches of the Norfolk area held a union service on the evening of November 29 at the Rosemont church. In preparation for this service the senior choir of each church met on Sunday afternoon, November 22, for a practice session together.

The service was centered around the Advent theme, with Rev. John G. Truitt, Jr., presenting the sermon. The other two ministers, Rev. L. B. Simmons and Rev. W. W. Snyder, participated in the worship service. The offering from the service went to the "Share Our Surplus" program.

Following the evening service there was a fellowship hour in the social hall of the Rosemont church.

These union services will be held quarterly, rotating from church to church. In January the service will be held at Great Bridge and in May it will be held in the South Norfolk church.

EDITORIALS

"A Living Bible In A Dying World"

This was the topic for the British and Foreign Bible Society Lecture for 1959 by Otto Dibelius, European President of the World Council of Churches, chairman of the Evangelical Churches in Germany and Bishop of Berlin and Brandenburg. It is the featured article in the current issue of **Christianity Today**. It is a touching discussion of important matters for our time by one who lives in the midst of our changing world. Look at a few excerpts.

"To speak on the Living Bible is more than a personal privilege; it is a solemn obligation. . . My city of Berlin is today the focus and center of decisions that will determine the future of the whole Western civilization. . . . 'Christians have failed; Christian concepts of life are doomed to perish' — that is what the rulers of East Germany cry out, re-echoing the slogans diffused all over the Soviet orbit. . . . In each century the decisive answer to burning problems was taken from the Bible. . . . Wherever Christian men and women had to struggle severely against converging of darkness, there in deep radiance the written Word became a lamp unto their feet and a light unto their paths. . . . The docrtinaires who offer the philosophy of materialism as a substitute for religion are killing the souls of men. They are doing all they can to prevent the people from reading God's living Word. . . . It is nothing short of a miracle to see how many people in the East are staying away from the enemies of the Cross. . . . People looking closely at the totalitarian way of life, see that the life of the 'new creation' set forth in the Bible is a very precious gift, utterly unlike what the advocates of World Revolution define as the new life. . . . In the utter darkness of a world estranged from the saving God, his word has become relevant again; the living Bible has become the source of new hope."

Here is a witness to the worth of the Bible we casually read, and sometimes discuss as if it were ancient history. He tells what the Bible means to a man who has lived near the birth-place of Martin Luther and the Reformation for more than seventy years; a man who has gone through two world wars and could not support his government; a Bishop who stands up against Communism while living in its midst; a teacher who trains youth in the Bible when the government presents its own Ten Commandments to supplant those of Moses. We do well to ponder his words.

On the last page of this paper is a speech made by an Indian brave who had traveled two thousand miles to get missionaries and the Bible from the white men who were establishing themselves in St. Louis, Missouri, but who received neither. It is so easy for us to give something else — not the Bible.

Around our world today millions of adults are learning to read for the first time, and young people are getting education the like of which their forbears never knew. Servants of the Church standing at these crossroads of the world plead for Bibles and Christian literature for these new readers. Communists are supplying the reading materials while so-called Christians enjoy radio and television in their luxurious homes.

The Bible still lives in our tragic world. Its influence burns in the hearts of people everywhere — but not all people. A concerted effort is being made by atheistic enthusiasts to destroy the Book and all that it teaches. The time is ripe for American Christians to send the Word across the world with living witnesses, and to make it live within daily conduct.

Are We Preparing For Christmas?

There are just two more Sundays between now and Christmas. You have heard how many more shopping days there are, and perhaps you became a little excited because there is so much more to do.

Really, now, what is there to do to get ready for Christmas?

Why should every chick and child have a present at Christmas? That is not necessary at Grandpa's birthday. Why so important when we remember the birth of Jesus? Isn't it a little stupid of us to be driven by custom and advertising to rush ourselves almost to death, and spend money we can ill afford, to distribute gifts to those from whom we expect to receive? Are we being bound more tightly each year with the web of some commercial spider that eventually may make us forget the real significance of Christmas?

This year let's prepare for a real Christmas. It was about this time of year some nineteen centuries ago that Jesus was born. Joseph and Mary didn't even have a bed that night, nor a home in which to dwell. They shared the comforts of beasts in a stable. No, we do not need to leave the house and seek a place among the cattle. But we do need time to think, to feel, to live.

Suppose we plan for time to read the beautiful birth stories in our Bible, to enjoy poetry, to read Dicken's Christmas Carol and other great Christmas stories, to listen to really fine Christmas music and, perchance, sing some of it with the family, and to study the fine pictures great artists have produced. We don't have time. No, we don't have time. Time is God's gift to us, a gift not many have learned to use well.

Christmas fellowship is tremendously important. Family and friends deserve our love and presence. It is good to be enfolded in the love of those who know us well. Christmas is a good time to renew old friendships, and to strengthen the ties that bind people together. Prepare for that more than for the family food.

Church on Christmas Day? Of course! How would you like to have people celebrate your birthday by running all about the community gabbing with each other and giving presents to each other without ever coming to see you? Christmas must be a lonely time for Jesus. So few people go to his house.

This Christmas accentuate the positive; do the things that are important; give something that will make the Master happy; seek to be in His presence during that happy and holy day. Prepare now for Christmas. There are only two more Sundays before Christmas. Better hurry, or you won't be ready to enjoy a real Christmas — a time in which the love of God flows through your life, and overflows to others.

About * * *

A WRITING DOCTOR

There are stories by country doctors, and doctors turned detective — and very good writers most of them turned out to be. One wonders how many of them ever heard of Dr. Marcus Lafayette Byrn. He not only practiced medicine, but preached the gospel and wrote books which today would be regarded only as pseudo-scientific. But in his day these books were gospel to thousands.

For most of Doctor Byrn's writings he used as a basis his own life. Nor could he have done better. Born in Wilson County, Tennessee, September 4, 1826, he worked on a farm, and at the age of 15 set off on horseback with $100.00 and his own efforts to seek his fortune.

His first venture was a job in a country store which had in it a doctor's office. There he learned from the doctor, and in spare time roamed the hills and woods in search of herbs. In 1848 Byrn entered the Louisville, Kentucky, Medical School, and while there he began the practice of medicine.

In 1850 Doctor Byrn went to New York City and in 1851 the New York University Medical School conferred upon him his M. D. He returned to Tennessee with his additional knowledge and practiced there for a brief time. In 1853 he returned to New York, opening a doctor's office and embarking upon further chapters of his strange career.

When a little more than 12 years of age, he was converted at a Methodist revival and at once began to preach. He was known as the Boy Preacher and attracted large congregations at camp meetings. In New York City he did not drop this aspect of his life and arranged to have himself licensed as a lay preacher by the Methodist Church. He organized the Asbury Praying Band, a group of amateur musicians who mingled prayer and music. He composed the words and music of 33 hymns.

Doctor Byrn began his first writings in 1857 when he printed a small booklet which attacked quacks. He set forth his own qualifications as a reason why readers of his book should come to him and avoid the pitfalls dug by less worthy practitioners. He also compiled a remarkable opus called the Mystery of Medicine Explained, designed for household use, and 150,000 copies were sold. He was one of the first pure-food crusaders and devoted chapters to various foods.

This enterprising doctor wrote on horse-trading and bee-culture, and compiled a colossal work called Knowledge in a Nutshell, which had a tremendous sale. He wrote the Life and Adventures of an Arkansas Doctor by David Rattlehead and Raccoon Bayou, also a Komic Kalendar by Phudge Phumble. These latter books were sold chiefly on trains.

Toward the close of the last century Doctor Byrn retired to a farm in New Jersey where he raised cucumbers, blackberries, and watermelons. On February 12, 1903, he died, full of years and financially comfortable. He was buried in Brooklyn.

C. B. Riddle

This Interested Me * * *

Emily C. Lester

The Fellowship Tour went from Vienna to Linz, Austria, where we stayed in a quaint old hotel whose manager greeted us with great courtesy. A winding concrete stairway led to our rooms. Good food served in an oak-paneled room heated by a beautiful antique green porcelain stove made us feel welcome.

Our purpose in going to Linz was to see the work of the World Council of Churches in caring for refugees of that area. Our guide was Willy Nauser, the director. His father was a Methodist missionary to Russia from Austria and some years ago they had to flee back home.

Mr. Nauser took us by bus to see an apprentice home for 25 unaccompanied Hungarian boys. Built by money from the U. S. under direction of Austrian Methodists, furnished by English churches, running expenses from World Council of Churches, this home cares for boys 14-18 years of age while they learn a trade. On the way we passed the oldest church in Linz, Roman Catholic, built 800 A.D. from an old Roman market.

Then we went to a wood-working shop established by the World Council to help "hard-core refugees" (who cannot migrate to another country) to become partly self-supporting and help them regain their self-respect. When we were there they were making furniture for a refugee home in another place, which is bought as it would be from any other company.

We then went to one of the 20 refugee barracks in the Linz area — one of the better ones. Here old wooden buildings house 1500 people. In the doorway of one room stood a young woman and an older man holding a year-old child who looked about 6 months old. The mother could speak enough English to let us know that the baby had been in the hospital six times; that the child's father was unable to get out of Yugoslavia because he had been a Communist; that now she was "happy" with this man. As you can well imagine, this is a common type of situation in all these camps where people are herded together and where "aimlessness" becomes the motif of most of their lives. A little Y.M.C.A. hut was in the center of the camp area, as was a church building.

We also visited a new project of the World Council — a farm purchased by them on which four families have been "settled." The big old house has been divided into four "apartments." These refugees cannot migrate for the father in each family is disabled: One worked in a mine and as a result has silicosis, one is lame, one has a spot on his lungs, and one has a mild form of epilepsy. This settling of people is called "integration," which has a very different meaning in refugee language than it does in the U. S. at this period of history.

Mr. Nauser reminded us that refugee work has two main parts — emigration and integration, and in between comes social welfare. They get "not enough to live on; too much to die on" from the governmental program — which, even so, is a terrific load for Austria to carry all these years.

This is World Refugee Year and it is hoped that it will be possible to empty some of these refugee camps in Europe. It is certain neither you nor I would want to live as they do — or that we would want to live under the situations from which they have fled.

Women's Fellowship Officers Meet At Bricks

Carey Andes,
Public Relations Chairman

On November 20 and 21, the Southern Convention Women's Executive Board met at Franklinton Center, Bricks, North Carolina. Meeting jointly with the Convention Board were the Executive Boards of North Carolina Women, Eastern Virginia Women, and Valley Women. About 33 were present, including: Mrs. Ray Gordon (President, Convention Women), Mrs. Garland Spratley, Mrs. Lowell Smoot, Mrs. M. W. Blakey, Mrs. Carl Wallace, Mrs. W. B. Williams, Mrs. O. J. Stuckey, Mrs. Marvin Sherrill, Mrs. Mark Andes, Mrs. Reuben Askew, Mrs. John R. Lackey, Mrs. Shirley Holland, Mrs. Melvin Dollar, Mrs. B. B. Johnson, Mrs. James Rayburn, Mrs. Bill Simmons, Mrs. K. D. Register, Mrs. T. G. Humphries, Mrs. W. J. Andes, Mrs. George Harding, Mrs. Austin Kipps, Mrs. Tom Good (President, Valley Women), Mrs. J. H. Booth (President, Eastern Virginia Women), Mrs. Robert G. Smith, Mrs. D. M. Estes, Mrs. Betty Garrard, Miss Susie Allen, Mrs. Truett High, Miss Pattie Lee Coghill, Mrs. B. M. Newman, Mrs. Robert Kimball, and Mrs. John R. Kernodle. Visitors included Mrs. W. Judson King, President of the Women of the Convention of the South, and Mrs. W. E. Wisseman, National Chairman of Friendly Service.

The meetings began with lunch on Friday, and closed with lunch on Saturday. The full Board held a business session Friday afternoon, followed by group meetings Friday night. when separate meetings were held for Department Chairmen, Conferences, District Superintendents, and Conference Presidents. Mrs. Tucker Humphries led the group in the opening and closing worship services on Friday.

On Saturday morning, reports from the group meetings were heard, followed by a short business session.

Some of the items of business may be of interest to the others who did not have the privilege of attending the meeting:

1. Dates for the School of Missions are June 21-24. Some of the leaders we hope to have are: Dr. Alford Carleton, Miss Lucille Frost, Dr. Sheldon Mackey, and Mrs. W. E. Wisseman.

2. Approval was given to furnishing mattress covers for Moonelon Conference Center immediately, as they are badly needed. Mrs. Kenneth Register as Friendly Service Chairman was asked to make plans for this.

3. District Meetings (Rallies sometimes) for Spring, **1960**, will be Spiritual Life Retreats, with Rev. Sallie Edwards as speaker. Dates and places to be announced later. Emphasis for **1961** will be Stewardship.

4. During the sessions of the Southern Convention, April 26-28, 1960, in Burlington, the Women's Fellowship hopes to have a Fellowship Supper.

5. The theme for the Spring District Retreats will be, "Seek Ye The Lord". (It was suggested that a simple lunch might be in order, with women bringing sandwiches and the church furnishing drink, etc.)

6. It was suggested that our Women's Fellowships are not really making a **study** of our Mission Books. We should do more real studying.

7. Suggestions for the Spiritual Life Chairman: Have a spiritual retreat and planning session for each local Woman's Fellowship. Provide Lenten Devotions for Young People, and emphasize Christian Vocations Conference at Moonelon.

8. The Social Action Department emphasized the Churchmen's Washington Seminars and expressed hope to have a good group of women attend.

9. Quotas for Friendly Service should be followed, if possible.

10. The money for next year's Thank Offering (one-third of Woman's Gift) should be going into the boxes now for the work of Campus Ministry, to which it will be dedicated next November.

11. All material for the new Handbook should be in by December 10, to Mrs. Lowell Smoot, 215 Charlotte Drive, Portsmouth, Virginia.

12. It was announced that Dr. Ralph F. G. Calder, President of the International Congregational Union, London, England, and Mrs. Calder, will be guests in the Southern Convention January 14-18. On Sunday, January 17, 3:00 p.m., at the Suffolk Church, the Eastern Virginia Women's Fellowship will honor Dr. and Mrs. Calder with a Women's Rally. The North Carolina Women are also planning one or two special events to honor the Calders on January 14.

13. The time of electing the District Superintendent is to be studied.

14. The Life Memberships and Memorials income for the biennium is to be applied on our quota for CHEF in the Southern Convention.

15. (To be announced later.)

Under the gavel of Mrs. Carl Wallace, Vice President, Mrs. Ray Gordon was declared the duly elected President of the Southern Convention Women's Fellowship, and Mrs. Robert Kimball, the Chairman of the Department of Christian Education, after the results of a mail vote had been announced.

The writer was impressed with the zeal of these women. Many of them attended at a real sacrifice. One mother left at home two sick children with a high fever. Most of them had prepared meals, before leaving, for a husband and children. Some had to "farm out" their children with relatives or friends, but this meeting was important to them, and whatever the sacrifice, they managed to come. As they came, also they left — with high hopes for the work of our Women's Fellowship — Convention, Conference, and local church.

THANK OFFERING AT HANK'S CHAPEL

Sunday morning, November 29, the missionary circles of Hank's Chapel Christian Church, near Pittsboro, North Carolina, had charge of the Sunday school hour. The ladies presented their Thank Offering program, which is held each year in November. This year the program was directed by the stewardship chairman, Mrs. Clarence Sears.

The group sang, "Forward Through the Ages." Mrs. T. C. Farrell had the devotional. Mrs. Sam White led the opening prayer. Mrs. Larry Huntsman explained the six areas of work of the Women's Fellowship. Mrs. Lewis Hackney gave a talk on "What Is Christian Stewardship?" Mrs. Alton Farrell explained what stewardship in the home means. Miss Brenda Bland and Miss Kay Pitty sang "The Twenty-Third Psalm," accompanied by Raeford Bland. "The Steward Dare Not Stand Still" was given by Mrs. Floyd White. Mrs. Sears explained where our Thank Offering will be used this year.

A large number were present for this program and a very nice offering was given. Ushers were Mrs. J. B. Sandrews, Mrs. Clarence E. Clark, Mrs. Wallace Farrell and Mrs. Lewis Smith,

The Paul Dettmans Tell

Why We Feel At Home In India

God has certainly been with us, as He always has been and always will be. But He has been with us as we carried on the usual and familiar round of family life and work. Jean has carried on with her work of looking after all of us and teaching Cynthia and Joanna. Putter and Carlie have carried on with their studies at Kodaikanal School. I have carried on with my Bursarial and teaching duties at the American College, Kodaikanal, South India. And Kurt has carried on with growing and learning more and more about the wonderful world into which he has been born. Our roots have gone deeper into Indian soil, and we have come to feel ourselves more and more a part of the life of this country. Putter and Cynthia have recovered their old proficiency in speaking Tamil, and Cynthia is now actually learning to read and write this, her second language. Jean and I have resumed our lessons, and, slowly and painfully and with constant interruptions, are struggling to enlarge the range of our proficiency. But, however little our progress on this front, we — and the children — have come to feel ourselves more than ever before at home in this land to which God has brought us.

This may sound strange to some of you. For it is very easy to think of a missionary as an exile, from his home — as a person who always longs for the faces and things and surroundings that were his portion during the beginnings of his life. No doubt, he may carry on with his work as a missionary for that is the hard duty which God has set for him, but he is always somewhat miserable, and the cause of his misery is chronic homesickness. If one sees the lot of the missionary in these terms, one may admire his courage and tenacity, but one will always feel sorry for him and secretly hope that one's own children will never hear the call to carry the Gospel to distant lands.

I can assure you that this notion, widespread as it may be, is all wrong. I don't mean that there are not people doing missionary work who feel this way. All I mean is that such people have somehow missed the real spirit of our missionary calling. For the real missionary is at home in any part of God's good earth. This is all God's world, and so why should we bother ourselves greatly where He has called us to live in it? Moreover, the people who inhabit this world are all God's children and — this point is of crucial importance for us Christians — men and women for whom Christ died and for whom salvation in Christ must be made available. Thus, why should we not be happy to live among any members of the family of God, whatever their color or nationality? This is, I think, the outlook and the experience of any real missionary and this is why he is able to feel at home in any land and among any people.

Yet every Christian is, by the very fact of being a Christian, a missionary, and this should thus be the outlook and the experience of every Christian, wherever he or she may happen to live. What is more, I would claim that the experience of feeling at home in this world is one which, at the deepest level, is only available to Christians. For only if one can call upon God as Father, and really believe it and mean it because he has seen God in the loving face of Jesus Christ, can one feel at home in this World. And yet, we must also remember that our ultimate home is not here but in the heavenly Jerusalem where Christ reigns supreme, that our status in this our earthly home is that of a pilgrim who is always on the move and yet who strives to leave behind him, as he journeys, love and peace where he had found hatred and strife. So we Christians are at the same time at home and not at home on earth, and if we find ourselves settling down too comfortably in the world and accepting its standards as our own, we had better be careful for Satan is at hand.

I have taken a long and roundabout way of explaining why we feel at home in India. But sometimes the longest way round is the shortest way home, and perhaps this long explanation is the easiest way to help you to understand why we have come to look upon India as our home.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

December

AFRICA

Durban Station

13—**Miss Lavinia Scott** (1932) is principal of Inanda Seminary for Girls. She did teach at Adams College; has been mission secretary and chairman; active in educational life of province of Natal.

14—**Miss Agnes Wood** (1929) teaches domestic science and math and is associate principal of Inanda Seminary. She also has been "maintenance man," installing bathrooms, a deep well, reservoir, and pipe lines.

15—**Inanda Seminary** is the only private school remaining under mission supervision for African children in the Union of South Africa. It has high school and industrial school.

Johannesburg Station

Center of the world's greatest gold fields. Population: Africans 412,700; Europeans, 357,100; Coloured 34,000; Asians 23,700; total 827,500; add suburbs and you have a total of 1,500,000.

16—**Rev. and Mrs. Lee Bergsman** (1947) went from post of associate pastor of Old South Church, Boston, to counsellor for African pastors and churches, liaison person between schools and government. She specializes in women's work. At this time they have a very difficult task.

17—**Rev. and Mrs. John Parsons** (1954) live in Johannesburg, where he visits mine and city churches, counsels pastors, trains leaders and she specializes in religious education. With Bergsmans they are developing new United Church in gold mining area.

18—**Rev. and Mrs. Ray Phillips** are well known in the Southern Convention, which they visited last winter and where she taught in the School of Missions last summer. After 40 years of pioneer social work in Johannesburg, they are living in St. Louis. He is the Moderator of the General Council and Co-Moderator of the General Synod of the United Church of Christ, the first missionary so honored.

19—**Jan Hofmeyer School of Social Work** was started in 1940 to train social welfare workers for service among non-European people. Founded by Dr. Phillips, it has about 60 students who study for three years.

Excerpts From

The Continuing Reformation

Carl R. Key, Executive Secretary, West Virginia Council of Churches

(A Sermon delivered October 25 at the Reformation Sunday Observance in Morganton, West Virginia, and November 1, 1959, at Calvary Baptist Church in Charleston, West Virginia)

Text — Hebrews 12:1-2

Reformation Sunday is not a time for us to be negative in our thinking and speaking and worship. Certainly, mature Christians should not bring an attack upon the Roman Catholic Church or any other faith. Our Protestantism does not exist as negativism. It is an occasion for us to be positive in our affirmations.

As we think together about THE CONTINUING REFORMATION, while being "surrounded by so great a cloud of witnesses . . . looking to Jesus the pioneer and perfector of our faith", and like him, anticipating the reward and the joy of being "seated at the right hand of the throne of God", we should not be concerned so much about **what the Reformation is not**, as we are about **what the Reformation is. What then, is it?**

One full, complete answer is found in the Affirmation of Unity drawn at the Edinburg World Conference in 1937. It comes four hundred and fifty years after Martin Luther nailed his Ninety-Five Theses to the Cathedral Door in Wittenburg, but it is most fitting —

"We desire to declare faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King and Lord of Lords. We are one because we are all objects of the love and grace of God.

"We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in the face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us all one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to whom be the glory, forever."

In the sixteenth century, politics and property and military power got right into the middle of the whole business, because men are made that way, and because the world is seamed with evil. The Reformation was not inevitable then and this is all the more reason why it must continue in you and me.

Dr. John W. Brush, professor of Church History at Andover Newton Theological School, wrote in the Baptist **Youth Leader** in October 1958, "Brilliant and consecrated Christian leaders, most of them priests and monks, spoke to their age, and their age had to listen. These men — Luther, Zwingli, Calvin, Bucer, Tyndale, Knox, and others — had come through heart-searching experience. They had propped the Bible up against the church walls, and the church walls had shivered and cracked. The gospel's grace had entered their hearts to offer joyful deliverance, and they realized the church's traditional forms and doctrines stood in the way of that experience for millions." It still does.

PRAYER FOR THE CHURCH

O God, our Father, we pray for thy Church, which is set today amid the perlexities of a changing order, and face to face with new tasks. Baptize her afresh in the life-giving spirit of Jesus. Bestow upon her a greater responsiveness to duty, a swifter compassion with suffering, and utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the kingdom of God. Fill her with the prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and the downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity; that like her crucified Master, she may mount by the path of the cross to a higher glory; through Jesus Christ our Lord, Amen.

—For Reformation Sunday in "A Book of Worship for Free Churches

That is an excellent base for the rest of our meditation.

I. REFORMATION SUNDAY SHOULD BE **A DAY OF THANKSGIVING.** It should be a day of thanks to God that He has brought us safely, thus far, on our Christian pilgrimage. Thanks for the Commission to "Go Ye", to believe that God sent His Son to redeem us and to help us live like it. To live like sons and daughters of God. Thanks that God, our Father, raises up leadership to fight for right and justice as good soldiers of Jesus Christ. Thanks for the insight that each single individual is his or her own **priest** or direct recipient of the favor of God and his Spirit. The wellknown words are "The Priesthood of All Believers". Then, let us not be afraid to go direct to God as a Frank Laubach, a Stanley Jones, a Visser 't Hooft, a Martin Luther King, **a you,** or **a me.** Without being a whining sentimentalist — "What a privilege to carry everything to God in prayer." As continuing reformers that is our high privilege.

II. AGAIN, REFORMATION DAY FOR US OUGHT TO BE ONE FOR **THE REKINDLING OF OUR FAITH.** The fires of the early martyrs have burned low, flickered faintly, almost died out, leaving only the ashes of the Spirit, as it were, to be swept away with the first whirl-wind of doubt and disloyalty. So I would urge a rekindling of the spiritual fires in the souls of men. Call for a reaffirmation of our faith such as the one from Edinburg. Like Isaiah of old the lips of sinful generations should be touched with live coals from the Altar of God. We are undone. We are a sinful people, of unclean lips, unrepentant. If this is our honest confession, we may get a new vision of God as "the King, the Lord of Hosts". We may again hear the Voice of the Lord, saying, "Whom shall I send, and who will go for us?" Our unhesitant answer ought to be — "Here am I, send me."

III. ARE WE NOT NOW READY TO ADMIT THAT **THE REFORMATION IS NOT FINISHED? THAT IT DOES CONTINUE?** Yes, I can hear your silent agreement. How do we know this? It is found in our scripture for the day. "Since we are surrounded by so great A CLOUD OF WITNESSES, let us lay aside every weight, and the sin which clings so closely, and let us run with perseverence the race that is set before us." There are more than 700,000,000 Christian witnesses in the world today. Sixty per cent or over 100,000,000 Americans are Christian, at least nominally so. Suppose every American Christian lived up to his full commitment? If this did happen the GREAT AWAKENING we now long for would already be here. If it were so, a force, a power, far greater and much more constructive, than all known atomic power can generate, would be released into the world by these 100,000,000 wide awake Christians. Imagine what this would mean to a sinful, sickened, broken world.

Little note will be taken of what we say and do here today. But the unfinished Reformation would begin to be realized here and now if we could truly turn again and follow THE GREATEST REFORMER OF ALL. He is none other than Jesus Christ. Listen to our text — "Look to Jesus. . ." Or, should we say to the pulpit — or the laity? "Look to Jesus the pioneer and perfector of our faith." Too many of us have lost sight of him. We have forgotten the Greatest Reformer of All because materialism has blurred our vision. We live in a sort of cosmic darkness, a spiritual smog, where compromise with wrong and the practice of a very low ethic is the habit of our day. What have we done with the higher ethics of Jesus?

WHAT SHOULD BE THE OUTCOME OF ALL THIS? WHAT ARE THE REWARDS FOR IT ALL?

The writer of Hebrews firmly believed that the pioneer and perfector of our faith, the Greatest Reformer of All was and is seated at the right hand of the throne of God. Quite a reward to which to look forward!

All this "cloud of witnesses," "servants," "Sons," "believers," who are part and parcel of The Continuing Reformation, should —

> "not regard lightly the discipline of the Lord,
> Nor lose courage when you are punished by him,
> For the Lord disciplines him whom he loves,
> and chastises every son whom he receives."

"It is for discipline that you have to endure. God is testing you as sons; for what son is there whom his father does not discipline?"

Such discipline makes it possible for us to continue the Reformation here and now, in our own lives and in our communities.

"He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful, fruit of righteousness to those who have been trained by it."

Meaning Of Church Membership

Morton R. Kurtz, Executive Secretary, North Carolina Council of Churches

Once again this Fall we were told that statistically our churches "never had it so good." Sixty-three per cent of the U. S. population now belongs to some church or synagogue, and church budgets are at an all-time high. Forgive me for sounding cynical but I am singularly unimpressed. It is long overdue for us to be asking ourselves, "What are all those people and that money doing to clean out the moral decay that erodes our land, to sweep away prejudice, discrimination, and injustice, to relieve the hunger and nakedness of our brethren over the world, and to hasten a return to the unity which marked the New Testament church?" I know how much good the churches are doing — much of it unnoticed and unpublicized. But it is not enough in light of our size and strength.

I am all for evangelistic programs which seek to reach the lost — presumably the 37% of our nation which does not belong to any church. Evangelism is vital to any church. But let's stop kidding ourselves that "winning the lost" is the only problem. What about those on the church rolls who are unredeemed, uncommitted, or unconcerned? One of our largest denominations admits that 27% of its members are nonresident — just names on a roll. Most of the other churches could admit about the same. And this doesn't even touch the rather delicate subject of those who come to church regularly but are nonetheless — well, you know what I mean! Jesus had plenty to say on that subject.

Some of the sneers directed against Billy Graham are based on the charge that many who come forward at his meetings are already church members. But that is precisely the point I have been trying to make: the great revival needed in our day must begin in our churches among our own people.

Until that kind of revival revitalizes our churches, our denunciation of alcoholism, juvenile gangs, divorce, rigged TV shows, salacious movies and books, etc., etc., will be empty words. For these evils are but symptoms of a universal sickness in which we are all involved — involved whether we actively promote evil or merely give silent assent to its continuance. Inertia and selfishness may be greater menaces to our land than communism.

JAPANESE COUNCIL HONORS PASTORS AT CENTENNIAL

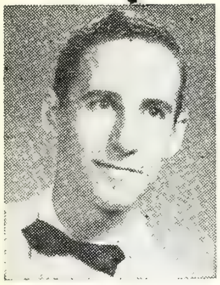
At a special service Nov. 3 in Tokyo, the National Christian Council of Japan paid tribute to ministers who have served Japanese churches from 40 to 60 and more years. The occasion was a highlight of the Centennial of Christianity in Japan which opened Nov. 1.

The oldest minister honored was the Rev. Shinsui Kawai, now 93, and the next oldest the Rev. Kunihary Oe, 92. For the longest span of service the Council cited the Rev. Chujiro Maekawa, 87, who has spent 67 years in the Christian ministry. Citations were also given to six other ministers. Two have served 64 years, two 61 years and two 60 years each.

During the Centennial week, Tokyo Theological Seminary conferred honorary degrees on several visiting church leaders. They included Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; Dr. Charles W. Iglehart, retired Methodist missionary in Japan and author; Dr. T. T. Brumbaugh, secretary for East Asia of the Methodist Church; and Dr. Paul S. Mayer, former missionary in Japan of the Evangelical United Brethren Church.

The Centennial week also was marked by nation-wide offerings for the victims of the typhoon which recently struck the Nagoya area. Official reports show that 4,464 people died, 30,114 were injured and more than one million are still displaced from their homes and are out of work as a large fishing fleet was destroyed and factories inundated.

A Page for Young People Edited by R. L. Milteer



Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

REV. BOB KNOWLES IS P. F. SPEAKER

Mollie Holland, Reporter

On Saturday, November 14, the Holy Neck Christian Church Pilgrim Fellowship was the host to the surrounding churches in the community where the Rev. Robert Knowles spoke on "The Youth's Place in the Church." Churches represented were: Bethlehem, Liberty Spring, Holland, Franklin, Suffolk and Holy Neck.

Several songs were sung by the group to get the meeting started. The devotions were led by Mary Ann Barnes, the prayer was offered by Bonnie Rountree and Mamie Harrell then sang "I Heard the Voice of Jesus Say."

Sammy Barnes, the president of the Holy Neck P. F., introduced the Rev. Robert Knowles. Mr. Knowles emphasized the fact that our hands are the hands of the world and to be a good Fellowshiper you have to care about the other peoples of the world.

At the conclusion of Mr. Knowles' talk, the group joined in some fun songs and small group games.

The Ladies Fellowship of the Holy Neck Church served some very delicious refreshments.

Everyone joined together in a friendship circle and sang "Jacob's Ladder." Mr. Knowles then offered the closing prayer, and the group closed their meeting with the singing of "Blest Be the Tie That Binds."

The meeting was then adjourned.

PROGRAM HINTS

The pamphlet **Program Hints for 1959-60** suggests that for the month of December each group should arrange a special function for college and out of school "alumni." It further suggests that a planning retreat or meeting should be held if you have not already done so.

ANTIOCH ELECTS OFFICERS

Becky Cobb, Reporter

The Pilgrim Fellowship of the Antioch Christian Church announces the new officers for the coming year. They are: President, Shirley Godwin; Vice President, Willie Wayne Chapman; Secretary, Becky Cobb; Treasurer, Carolyn Wilkins; Faith Commission, Carolyn Wilkins; Action Commission, Becky Cobb; Fellowship Commission, Mary Beth Chapman.

The group is looking forward to a year of work, worship fun and fellowship together under the capable leadership of the above officers.

BAYSIDE PILGRIM FELLOWSHIP IN ACTION

Dorothy Ellen, Secretary

The Bayside Pilgrim Fellowship observed "Work Day for Christ" on October 17. Various jobs were done by the individuals during the day. The youth gathered at the church in the evening for food and fellowship. Each person brought the money that he had earned and placed it on the table at the center of the friendship circle while the group sang "Praise God from Whom All Blessings." The proceeds amounted to $22.39. At the close of the meeting the retiring counselors, Mr. and Mrs. D. B. Smith, Jr., were presented a set of china in recognition of their five years of service as counselors.

On Halloween night the Junior Hi and Senior Hi groups collected for the United Nations Children' Fund (UNICEF). A Halloween Party was held at the parsonage for the Senior Hi's and the Junior Hi's were entertained at the church. The two groups collected $71.00. Both projects were under the direction of Miss Irma Jean Brickhouse, Action Chairman.

On November 15 the Senior Hi PF'ers served lunch to the visitors for the Christian Enlistment Program. There were twenty-six persons who dined in the fellowship hall. The proceeds from this project were used to purchase a membership in the CMA.

WAKE CHAPEL PARTICIPATES IN UNICEF

A. Glendon Johnson

On Halloween Night twenty thrilled young people from the Wake Chapel Christian Church gathered in the home of one of their members after going out for forty-five minutes of "Trick or Treat for UNICEF" to tell of their experiences, to count the amount of change in their UNICEF Pints, and enjoy a party of their own. Upon counting their change, they discovered that they had enough money to provide 13,440 glasses of milk for the needy children of the world. (One cent will buy five glasses.)

The group also participated in "Work Day for Christ." Even though it occurred in one of the busiest weeks of the year in the community, the young people turned in a total of $22.02.

Both the Junior and Senior groups participated in these two worthwhile projects.

SUFFOLK CHRISTIAN CHURCH P. F. REPORTS

Brenda Darden, President

The Junior and Senior Pilgrim Fellowships of the Suffolk Christian Church sponsored a barbecue supper on October 24, with the help of several of the groups' parents and members of both of the P. F. groups.

Due to the splendid cooperation of all involved, the supper was a complete success. Approximately 325 plates were sold. The money earned from this sale will be used in the funds of each of the Fellowships.

Recommended Religious Dramatic Arts

OUTDOOR CHRISTMAS PAGEANT

"The Nativity," an outdoor Christmas Pageant, will be presented each evening from 7:00 - 9:00 on the lawn of the First Evangelical and Reformed Church in Landis, North Carolina, from Sunday, December 13 through Sunday, December 27.

The scene consists of sheep, donkey, cattle, eight angels, three wise men, two shepherds, one shepherd boy, and The Holy Family.

Special music is furnished by the Senior Choir and the Children's Choir and the Junior Choirs of the Church.

Last year over thirty thousand people visited the scene during the ten days prior to Christmas.

Rev. Hiram E. Davis is the pastor of the church.

MOREHEAD PLANETARIUM

"The Star of Bethlehem" may be seen beginning today and running through January 4 at the Morehead Planetarium, Chapel Hill, North Carolina. Programs are given on Sundays at 2, 3, 4 and 8:30 p.m.; Monday through Friday at 8:30 p.m.; Saturdays 11:00 a.m. and 2, 3, and 8:30 p.m. There will be no program on December 24 or 25. Admission for children sixth grade and under is 35c; students, seventh grade through college or military personnel, 50c; adults, 75c. All clergymen are admitted free.

BEN HUR

The Broadcasting and Film Commission of the National Council of Churches, which has had much to say recently concerning the poor caliber of moving pictures, recommends the recent movie "Ben Hur".

The executive director says: "This is a picture that every Christian minister can unhesitatingly recommend and should try to see. This is one kind of film for which church members should vote at the box office. It has integrity. The people and the events are real. It brings the issues of freedom and of faith convincingly into focus with contemporary relevance. Here, for once, is a 'religious' film for the theater for which no man of faith need feel ashamed. One dares to hope that its impact on the world's motion picture screens may redress some of the negative effect of less worthy American exports."

TV NATIVITY PROGRAM

Of special interest to Christians will be the "Hallmark Hall of Fame" TV program Sunday, December 13, 5:30-6:30 on the NBC network. The story of the Nativity is to be depicted by Andre Girard using a new technique he developed, "painting on film," which he calls "painting on light" because "it is based on the factor of light passing through the film which creates luminosity and makes figures come alive." The nativity story from St. Matthew and St. Luke will be narrated by Judith Anderson.

Girard, a modern religious painter, came from his native France to the United States in 1939 to paint murals for the French pavilions at the New York and San Francisco World's Fairs. Then he returned to France where he served with the French Underground. For his work as liaison to Allied forces, Girard was made an officer in the Legion of Merit by President Truman. After the war, Girard and his wife returned to the United States and now make their home in Nyack, New York.

CHRISTMAS VISIT TO PACIFIC FORCES

To spend Christmas with U. S. armed forces in the Pacific area, the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, will be commissioned in December as the emissary of the 33 Protestant and Orthodox communions which make up the Council. Dr. Dahlberg will also make a post-Christmas visit to refugee centers in Asia and the Middle East in a month-long journey by air that will take him around the world.

In the first such global mission ever undertaken by a National Council president, he will preach on Christmas Day in a U. S. base chapel on Okinawa, from which the service will be broadcast throughout the Far East over the Armed Forces network. Guam, Taiwan and the Philippines are also on the Christmas week itinerary. From Manila, Dr. Dahlberg will fly to Hong Kong to visit church-supported refugee centers there and in Burma, India, Pakistan, Lebanon and Jordan. The visit in Burma will reunite him with his son, Dr. Keith R. Dahlberg, a member of the medical staff of the Louise Hastings Memorial Hospital in Kengtung.

Returning by way of Switzerland, the National Council president will arrive in New York on January 13, and proceed to St. Louis, Mo., where he is minister of the Delmar Baptist Church.

In 1958, Dr. Dahlberg spent Christmas with U. S. personnel in Spain and North Africa, and the previous year he toured bases in Alaska and the Aleutians as the guest of the Alaska Command. The special service commissioning Dr. Dahlberg to take Christmas greetings from their home churches to U. S. army, navy and air force personnel in the Far East will take place in Detroit, Michigan, December 3, during the two-day winter meeting of the General Board of the National Council of Churches.

The poinsettia is a plant of exquisite beauty. It also symbolizes for many of us the shining star that led the steps of the Wise Men. This association of the fiery leaves of the poinsettia with the star of Bethlehem makes it an especially meaningful adornment for our churches and homes.

THE BIBLE

Lamp of our feet, whereby we trace
Our path, when want to stray;
Stream from the fount of heavenly grace,
Brook by the traveler's way.

Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart wherein we read
Of realms beyond the sky.

Pillar of fire, through watches dark,
Or radiant cloud by day;
When waves would 'whelm our tossing bark
Our anchor and our stay.

Word of the ever-living God,
Will of his glorious Son;
Without thee how could earth be trod,
Or heaven itself be won?

Bernard Barton, 1784-1849
Hymn, 1826

Norfolk-Portsmouth Elon College Alumni Association

L. E. Smith

The Norfolk-Portsmouth Elon College Alumni Association held its annual banquet meeting Thursday, November 12, 1959, at 7:30 p.m. in the Admiralty Hotel on the Military Highway, Norfolk, Virginia. There were 113 present.

It was regretted by all that President J. Earl Danieley could not be present, but he was under obligation to attend an important meeting in St. Louis, Missouri, at that time. Those present representing Elon College were: Mr. W. B. Terrell, executive secretary of the General Alumni Association; Mr. W. E. Butler, business manager; Mr. Robert Baxter, development director and part-time instructor; the college quartet and pianist. We were very happy to have these representatives of our college with us. All were introduced and brought greetings. The college quartet provided entertainment for the occasion. They acquitted themselves in a fine way and added much to the program.

There are four members of the Board of Trustees living in this area, three of whom were present. There are three former members of Elon's faculty living in Norfolk, two of whom were present. Every minister holding a pastorate in this area save two (and one of these was out of the city) were present. These were all presented and recognized with appropriate remarks.

Mr. William P. Wilkins, president, presided with dignity and efficiency. Bill presented his father, Mr. Walter J. Wilkins, who with appropriate and interesting remarks presented the speaker of the evening, Senator Mills Godwin of Chuckatuck, Virginia. Dr. Godwin is an honorary alumnus and a trustee of Elon College. In his remarks Dr. Godwin made it crystal clear that man of and by himself could do nothing worthwhile; that man must always be conscious of someone back of him who is greater and more powerful than he. He called attention to the fact that the idea of "conformity" is detrimental to the best interests of the individual and society. He emphasized the difference between the state schools and the church-related schools, reminding his hearers that the church-related school is always emphasizing the importance of the Scriptures in the program of education and that the prime responsibility of education is the building of Christian character.

The entire program was inspirational and helpful. This was an opportunity for the renewing of acquaintances and for good fellowship. We all felt that it was a helpful occasion for our college.

Superintendent W. T. Scott, chairman of the national Congregational Christian Committee on the Church in Town and Country, presided over a meeting of the Committee held at the First Congregational Church, Oak Park, Illinois, December 2-3. Other members of the committee include Superintendents George Stickney of Montana, Ralph Hoffman of South Dakota; Professors Victor Obenhaus of Chicago Theological Seminary and Paul Lynn of Hartford Seminary; Rev. Charles Lee, Yankton, South Dakota; Rev. Serge F. Hummon, Chicago, Secretary; Dr. Stanley U. North, New York, and Rev. Shirley Greene, St. Louis.

Elon College Ministerial Association Reports

Ken Rogers

The Elon College Student Ministerial Association has increased its membership, has been very active, and has taken on new tasks as projects this year.

Under the supervision and leadership of Dr. Ferris E. Reynolds, the organization welcomes the following new members that have come to us: Daniel Hulseapple from New York, Nancy Rountree from Sunbury, Jimmy Caviness from Pittsboro, James Marshman from Audenried, Pennsylvania, Bob Saunders from Birmingham, Alabama, Larry Smith from Elon College, Sharon Glew from Naugatuck, Connecticut, Denise Martin from Massachusetts, Jane Christie from Chesire, Connecticut. We are indeed pleased to have these young people in our group. We hope that you, the members of the churches, come to know these people who have been called to be ministers and religious education directors.

Our first program this year consisted of an introductory "Get to Know Each Other Meeting," and a talk by Dr. Reynolds. Dr. Reynolds made some vital suggestions to the group, as well as giving a brief history of the group. Feeling a need of God's assistance in our work for the year, the group had an impressive and meaningful candle light communion service in the new Elon College Community church where the old members dedicated themselves to their work and the president passed on the light of leadership to the new members. Dr. Wm. T. Scott spoke to us at our third meeting. He told us what the Southern Convention is and what it's relation to the College is, and "How to Enroll in the Biblical Class." This was of great interest to all present. The group's visit to the Church History Room was enlightening and interesting. Mrs. Oma U. Johnson gave us an excellent orientation to the room.

The Ministerial Association is very happy to have the opportunity through the kindness of John Biggerstaff, assistant superintendent of the Children's Home and Mrs. Privitt, to be in charge of the Wednesday night prayer services at the Home.

Beginning in February, the association is going to offer to the churches deputation groups. These teams will visit churches and aid in the following areas: Sunday school, choir, Laymen's Fellowship, Women's Fellowship, youth work, and other phases of church work.

Planning sessions and preparation are under way now. The group hopes to be ready to offer this service by the first of February. These deputation teams desire to offer suggestions where suggestions are needed, to discuss prevalent problems and to revitalize the church. Where a Youth Fellowship is needed and desired, our association teams will visit and will aid the churches in forming one. For further information regarding these deputation teams, contact me at Box 654, Elon College. It is hoped that this will be a very effective program. If you feel that you would like one of these teams to visit your church, please write us. The Ministerial Association will be waiting for a response from the churches. Do feel free to write us for further information.

Standing By A New Convert

Background Scripture: Acts 9:32-11:18

Devotional Reading: John 10:9-16

Memory Selection: **Truly I perceive that God shows no partiality, but in any nation any one who fears him and does what is right is acceptable to him.** Acts 10:34, 35 (RSV)

SUNDAY SCHOOL LESSON
DECEMBER 13, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

WHY IMPORTANT?

We little realize how near Christianity came to becoming another kind of Judaism. The first Christians were Jews and the whole tradition and outlook of Judaism would have moved them to keep this new wonder to themselves and to believe that God could not possibly have meant it for the despised Gentiles. But in this story of Peter and Cornelius we see Christianity beginning to break the narrow bonds of Judaism and beginning to share the good news of God's grace with the Gentiles. And that was an important and history-making mile-stone. The ferment of the new life in Christ is beginning to break the old wineskins of legalism and tradition and narrow Judaism.

LEARNING A HARD LESSON

Peter was a dyed-in-the-wool Jew. He had been brought up in the traditions of the Jewish faith. He felt that the Jews were the chosen people of God, that the Gentiles were without the pale of the divine plan. God's favor extended to the Jews and to the Jews alone. A man not a Jew, was "common and unclean." Christianity, the new faith and life was "an exclusive club" open only to the Jews. And a Jew could enjoy its privileges only by submitting to the Jewish Law! God had to teach this "Big Fisherman" a lesson, a hard lesson, an imperative lesson, if Christianity was to fulfill its mission. Peter had to unlearn the habits and traditions of a lifetime.

To be sure, he was beginning to change his mind about the matter. When he and John heard that the Samaritans — of all people — had received the word of God — they came down to check up on the matter. It could hardly be that God had granted his favor to these people of another race and religion. But to Peter's amazement, the Holy Spirit came upon the Samaritans as it had come upon the Jews at Pentecost. And Peter overcame his scruples enough to stay a while and preach the gospel in many villages of the Samaritans. Lesson No. 1.

When later, Peter came down to the vicinity of Joppa to preach, he stayed in the home of Simon, a tanner. Now the trade of a tanner was unclean. He worked with the bodies of dead animals and therefore he was permanently unclean, that is ceremonially unclean. No strict Jew would have dreamed of accepting hospitality from a tanner. Because Simon was a tanner and ceremonially unclean, he had to live outside the city along the seashore. But here was Peter, staying with such a man. No doubt Simon was a Christian, and Peter was beginning to see that Christianity had abolished the petty laws and taboos which characterized Judaism. Lesson No. 2.

His vision on the housetop of Simon's home, and his experience in the home of Cornelius was Lesson No. 3, and marked his graduation from his narrow prejudices and provincialism. That story is familiar, or should be familiar to the readers of these NOTES. Having been shown in a vision, and having been assured by a voice, that men of other races and religions were not "common or unclean," Peter went with the envoys of Cornelius, entered his home — the home of a Gentile, it should be remembered — preached to the centurion and his family, and was amazed to see the Holy Spirit come upon them, even before he had finished his sermon. And when later, he was called upon to explain and to defend his action, he simply stated the facts — whatever his critics might say, the Holy Spirit had come upon these Gentiles in a notable way, indeed in the same way as it had come upon the apostles themselves! ! And there were six men with him at the time who could vouch for this truth. In effect Peter said "I am telling you the facts and of these facts there are seven witnesses. The case is proved." The proof of Christianity always lies in the facts. And when the apostles heard Peter's story," they held their peace, and they glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.' " Peter had learned his lesson. God is no respector of persons. His riches of grace are for all men, regardless of color or class or creed or culture, and he gives his Holy Spirit without measure to those who repent and believe.

A MUCH NEEDED LESSON FOR TODAY

There are many of us who still need to go to school under Christ and learn the lesson which Peter had to learn. There are still all too many who think that God is a respector of persons, that people of other races are "common and unclean," that the white race is the "chosen people of God," that salvation is for the favored few, that the Church is an exclusive club, that brotherhood is baloney, and that equality before God is heresy. But Christians are learning their lessons, even though many are only in the first grade. There is an increase of the recognition of the worth and dignity of every man, of a respect for personality, of the equality of all men before God and before law, and of the recognition and practice of brotherhood. Barriers are being broken down, man-made barriers between people of different races and religions, broken down by law, but better still broken down voluntarily by men and women who, like Peter, have learned from Christ of the wideness of God's mercy and the scope of his saving grace. There are many people whose conscience is more sensitive on this matter of race relations.

HOW ONE MOTHER TAUGHT THIS LESSON TO HER LITTLE GIRL

A three year old girl was riding with her mother in a taxi, and she pointed to the driver and asked "Mommie, why is he so black?" The man's shoulders tensed as he waited for the mother's answer. The mother said "God makes people as he makes flower gardens, so the world will be more colorful. Some of us are white, some black, some yellow — and there are variations in all shades. That makes us all the more interesting to look at, doesn't it? ? ? The little girl nodded. As they left the cab the driver said "Ma'am, when my little girl gets big enough to ask why some people are so white, I'll be happy to know what to tell her."

Many Fine Gifts Received

Dear Friends:

Thank you for this week's good report — $3,915.59.

So anxious are we to pay every bill before December 31 we hope each of the churches, and many, many friends will send their contributions in as soon as possible. It is your work as well as that of those of us who serve you here at this post of duty.

We are very heartened and cheered by this week's report. We wish you could read many of the letters which come in to us. All the letters that come to us are good; it is the letters that do not get here at all that we are anxious about.

Here is one we received this week: "The **Presbyterian** Congregational Church, Ashland, Wisconsin, November 18, 1959. Dr. John G. Truitt, Supt. Children's Home, Elon College, N. C. Dear Doctor, Enclosed is $5.00 to use for children's books as our assigned gift for Women's Friendly Service.

"We are grateful to you and your assistants for the wonderful work you are doing, and we shall support it with our loving concern, and our prayers as well as material gifts. God bless you. Sincerely, Mrs. W. Cate, Chairman of Women's Giving, Women's Association of the Presbyterian Congregational Church."

If you follow these reports from week to week you will see financial contributions in them from all across the country. However, there are many more gifts such as sheets, towels, coupons and clothings, etc. suggested to them by the home office in New York. This work of the women through their national program is greatly appreciated.

Saturday, November 28, we received four new boys here. They are Cowans from Norfolk, Virginia, and are: John Dee, 13; Donald Lee, 12; Robert Wayne, 11; and William Edwin, 9. We are glad we can help these four fine boys.

"He not only invites us to feast at His table, but He gives us special blessings in His providence — handfuls on purpose of good things, and tender mercies, all of them foretastes of even better things to come."

Charles E. Fuller in RUTH — A LIFE OF LOVE AND LOYALTY (Fleming H. Revell Company)

REPORT FOR NOVEMBER 30, 1959

MONTHLY OFFERINGS

Amount brought forward			$ 3,529.60
Eastern North Carolina Conference			
Fuller's Chapel — Thanksgiving	$ 62.00		
Hope Mills	14.69		
Southern Pines	49.16	$125.85	
North Carolina and Virginia Conference			
Greensboro, Palm St.	10.50		
Hines Chapel — Thanksgiving	119.50		
Pfafftown	18.70		
Salem Chapel	13.00	161.70	
Western North Carolina Conference			
Biscoe	2.00	2.00	
Total			$ 289.55
Grand Total			$ 3,819.15

SPECIAL OFFERINGS

Amount brought forward		$ 7,792.55
Ladies' Aid Society, Barrett's Christian Church	$ 5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Ladies' Bible Class, Henderson Church	25.00	
Harrison Factors Corp. (dividend)	37.50	
Women's Association, Presbyterian Congregational Church, Ashland, Wis. (Friendly Service Gift)	5.00	
Christmas Offerings:		
Cong. Christian Fellowship, Cong. Christian Church, Hopewell, Va.	5.00	
In Memory of Alana Dee Kernodle	3.00	
In Memory of J. Harold Sutton	38.50	
In Memory of J. Harold Sutton	5.00	
Thanksgiving Offerings:		
Howard's Chapel Christian Church	15.00	
Willie Williams, Burlington, N. C.	2.00	
Sharpe & Jones, Inc., Burlington, N. C.	50.00	
Mr. & Mrs. W. G. Sharpe, Reidsville, N. C.	25.00	
Mrs. Caroline B. Schoch, Lincoln, Nebr.	5.00	
Mt. Zion Christian Church, Eclipse, Va.	30.00	
Mr. & Mrs. E. W. Kellam, McLeansville, N. C.	20.00	
Salem Chapel Cong. Christian Church	11.25	
Kallam Grove Christian Church	50.00	
Intermediate Class, Seagrove Christian Church	5.00	
A Friend	1.00	
John Craddock, Gibsonville, N. C.	5.00	
Seagrove Christian Church	18.97	
Golden Age Club, Portsmouth, First Church	5.00	
W. K. Wicker, Burlington, N. C.	150.00	
Shallow Well Church	24.25	
Jack Campbell, Jr., Sanford, N. C.	5.00	
Lester A. Smith, High Point, N. C.	60.00	
Miss Ethel Friddle, Greensboro, N. C.	25.00	
Belew Creek Christian Church	16.50	
D. M. Davidson, Jr., Burlington, N. C.	5.00	
Miss Cleo Cash, Franklin, Va.	3.00	
Shallow Ford Christian Church	100.00	
Sunday School of Concord Christian Church	25.00	
Burlington Rotary Club	411.00	
Youngsville Christian Church	17.25	
Miss Violet J. Holt, Burlington, N. C.	100.00	
Miss Nellie May Holt, Burlington, N. C.	75.00	
New Hope Christian Church, Louisburg, N. C.	11.71	
Dr. & Mrs. A. H. Perkins, South Weymouth, Mass.	10.00	
V. C. McIver, Sanford, N. C.	5.00	

Protestants Try To Improve Movies And Television

Protestant churches must develop a constructive program in order to halt the increasing portrayal of sex and violence in American motion pictures, George A. Heimrich, director of the West Coast office of the Broadcasting and Film Commission of the National Council of Churches, said in New York recently.

"Something very definite must be done about this situation, which has been getting worse during the past six months," he asserted.

Mr. Heimrich was in New York to report to the Boardcasting and Film Commission on the urgent necessity for finding a positive approach to a "problem that is getting out of hand."

"Many motion picture producers believe that Protestantism should speak out to strengthen the hand of those persons in Hollywood who feel that such action is long overdue," Mr. Heimrich said.

He said that he felt that the industry's code devised to regulate the moral tone of motion pictures was "either outmoded or not being enforced. Some producers are getting away with things now that they could not get away with a few years ago."

"One of the difficulties faced by those in the motion picture industry who are trying to enforce the code is that their entire source of income is from the industry itself," Mr. Heimrich explained. "This produces a great amount of pressure upon the code administrators and increases their need for moral support from Protestant churches."

Mr. Heimrich said that "with studios fighting for their lives at the box office, I believe that the overemphasis upon sex and violence is the answer many producers have accepted as a basis for making money, even when sex and violence are not necessary to the plot."

"Our interest in overcoming immorality in motion pictures also stems, in part, from a desire to help Hollywood," Mr. Heimrich added. "We know that motion pictures can perform a very useful function in developing the nation's cultural life."

As a result of consultations he is having with National Council officers and other church leaders in New York, Mr. Heimrich hopes that his West Coast office will be able to make specific proposals to the Broadcasting and Film Commission as to how Protestant churches can take a more effective stand in eliminating offensiveness from motion pictures.

The Broadcasting and Film Commission of the National Council of Churches acts as a liaison with the film industry and with radio and television on behalf of the thirty-three Protestant and Eastern Orthodox member denominations of the National Council.

Dr. S. Franklin Mack, executive director of the Commission, pointed out during the interview with Mr. Heimrich that it was not the intention of his Commission to place a ban on offensive films.

"We try, wherever possible," Dr. Mack said, "to support motion pictures that are in the best interest of all viewers and which portray Protestantism properly. It is not the Protestant view that we should forbid people to see certain pictures. We hope to find a means of encouraging Hollywood to realize that the right kind of films are the best way to attract people to the box office."

Mr. Heimrich said that it was his opinion that placing a ban on offensive pictures often stimulated attendance, particularly in large cities.

H. F. Mitchell, Burlington, N. C.	10.00	
Woman's Auxiliary, Berea (Nans.) Christian Church	10.00	
Damascus Cong. Christian Church, Sunbury, N. C.	53.70	
Clyde, Eugene & Staley Gordon, Burlington, N. C.	200.00	
Mr. & Mrs. Ralph Oxford, Elon College, N. C.	100.00	
O. H. King, Burlington, N. C.	50.00	
Long's Chapel Christian Church	63.20	
Mt. Auburn Christian Church	49.95	
F. F. Fleming, Middleburg, N. C.	25.00	
J. L. Read, Norlina, N. C.	100.00	
J. W. Drake, Pittsboro, N. C.	50.00	
Mrs. J. L. Rappaport, West Englewood, N. J.	10.00	
Ed M. Hicklin, Burlington, N. C.	10.00	
B. E. Jordan, Saxapahaw, N. C.	50.00	
Day Circle, Women's Fellowship, Shallow Well Ch.	10.00	
Allen E. Gant, Burlington, N. C.	500.00	
Mt. Zion Christian Church, Mebane, N. C.	25.69	
Erwin A. Holt, Burlington, N. C.	150.00	
Golden Rule Bible Class, First Cong. Christian Church, Newport News, Va.	25.00	
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00	
Miss Novie Hardee, High Point, N. C.	5.00	
Moore Union Christian Church	60.00	
Monticello Missionary Society	10.00	
Mr. & Mrs. Clyde Rudd, Greensboro, N. C.	50.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	10.00	
Byrd Tractor & Equipment Co., Burlington, N. C.	50.00	
W. V. Coble, Burlington, N. C.	100.00	
Wm. H. Morgan, Tallahassee, Florida	5.00	
Mrs. Laurin E. Leete, Portsmouth, Va.	50.00	
Gibsonville Christian Church	31.50	
Hayes' Chapel Christian Church, Garner, N. C.	66.00	
Mr. & Mrs. J. S. Morgan, Suffolk, Va.	20.00	
Dr. and Mrs. John G. Truitt, Elon College, N. C.	25.00	
R. H. Coble, Burlington, N. C.	2.00	
Rocky Ford Christian Church	17.12	
Elk Spur Christian Church	8.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	10.00	
Mr. & Mrs. J. A. Russell, Suffolk, Va.	50.00	
Mrs. Della S. Baker, Greensboro, N. C.	10.00	
Special Gifts	12.95	
Total		$ 3,626.04
Grand Total		$11,418.59
Total for the Week		$ 3,915.59
Total for the Year		$15,237.74

"You Gave Me No Bible"

I came to you over the trail of many moons from the land of the setting sun. You were the friends of my fathers who have gone the long way. I came to you with my eyes partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms through many enemies and strange lands that I might carry back to them the white man's Book of Heaven. I go back with both arms broken and empty. The two fathers who came with us were braves of many snows and wars. We leave them asleep here by your great river and teepees. They were tired in many moons, and their moccasins wore out.

My people sent me to get the white man's Book of Heaven. You took me to where your women dance, as ours do not, but the Book was not there! You took me to where they worship the Great Spirit with candles, but the Book was not there! You showed me images of the Great Spirit and pictures of the Good Land beyond, but the Book was not among them to show me the way! I am going back the long trail to my people who sit in darkness. You make my feet heavy with gifts and my moccasins will grow old in carrying them, and yet the Book is not among them to show me the Way! When I tell my people in the big council that I did not bring the Book, no word will be spoken. One by one they will rise up and go out in silence! My people will die in darkness, and they will go on that long journey to other hunting-grounds. No white man will go with them, no white man's Book will make plain the way! I have no more words.

Ta-wis-sis-sim-nim, a Nez Perce Indian
To General Clark in St. Louis, 1883

HISTORICAL SOCIETY, 1958
Southern Convention of Congregational Christian Ch

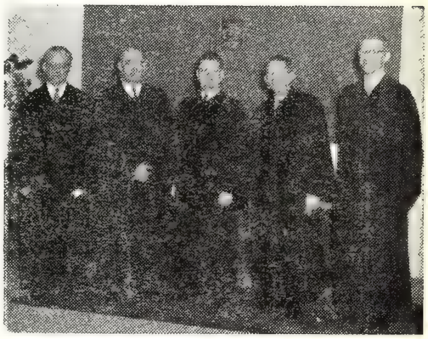
The Christian Sun

VOLUME 111 DECEMBER 15, 1959 NUMBER 49

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ST. ANDREW'S CHURCH, RICHMOND, ORGANIZED



Ministerial leaders in the service: Dr. A. W. Newell, representative of Potomac Synod (E. and R.), chairman of sponsoring committee and pastor of St. John's Church, Richmond; Rev. M. H. Dollar, associate superintendent of the Southern Convention (C.C.); Rev. A. L. Granger, Jr., president of Eastern Virginia Conference; Rev. J. E. Neese, pastor of First Church, Richmond; Rev. C. K. Marks, organizing pastor of St. Andrew's Church.

Group present at the service of organization and consecration of St. Andrew's United Church of Christ, Richmond, Virginia, November 8. This is a joint project of the Evangelical and Reformed and Congregational Christian Churches.

O COME

O come, O come, Emmanuel,
And ransom captive Israel;
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!
—Ancient Latin Antiphone

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

A Family Night supper at Suffolk church sponsored by the Junior and Senior Pilgrim Fellowships November 18 had 150 in attendance. The young people decorated the tables, assisted in serving, and presented a program based on the Jewish observance of Thanksgiving.

The Ladies Bible Class of the Holland Christian Church entertained the Pilgrim Fellowship and their leader, Mrs. L. P. Waldo Jr., and The Crusaders and their leader, Mrs. Daniel Hallock, at a spaghetti supper at the church Sunday, December 6. The interest and attendance of the young people made it a very rewarding effort.

From **The Hines Hi-Lites** we learn of these recent activities at Hines Chapel: Annual business meeting December 12, when reports for year were given, budget adopted, and roll of members was called; a guest book has been placed in vestibule of church by Ladies Aid; that the assistant church secretary writes a personal letter in the name of the church to each visitor signing guest book; and that the Thanksgiving offering to the Home for Children was $192. Rev. Thomas Madren is the minister of this church.

Loyalty Sunday is being held at Liberty, North Carolina, church December 20. Rev. William Joyner, who finishes his pastorate at that church this week, urged the members through **The Challenge**, the monthly newsletter, "to consider the challenge of giving a tithe or more to the work of the church next year. Less than this is not really worthy of the Christ who gave his very life for the salvation of all mankind!"

EDITORIALS

Since actions speak louder than words, the editor yields his page this week to announcements concerning Christmas activities in the churches as reported in their bulletins.

A varied "guest list" at the Suffolk church during November — the Suffolk Fire Department, the Civic Samaritan Tri-Hi-Y group of Suffolk High School, and Job's Daughters.

Rev. George Alley of Suffolk will attend meetings of the Executive committee of the Council for Social Action in New York City December 29-31.

Rev. W. W. Snyder of Rosemont reports 225 attended the union evening service at that church November 29. Great Bridge and South Norfolk churches shared in the service, with the pastor of the latter, Rev. John G. Truitt, Jr., preaching on the theme "The Whole Armor of God."

Holland Christian Church is planning to build an educational building. Looking toward that goal, Dr. Curtis Schumacher, church finance adviser from the Board of Home Missions, will be in Holland February 15-21 to help the church in its fund-raising.

In addition to Christmas services listed elsewhere, United Church Winston-Salem, had a "Mitten Tree." Socks and mittens placed thereon for two Sundays are being sent to children in other lands through our Congregational Christian Service Committee. Following an Advent Workshop in November, advent candles have been used in the church homes.

In less than six years the Suffolk church has paid for a new parsonage at a cost of $30,000. The annual budget for this year is $45,744.18, of which $9,794.18 is "for others."

Two students of Union Theological Seminary, Richmond, Virginia, are assigned to work with our First Church there this year. They are Neil Bain of Fayetteville, North Carolina, and Owen Hutchens of Staunton, Virginia.

Beginning November 1 the young people in our new Edgewood church, Burlington, North Carolina, divided into two groups. The Pilgrim Fellowship for 4th, 5th, and 6th grades meets on the first and third Sundays and the Youth Fellowship for 7th grades through high school meets on the second and fourth Sundays. Both groups meet at 6:00 p.m. at the Rector Hunt home. Each person brings 15c to cover expenses of a light snack and then enjoys games and singing and an inspirational program.

CONVENTION NOMINATING COMMITTEE

The members of the regular nominating committee of the Convention, to present nominations at the Convention session at Burlington in April of 1960, are:

The Reverend Kenneth D. Register, **Chairman**, 721 N. Church St., Burlington, N. C.; Mrs. Ray F. Gordon, 218 Grace St., Suffolk, Va.; Dr. Jesse H. Dollar, 2308 Roanoke Ave., Newport News, Va.; The Reverend Lacy M. Presnell, P. O. Box 132, Seagrove, N. C.; Mr. T. N. Daughtrey, RFD 2, Clayton, N. C.; The Reverend Mark W. Andes, P. O. Box 307, Winchester, Va.; Dr. H. H. Cunningham, Elon College, N. C.

Volume 111 Number 49

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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DENDRON CHARTER MEMBERS HONORED

Mr. and Mrs. E. T. Atkinson, charter members of the Dendron Christian Church, Dendron, Virginia, were honored with the observance of their sixtieth wedding anniversary on Sunday, November 29.

Mr. Atkinson has served as superintendent of the Sunday school for about fifty years. Mrs. Thurman Williams presented Mr. and Mrs. Atkinson with an electric fryer on behalf of the Sunday school at the morning worship hour.

In the afternoon a party in their honor was given at the home of their daughter and son-in-law, Mr. and Mrs. W. Turner Judkins at Scotland on the James. A beautiful old music box which belonged to Mrs. Atkinson's grandfather furnished music for reminiscencing during the reception. Among the tunes were "A Psalm of Life," "My Love Is Like a Red Rose," "Wait for the Turn of the Tide" and "The Blush Rose."

Mrs. Garland Spratley invited the guests to the beautifully decorated table, containing a floral arrangement of white chrysanthemums and gladioli and white tapers in crystal containers. Mrs. John B. Nicholson, Jr. of Wakefield presided at the punch-bowl. Mrs. W. H. Savedge of Dendron, Mrs. Sidney Judgins, Mrs. W. L. West and Mrs. J. R. Pennington of Surry, and Mrs. James Leath of Waverly assisted in serving.

Mr. and Mrs. E. T. Atkinson

Southern Convention friends of Mr. and Mrs. Atkinson wish for them many more years of happy married life and devoted service to their church.

NEESE SPEAKER AT INTER-FAITH SERVICE

The largest Thanksgiving service of the eight union services in Richmond, Virginia, was that held in Park Avenue Methodist Church on Thanksgiving morning with the pastor of First Congregational Christian Church, Rev. J. Everette Neese, preaching.

This service was unique in that it was not only interdenominational, but inter-faith. Participating churches and synagogues were: Temple Beth Ahabah, Boulevard Methodist, Temple Beth-El, Hanover Avenue Christian, First Congregational Christian, Park Avenue Methodist and St. John's Evangelical and Reformed. The pastor of the latter, Rev. Arthur W. Newell, led the prayer for the dedication of the offering.

"This Is Our Heritage" was the subject of Mr. Neese's sermon. Special music was rendered by the choir of the host church. The offering was given to UNICEF to help children of all nations.

WINSTON-SALEM TRAINING SCHOOL

Josh Levens, Dean

A Leadership Training School has been planned for the churches of The United Church of Christ in the Winston-Salem area for February 28 from 2:30 to 4:30 and for February 29, March 1 and 3 from 7:30 to 9:30. The school will be held at First Evangelical and Reformed Church on Waughtown Street. There are four Congregational Christian Churches and six Evangelical and Reformed Churches in the area. This is the third annual school for these churches. Four courses have been planned. They are:

A survey of teaching methods
Winning others for Christ
Improving the Sunday School
Love and Marriage

Two parsonage sons were christened at Albemarle church November 29 — Benjamin Collie Seymour, whose father is pastor of that church, and Mark Alton Talbert, whose father is studying for the ministry at Elon College.

WOMEN LEAD SERVICE AT NORTHVIEW

Mrs. H. S. Clark

The Women's Fellowship of Northview Congregational Christian Church, Sanford, North Carolina, had charge of the worship service Sunday morning, November 22. The women gave a very interesting program on "World Community Day."

The worship center was beautifully arranged, and created an atmosphere of worship. The table was covered with a cut-work cloth; the open Bible was the centerpiece and directly behind it was a large globe of the world. Pasted on the globe were ribbons of different colors leading to the countries or areas in which our women are sending help. The five areas were: Latin America, Africa, Middle East, Asia and the Islands of the Pacific. The ribbons were gathered together and draped across the Bible, which represented Christ and his word being sent to these people. On each end of the table was placed our lovely new brass collection plates.

The program opened with the congregation singing "Jesus Shall Reign." Scripture reading of Psalms 121 was by Mrs. L. C. Wicker, president of the Women's Fellowship. A short talk was given by Mrs. H. S. Clark on the purpose and need of this program, telling why we come together to join the millions around the world to end strife between nations.

A responsive reading was given by Mrs. W. A. Rogers and Mrs. John Clark. Mrs. C. M. Wicker talked on our responsibility in joining the women around the world in full partnership for peace.

A short skit was given by five women, "A Plea for Partnership." Those taking part were Mrs. J. B. Clifton, Mrs. J. A. Campbell, Mrs. B. C. Christian, Mrs. B. O. Spitler, and Mrs. W. A. Rogers. Mrs. Annie Ruth Millikin received the offering and led in prayer. The Doxology was sung and Mrs. L. C. Wicker pronounced the benediction. Mrs. W. D. Norwood was at the organ.

"Appreciation Night" for the people involved during the year in the fields of Christian Education and Music at the Church of Wide Fellowship, Southern Pines, North Carolina, will be held December 16. Sponsored by the Board of Deacons, there will be a church night dinner in connection with the recognition program.

Christmas Programs In Our Churches

First, Portsmouth: December 13, Special musical program by the choir at morning service; December 20, special Christmas gifts to the church.

* * *

First, High Point: Christmas Day at 10:00 a program by the Sunday school and worship led by the minister will be held in Tomlinson School, where regular services are now being conducted.

* * *

Liberty, North Carolina: Sunday evening, December 20, Christmas program planned by the Board of Christian Education, which includes a play by the Pilgrim Fellowship entitled, "His Love Reaches Me Everywhere."

* * *

United, Winston-Salem: December 13, 3:00-5:00, "Open House" at the parsonage and at 7:00 p.m. a candlelight service; December 19, young adult class meeting with potluck supper, at which time tree will be trimmed and treats fixed; December 20, 11:00 a.m., worship through Christmas music, 7.00 p.m., Pilgrim Fellowship play, "Christmas Is A Miracle," followed by cutting of birthday cake and appearance of Santa; Christmas morning, 10:00, brief worship service for families.

* * *

United, Raleigh: December 12 — Family night covered dish supper, followed by workshop when decorations for church tree and for homes will be made; December 13, 11:00 a.m. — Cantata service with story-sermon by Rev. G. B. Noyce, "Christ of the Rubble Heap;" December 20, 4:00 p.m. — Pageant by church school children and manger service when gifts are provided for "adopted families;" Christmas Eve, 11:15 p.m. — Candlelight and carol service.

* * *

First, Greensboro: December 13, 5:00-7:00, Christmas Family Workshop planned by grade parents, which includes light supper and closing worship service; December 19, 2:00-3:00, parties for classes from kindergarten through upper junior, when children will make gifts for others; December 20, 5:00 p.m., candlelight carol service by senior, youth, and junior choirs under the direction of Don Trexler, followed by "open house" sponsored by Women's Fellowship, after which senior high fellowship will go caroling, concluding the evening with "open house" at the parsonage.

St. Peter's, Greensboro: December 20, Children's Christmas program at the opening of church school; December 21, Family Christmas party at Bessemer elementary school cafeteria.

* * *

Edgewood, Burlington: December 13, 7:00 p.m., Christmas party for entire congregation; Christmas Eve, 9:00 p.m., candlelight service; New Year's Eve, 9:00 p.m., Watchnight Service.

* * *

Church of Wide Fellowship, Southern Pines: December 14, 10:00 a.m., Weekday Kindergarten Christmas program; December 20, program of Christmas music during regular worship service at 11:00 a.m.

* * *

Asheboro: December 20, 7:30 p.m., Christmas cantata, "The Prince of Peace" by youth and adult choirs; December 21, 7:30 p.m., children's program and party for entire church school featuring "White Christmas" gifts of school supplies for Casa Mia in Italy.

* * *

Newport News: December 15, 10:00 a.m., Golden Rule Bible Class, Christmas breakfast; December 16, 6:30 p.m., Oasis Restaurant, Jesse H. Dollar Class banquet; December 19, 7:30 p.m., Progressive Class party; December 20, 7:30 p.m., musical program by three choirs.

* * *

First, Asheville: December 13, choir presented Christmas music at Highland Hospital; December 20, 11:00 a.m., Judith Ratzell will sing short Bach cantata for soprano and trumpet, assisted by Wayne Pressley of Canton; December 20, 7:30, annual service of carols and candles, with White Christmas offerings of food for a needy family.

* * *

Great Bridge, Norfolk: December 9, Women's Fellowship Christmas program; December 15, Ladies Bible Class Christmas party; December 19, Young Adult Class Christmas party; December 20, 11:00 a.m., Christmas cantata, "Christ Is Born," with junior high choir in charge and at 5:00 p.m. a Christmas program given by Pilgrim Fellowship; December 23, 7:30 p.m., Sunday School Christmas party; December 31, 8:30-12:00 p.m., New Year's Eve Watch party with Bridge Bible Class in charge.

Union, Virgilina: A Christmas pageant, "Let Us Tell the Story" will be presented Sunday evening, December 20, at 7:30.

* * *

Zion, Sanford: December 20, Christmas program at 7:30 p.m.; December 23, "All Church Sing" and Christmas caroling.

* * *

Hines Chapel: December 20, 7:30 p.m., the young people will present a Christmas play, "The Miracle," in the new educational building. Following the play, singing, gifts, and treats will conclude evening's activities.

* * *

First, Richmond: December 13, 3:00-5:00 p.m., Open House at the parsonage; December 17, Holmes Bible Class Christmas party; December 20, 9:45 a.m., Church school Christmas program and at 8:00 p.m., a cantata "Christ Is Born" will be given by the choir; Christmas Eve, 7:30-8:30 p.m., candlelight communion service.

* * *

Suffolk Christian: December 13, 4:00 p.m., White Gift service in sanctuary with all classes and auxiliary organizations bringing food for needy families, and at 5:00 p.m. a Christmas party for the children of the church school; December 20, 7:30 p.m., Christmas choral concert featuring selections from Handel's "Messiah;" December 21, 7:00 p.m., Pilgrim Fellowship caroling party; Christmas Eve, 8:00 p.m., candlelight communion service.

* * *

Christian Temple, Norfolk: December 17, 7:30 p.m. — Sunday school entertainment when Senior Youth Fellowship will present a play, "Catching Up With Christmas;" December 20, 5:00 p.m. — Church school will be featured in a musical dramatic program, with junior and senior choirs; Christmas Eve, 11:00 p.m. — Candlelight communion service, concluding at midnight.

* * *

First, Burlington: December 7, 11:00 a.m., Christmas program for Women's Fellowship, Mrs. H. H. Jolly, Jr., leader; December 13, Christmas Pageant, "Our Christmas Heritage," sponsored by Iris McEwen Class; December 20, 4:00 p.m., "Birthday Party for the Christ Child" when each family is asked to bring gift of children's clothing to go to refugees in Lebanon.

About * * * This Interested Me * * *

Emily C. Lester

THE GIFT AND THE GIVER

With the approach of Christmas there are millions who, for lack of money to spare, realize that their gifts must be limited in number, limited in price, or both, or no gifts at all.

It is at such times that the words of James Russell Lowell, "The gift without the giver is bare," are recalled. Or one may think of "The gift is only a portion of thyself," spoken by Ralph Waldo Emerson.

But the thought most cherished by those with limited or with no funds for Christmas gifts is contained in O. Henry's classic "The Gift Of The Magi." For the benefit of those who are not familiar with the story, it is here retold very briefly:

The story has to do with 22-year-old James Young, and his equally youthful wife, Della. The husband's wage had been drastically reduced. Needs were increasing and Christmas was approaching. Della, knowing what James would like to receive as a Christmas gift, had managed to save only $1.87, sixty cents of which was in pennies. James, also knowing what Della would cherish most at Christmastime, had been unable to lay aside anything.

The young couple, so poor, and so deeply in love with each other, had only two possessions of which each was proud. James' possession was a gold watch his father and grandfather had owned. Della's possession was a gift of nature, the most beautiful head of hair of all women in the community.

Timing of the story is in a period when a fob was considered essential with every watch, and every woman living at the time coveted a set of tortoise shell combs for her hair.

Without telling each other, James sold his watch and purchased for Della the coveted combs to go with her beautiful tresses. Della sold her hair to a hair dealer and purchased a suitable fob to go with her husband's gold watch.

It all happened Christmas eve, and each discovered that a gift had not been made without the giver, and that each had given a portion of self.

The magi were the wise men who brought gifts to the Babe found in a manger. It was from the bringing of these gifts that the custom of Christmas giving started. James and Della, in their poverty and devotion, demonstrated the meaning of such giving.

C. B. Riddle

As the Fellowship Tour members got off the train in Geneva, Switzerland, we thought of the many important people who have arrived there through the years from many countries — including, in very recent months, the foreign ministers of leading nations, among them our own Christian Herter.

We were made to feel our unimportance, however, as we filed one by one off a streetcar and a little boy was heard to inquire "Are they all stringed together like sausages?"

Many things interested me in Geneva — the "Peace Palace," where Woodrow Wilson made his big bid for peace long ago; the later League of Nations building which is now the United Nations building; the great St. Peter's church, which once was Roman Catholic but where Calvin led the Reformation forces as he preached there for 28 years; and the place hard by where John Knox lived as Calvin's disciple.

However, two places were of special importance. The great Reformation Monument, which is in the form of a long, high wall with colossal statues of the leaders of religious freedom emerging from it. Calvin, Knox, Roger Williams Zwingli, Luther and others are there. Between them is the Lord's Prayer written in several languages, along with great statements of faith, including the Mayflower Compact. Across the top in big letters is the motto, "After darkness, light."

The other spot of great interest is much more alive, taking its place among the great religious movements — the headquarters of the World Council of Churches. Members of the staff reminded us that they exist only to serve the member denominations, and not in any sense to be a "superchurch" which has authority. We heard especially about refugee work, interchurch aid (through which, for example, stronger Protestant Churches give aid to the persecuted and struggling Protestant Church in Spain), youth work (including work camps), and the exciting task of surveying church work on new frontiers of social life, in such places as Asia, Africa, and South America.

Making a special visit to the office of Dr. Raymond Dudley, missionary of the American Board to India who has visited the Southern Convention several times, and who is now loaned to the World Council to help coordinate their work with that of the International Missionary Council, was of special interest to me.

Perhaps the most provocative talk, because it was a subject most of us knew nothing or very little about, was the one by Dr. Francis House of England, secretary of the division of ecumenical action, who told of relations with the Russian Orthodox Church. From 1917 to 1943, he said, it was impossible for this Church to have any ecumenical contacts. In 1948 a meeting was planned in Hungary, but then the "cold war" became "hot" and representatives from Russia could not come. After the Evanston Assembly in 1948 the reports were sent to the Russian Orthodox Church, and they expressed an interest. A tentative meeting with leaders of the World Council was set for 1956, but then the Hungarian crisis came and it was all off.

In 1958 at Utrecht the Moscow Patriarchate and leaders of the World Council had their first meeting. The result was: Two well-informed men came and spent one month at the World Council headquarters this year. They were like visitors from another planet, but they asked innumerable questions and learned all about the work. Then the same two went as observers to a meeting of the Central Committee of the World Council. As a result a message came from the Patriarch which greatly surprised the W.C.C. leaders: They were impressed with the social work, but hoped the W.C.C. would not forget the primary concern of faith and order!

Now five official staff visitors of the World Council are invited to visit Russian churches in December, including the General Secretary, Dr. Visser 't Hooft.

Dr. House startled us with one statement: Last Sunday probably 25,000,000 Russians were in church — as high a percentage of the population as in Western Europe or Britain.

We have discovered that Christian people are much the same in the European countries we have visited as in the United States. Probably if we could visit Russia we would find the same thing true of Christians there. Belief in Christ is a golden cord which binds together all mankind.

The Best Christmas Ever

S. L. Morgan, Sr., Wake Forest, N. C.

The best Christmas I've ever known awaits me just around the corner. I know it will be the best ever for me for two main reasons. First, because I've made this the best year of my life; second, because my Golden Wedding Anniversary, held October 10, still fills my horizon with clues to happiness.

I dare to tell the public what has made this the best year of my life. I make it public hoping others will believe what I say was the cause of my happiness and will try it for themselves.

I began my 88th year by giving to great worthy objects half of my small "estate" to work for me "in perpetuity", and put the other half in my will to be set to work in like manner after my death.

I had just spent several months earnestly, prayerfully calculating, with competent advice, how much to retain, as a moderate, reasonable security for the possible several years remaining to me and my wife, and how and to what objects to give the rest. Basic in my planning was my conviction that I am God's steward, and also the Carnegie dictum, "It is a disgrace to die rich" — much or little. Put all you have to work doing good while you live — that seemed to me good sense and good religion.

In doing this I didn't consult even my executor or my closest, wisest business advisor. I was afraid to. For I knew both would advise me to retain an ample security. And I really wanted to pare down my holdings close to the keen edge of want, and thus leave a margin for the faith I had in God and people to come to my rescue in case calamity should strike. I testify that one result is that I feel shut in with God as the partner pledged to see me through.

And I testify that this venture of faith beginning the year put into it a gladness and confidence never felt before. It also puts a glory into my Christmas round the corner.

CLUES FROM MY GOLDEN ANNIVERSARY

My Golden Anniversary was wonderful, and illuminating on how to find happiness — even under trial. My preacher son in Washington sent out invitations, and with each he sent over my name a note saying the dear partner of all my labors through 45 years would be present, her once-brilliant mind unable to take in the fact that the event was largely in her honor — due to hardening arteries. The mail and a sheaf of telegrams brought numerous tributes to her from those who had known her as teacher and friend in other years. She sat quietly by, not taking in the meaning, as the crowd filed by for three hours.

These two deep experiences brought overwhelming assurance that love and kindness will bring rich reward now and evermore. They also put a deeper meaning in the coming Christmas than I had ever known before. It will mean as never before three things:

1. A SAVIOR THAT CONQUERS FEAR

Only God can know the fear and dread I suffered as I saw my once-brilliant wife fading out mentally, a mental hospital looming, I to be alone — in the dark. Money, property, lost its value for me. Why not, indeed, put it to work for others! So I found release in giving it to people and causes that needed it. With this came release from the fear of want. I even wished to feel how the poor of earth feel!

Also, I completely lost fear of death, and wrote the article that has circulated widely, "I Look Death in the Face". I knew on highest authority that it is "peaceful and painless", and is but passing into our next higher stage of being. Immortality becomes a glorious certainty. All this has been a glorious experience. Fear has been conquered.

And a new sense of security and gratitude came with the outpouring of love and kindness in the Golden Anniversary, and my heart bursts with longing to express it in Christmas kindness.

2. IT WILL MEAN A TIME TO REPAY KINDNESS

This wonderful year must call out from me wonderful kindness at Christmas. I hope you feel that same way. I began the year giving away virtually all I had. Still I'm rich compared with millions of others. I'll find how to give them "such as I have." At least kind acts and words. All of us can do that — generously.

3. CHRISTMAS CARDS THAT SAY "I LOVE YOU."

I deplore the near-waste of millions of costly Christmas cards with nothing personal but a name signed — often only printed. A year ago the attractive Presbyterian Outlook carried my appeal to use postal cards, and enrich them by adding "three Little Words", "I Love You." Evidently it struck home. Close to 50 thank-you notes came from many states, some saying, "I'm done with sending expensive cards with not a word out of the heart." Again I plead for that. I grieve at the waste in millions — likely billions — of costly cards without a personal word that says, "I Love You." It leaves me cold with regret when such a greeting comes from even the dearest relative or friend.

Yesterday a rich postal card came. A cultured woman wrote, "Can you send me a copy of your article for last Christmas? I want to mimeograph it and send it to the 20 old-lady shut-ins in my church circle, urging them to write good-cheer letters to other shut-ins". I like that! Love-notes all the year through. Why not? **Not only at Christmas.**

Our word "merry" generally suggests mirth, gaiety, and jollity. It bespeaks fellowship, high spirits, and lightheartedness. All of these are a part of the wish we extend to our friends. But centuries ago the word "merry" had other meanings and connotations. "Merry" meant peacefulness and blessedness. It was as though one were saying, "A peaceful Christmas to you" or "May Christmas bring the blessings of God to you."

Charles L. Allen and Charles L. Wallis in CANDLE, STAR AND CHRISTMAS TREE
(Fleming H. Revell Company)

Christmas comes in a fine way to those at our Home for Children. In the December news bulletin from that institution, Dr. John G. Truitt says: "Most of the children leave here on the day school closes for Christmas vacation. None of them are here at Christmas. They have not only a variety of gifts sent in here, also they have Christmas wherever they visit. Christmas parties are held for them the week their public school closes — a big party in Student Union of the college campus, another party by the Woodmen of the World, and other parties by nearby friends. The Jaycees of Burlington take each of the children on a Christmas shopping tour before the 18th, and furnish the money for the purchases, and give them their lunch. They do not lack for Christmas, thanks to so many churches and friends."

World Council Leaders Are Visiting Russia

A five member delegation from the World Council of Churches left Geneva, Switzerland, December 1, for a three-and-a-half week's visit in Russia as guests of the Moscow Patriarchate of the Russian Orthodox Church.

Dr. O. Frederick Nolde, New York and Philadelphia, director of the Commission of the Churches on International Affairs, is the only American to make the trip. He is an associate general secretary of the World Council of Churches. Dr. Nolde is also dean of the Graduate School of the Lutheran Theological Seminary at Philadelphia.

Purpose of the visit is to continue the "get acquainted" process, which got under way when two representatives of the Patriarchate spent four weeks visiting the World Council's headquarters in Geneva.

The delegation is the first "fully international, ecumenical" group of church leaders ever to visit the USSR. Members of the group come from Reformed, Lutheran, Baptist, Anglican, and Orthodox churches and from the Netherlands, U.S.A., Burma, Britain, and Greece. The delegation will be headed by Dr. W. A. Visser 't Hooft, WCC general secretary.

The group is expected to have at least two formal meetings with Russian Orthodox Church leaders in Moscow. No advance agenda for the talks has been planned and discussion will be on topics of "common interest."

In addition the delegation will talk with leaders of the Lutheran, Baptist, and Armenian churches in the Soviet Union during the visit.

The three-and-a-half week itinerary, which has been arranged by the Moscow Patriarchate, will start with a four-day visit in Moscow and will include a four-day visit in Soviet Armenia and shorter stop-overs in Riga, Kiev, and Leningrad.

During the Moscow visit the delegation will spend one day visiting the Russian Orthodox Church's monastery and theological college at Zagorsk, forty miles outside the city. While in Leningrad they will attend a service commemorating the Feast of Alexander Nevsky, the great Russian Christian leader of the thirteenth century, and also visit the theological academy there.

In Soviet Armenia the delegation will visit the Supreme Catholicos (Primate) of the Armenian Church. In Riga, a visit with Archbishop Gustav Turs of the Latvian Lutheran Church is scheduled.

Members of the delegation, in addition to Dr. Visser 't Hooft and Dr. Nolde, are: the Rev. Francis House, WCC associate general secretary, British, a priest of the Church of England; Dr. Nick Nissiotis, assistant director of the WCC's Ecumenical Institute, Bossey, Switzerland, Greek, a member of the Greek Orthodox Church; and U Kyaw Than, Rangoon, Burma, Baptist layman, administrative secretary of the East Asian Christian Conference. Mr. Alexandre de Weymarn, a research officer in the WCC's General Secretariat, is accompanying the delegation as interpreter.

The group flew to Moscow from Paris, France, via non-stop Russian commercial jet flight. They will return to Geneva December 18. The two-way exchange of visits resulted from a meeting held at Utrecht, the Netherlands, in August, 1958, at which the representatives of the Moscow Patriarchate expressed a desire to get first-hand information about the World Council's work.

NEWS ITEMS OF CHRISTIAN TEMPLE

November this year was a truly wonderful month in the life of our church. Emphasized as Loyalty Month, each Sunday had a particular stress. November 1 was Fellowship Day, with Holy Communion. November 8 was Stewardship Day, the culmination of a week's accent on giving for the mission of the church. On that Sunday all contributors brought their pledges to the altar, totaling over $29,000. November 15 was Guest Day, with many in our fellowship inviting friends to the morning worship service. November 22 was a stellar occasion, when the church conferred on Dr. L. E. Smith the honor and title of Minister Emeritus. The worship was followed by a reception for Dr. and Mrs. Smith which brought together a large gathering in the social hall. On November 29, the accent was on Youth, since many of our young people attending colleges were home at that time. Church School classes came in groups to the worship. Each Sunday Mr. Hamilton's sermon was in keeping with the day's emphasis.

That the loyalty stress was timely and worthwhile was evident in the increased congregations and increased offerings. Let us keep this growth as a further reality in the months ahead! ! !

FROM THE SOCIAL ACTION COMMITTEE

Christian Concern

Gaylord B. Noyce, Chairman

"THE SMOKE-FILLED ROOM"

Mr. Phil Ellis, a member of Wake Chapel, and news director of Radio Station WPTF, Raleigh, spoke to the annual retreat of our Raleigh Church recently on the effectiveness of Christians in political affairs. His plea was for participation in the activities of the political party from the precinct level on, rather than the usual suggestion that the main job is at election time, to get out and vote. Otherwise, he said, without the active participation of Christians in the party organization, the voice of Christians is ineffective.

Here are excerpts from his speech: "I know what you are thinking. 'We are very active in politics. We all vote. We urge others . . . to vote.' But . . . you've got a lot to learn. . . . Start off by going to the precinct meetings. If you don't like the way they are run, get some of your friends with you and outvote them. Work at all levels of the party with your efforts and **with your money**. When election campaigns roll around. . . make a contribution to . . . (your candidates') campaign. . . When he is elected don't forget him. . . Don't hesitate to let him know **in person**, if possible, how you want him to vote. He'll respond to your wishes in direct ratio to your effectiveness as a vote getter. . .

"I cannot say too much about the effectiveness of the 'smoke - filled room'. . . it may pass out of the picture some day, but it has not done so yet. . . When you are effective in the political arena, you will find that the corresponding effectiveness of your work in the field of social and economic action is increased."

The largest budget ever adopted in the history of our Albemarle church, $10,110, was oversubscribed by $1,480. The pastor, Rev. Collie Seymour, reports, "This is a result, to a large degree, of the Christian Enlistment work in the conference and the help it rendered our church." This church has also recently purchased parts of three lots adjoining its church property, with the thought of building an educational building later, and its laymen have recently paid their pledge on the Moonelon Crash Campaign in full.

Rev. Arthur Mason Brown preached at the service of installation for Rev. William R. Stevenson as senior minister at our Tryon church December 6. Rev. William N. Tuttle, superintendent emeritus of the Florida Conference (where Mr. Stevenson served as pastor of our Jacksonville church for several years), shared in the service, as did Rev. William T. Scott, superintendent of the Southern Convention.

GIBSONVILLE CHRISTIAN CHURCH NEWS

Mrs. Asa Danieley, Reporter

On the last Sunday in October at the eleven o'clock worship service in our Gibsonville, North Carolina, church, two of our new babies were christened. Mr. and Mrs. Charles Wyrick, and Mr. and Mrs. Albert Ammons brought their baby boys to the altar and pledged their vows to bring their children up in the admonition and nurture of the Lord. The grandparents of these babies were also invited to come to the altar and stand with the parents as they took the vows.

Twelve new members have been received into the church during the last three months under the leadership of our new pastor, Rev. J. Avery Brown.

The churches of Gibsonville held their annual Thanksgiving Community Service at the People's Methodist Church. Our pastor was the speaker for this service.

A special church conference was held on the first Sunday in December for the election of all church officers for the coming year. The finance committee presented the proposed budget for the coming year, and it was adopted. Beginning with the new year, we will be operating on a unified budget for the first time in the history of the church. We hope we will have a successful year.

RECENT ACTIVITIES AT HAW RIVER

Mrs. P. D. Coffin

During the month of November we were very busy at the Haw River church. The second Sunday we had Rally Day and our collection helped to pay off the note on our new church site.

The third Sunday our Junior Pilgrim Fellowship led the opening worship for Sunday school and sang at our worship service.

On Sunday, November 22, from 3:00 to 5:00 there was a reception at the parsonage honoring Rev. and Mrs. Jones, with many members and friends calling.

On the Saturday night before Thanksgiving our Social Action Committee had a Thanksgiving service at the County Home, with the deacons and deaconesses sending fruit baskets to the members of the home.

On the fifth Sunday the note on the new church site was burned at the morning service. The choir presented the first part of the cantata, "The Story of Christmas." During the next three Sundays they will present the rest of the cantata.

We at Haw River are enjoying our new pastor and his family and feel sure we are going to go forward the next year.

Joseph and Mary, with the Babe, went far away into a strange country — and there listened for a message from an angel.

To go along life's highway — or any segment of it — listening for angels! That immediately and automatically gives direction and tone to the journey. It reduces the tendency to be impatient and querulous. It makes one rise with eager hope every morning: "Perhaps this is the day!" It encourages tolerance of bad travelling conditions. It lessens one's readiness to be guided by reports of other travellers whose goals and motives are different.

Webb B. Garrison in SERMON SEEDS FROM THE GOSPELS (Fleming H. Revell Company)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

December

AFRICA

Maphumulo Station

Church and day school 70 miles north of Durban.

20—**Rev. and Mrs. Samuel Kaetzel** (1947) counsel with the African pastors of the North Central area. She does weekday religious education in the schools of area and works with women. He is responsible for nutrition, health and welfare of people on mission land and is secretary of the Mission Council.

Modderpoort Station

21—**Rev. and Mrs. Robert Bergfalk** are stationed at Adams Theological School while the Myricks are doing language study. When they return the Bergfalks will study the language and then do evangelistic work.

22—**Rev. and Mrs. William Booth** (1946) were at Adams College. When it was closed the theological school moved and he became principal of it (1956). She is house mother, teaches religious education, and writes Sunday school lessons in Zulu. He is well educated — Bowdoin College, Univ. of Maine, Hartford Seminary; Westminster College, Cambridge; Kings College, London; and Yale!

23—**Rev. and Mrs. F. Allen Myrick** flew to Africa in 1958 and because of pressing need for teachers at Adams Theological Seminary went right to work there. Now they are doing language study before returning to Adams.

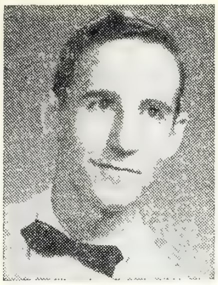
24—**Adams United Theological Seminary** is union institution of American Board, Bantu Congregational Church, London Missionary Society, African Presbyterian Church and United Church in Gold Fields. It is in temporary location after moving from Adams College in 1957.

Roodeport Station

12 miles west of Johannesburg.

25—**Mr. and Mrs. David Rubenstein** (1947) have for the last 10 years been managers of the Wilgespruit Fellowship Center. This is an interdenominational camp. They previously served at Adams College.

A Page for Young People Edited by R. L. Milteer



Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

P. F.'ERS AT CHRISTMAS

The Christmas season is a busy time for all of us. Probably many of our P. F.'s are busy with Christmas plays or cantatas. Some groups may be presenting a special Christmas worship program for the entire church. Programs of this type are good and necessary for all of our groups. They take much work and thought to make them successful. At the same time they provide good fellowship for P. F.'ers.

If your group hasn't presented a special program of some type, be sure that you do it before long. The Pilgrim Press has many printed programs already available, and of course Pilgrim Fellowship members will want to use their own originality in the creation of these programs. There are so many lovely Christmas hymns, poems, Scriptures, and prayers that can be combined to make an impressive service.

The Christmas season is one of the most important in our church year and we need to make it as meaningful as it is. P. F.'ers can do this by their effort and prayers. If we do carry out the true idea of the Christmas season in our programs, we will find that we have greatly strengthened our program of Christian faith.

ROSEMONT JR. HIGH P. F. HAS ACTIVE YEAR

The Jr. High Pilgrim Fellowship of the Rosemont Christian Church, got off to a good start this year with the goals set high and the committees functioning properly. A fine job is being done by our very capable and dependable officers who are: President, Sirena Cornet; Vice-President, Jerry Snead; Secretary, Margaret Anne Milteer; Treasurer, Jimmie Cannon; and the Pianist, Joann Stinnette.

A large number of the group was benefitted greatly by attending the fall rally which was held at the Cypress Chapel Christian Church. The average attendance on Sunday evenings is about fifteen. The young people enjoy having the opportunity to take an active part in each program, thereby developing their leadership ability. The group has had two very outstanding panel discussions this year which were: "Getting Along With Our Parents," and "Do We Dig Friendship?" The group also received a great deal from a series of filmstrips entitled "The Gospels of Nature."

This fall the group purchased copies of **Songs of Many Nations,** and a balance of ten dollars remained from the profits of "Work Day For Christ." Each young person performed an individual job, bringing his earnings to the church at the end of the day for a dedication service. At the conclusion of the service, those present enjoyed a spaghetti dinner with a dance afterwards with the Sr. High P. F.

During the past few weeks, the group has been practicing for the annual Christmas pageant which both the Jr. High and the Sr. High presented on Sunday evening, December 5. During the advent season, our group plans to give a Christmas program for a group of men and women in a nursing home and also remember them with a small gift.

This report takes us up to the first of the year when, again we shall start with a full program directed towards leading the group into a better Christian relationship with each other and also realizing the importance of our youth witnessing for Christ in our church's program.

Mrs. Ruby Cannon, Advisor

The Youth Fellowship of Church of Wide Fellowship, Southern Pines, went to the showing of "The Star of Bethlehem" at the Morehead Planetarium in Chapel Hill Sunday afternoon, December 6.

ROSEMONT PRESENTED PAGEANT

Sunday evening, December 5, 1959, the Pilgrim Fellowship groups of the Rosemont Christian Church presented a Christmas pageant entitled "Christmas Is A Miracle." The time of the pageant was on Christmas eve in an old church. The characters were as follows:

Candlelighters: Connie Niles, JoAnn Stinnett, Judy Halstead, Susie Phillips, Serena Cornette, Sarmita Berzins. Tableaux Scenes: Mary, Judy Morrison; Golden Angel, Elsie Evanosky; Three Little Angels, Janie Hudgins, Blanche Skelly, and Margaret Anne Milteer. Host of Angels: Carol Cannon, Joan Morrison, Jean Davis, Carol Dudley.

Cast — Jed (an old caretaker), Billy Morrison; Nickie (crippled boy), Jimmie Hodges; Nathan (shepherd), Raymond Niles; Jehrod (shepherd). Bobby Morrison; The Shepherd Lads were Wesley Snyder, Bobby Weaver, and Danny Dunnagan. The Three Wise Men were Douglas Weaver, Ennis Hudgins, and Mason Cannon.

P. F. FIELD TRIP

Eleven students of the United Church, Raleigh, Pilgrim Fellowship, led by the pastor, Rev. G. B. Noyce, and Judson Murray, used the fall field trip for a study of a church ministry to tenant farmers at Bricks, N. C. — Franklinton Center — sponsored by the Board of Home Missions of the Congregational Christian Churches. They visited a resettlement area where tenants have been placed on their own land and a youth center at Tillery, owned by the Center.

Reporting on their trip, PF'ers made comments like these: "The people who are tenants are practically chained to that way of life. There are many children, but they get a better farm if they have more." ". . . a vicious cycle—debt, and more debt."

(Continued on Page 11)

Moonelon Crash Campaign

Robert Knowles

November receipts of $1,638.79 proved to be the greatest for any single month of the Moonelon Crash Campaign to date and swelled the grand total to $13,868.00. The increased response is encouraging, but a realistic appraisal of the Campaign brings the conclusion that an even greater effort must be made if the building fund debt is to be met.

All laymen of the Southern Convention, and, indeed, every church member, need to be certain that an honest effort has been made in each local church to reach its suggested goal. The total goal of $32,639.00 was adopted on April 29, 1958 in the following official resolution:

"Resolved, that we, the Laymen's Fellowship of the Southern Convention, conduct a Crash Campaign to liquidate the indebtedness on Moonelon; that we adopt as our goal the enlistment of the laymen in every church, in raising an amount of money equal to one dollar for **each and every member of** their local church, (Membership as reported in 1957 Annual) and that we launch this Crash Campaign on May 1, 1958, and complete it not later than December 31, 1959."

Through the end of November a total of 77 different churches had sent in payments to the campaign treasurer. Of these, 24 had reached their goals and an additional twelve had exceeded them. It is hoped that the remaining 41 will have reached their goals by December 31, 1959, and that the 93 churches that have not yet contributed to the Crash Campaign will take advantage of the opportunity and fulfill their obligation by making a special effort during this month. While December 31 has been set as the terminal date, it was agreed by members of the Crash Campaign Committee that payments would be accepted until March 31, 1960. This is to enable churches to include the amount in their 1960 budgets.

Look carefully over the following summary to see just how your church stands in relation to this important campaign. If your goal has been only partially attained or if no payment at all has been made, make it your personal responsibility to ensure that Camp Moonelon is not forgotten. A "Christmas Gift" for Moonelon during December of 1959 will make it possible for children, young people, and adults of our Southern Convention churches to benefit from adequate facilities and creative programs for years to come. Participation in the Moonelon Crash Campaign means an investment in Christianity and a strengthening of our Christian witness throughout the Southern Convention.

May 1, 1958 — November 30, 1959

EASTERN NORTH CAROLINA CONFERENCE

Church	Goal	Bal. to be Pd.
Amelia*	$ 213	$ 213.00
Antioch	93	——
Auburn	151	——
Bethel		
Bethlehem	78	11.00
Beulah	201	——
Catawba Springs		
Chapel Hill*	157	157.00
Christian Light	220	——
Christian Chapel	116	——
Clayton	107	——
Damascus	77	——
Ebenezer	252	——
Fayetteville*	208	208.00
Fuller's Chapel*	171	171.00
Good Hope	107	——
Hayes Chapel	112	——
Henderson	420	120.00
Hope Mills	57	——
Lebanon	35	——
Lee's Chapel	85	——
Liberty (Vance)	335	——
Martha's Chapel	67	——
Moore Union	101	——
Morrisville	49	——
Mt. Auburn*	160	160.00
Mt. Carmel	135	——
Mt. Gilead	100	13.00
Mt. Herman	147	——
New Elam	253	——
New Hope	214	12.72
Niagara		
Oak Level	133	116.00
O'Kelley's Chapel		
Piney Plain	151	——
Pleasant Hill	73	——
Pleasant Union		
Plymouth	103	——
Pope's Chapel	102	——
Raleigh*	254	254.00
Sanford*	252	252.00
Shallow Well	358	——
Six Forks		
Southern Pines†	294	294.18
Turner's Chapel	148	——
Wake Chapel†	364	400.00
Wentworth	166	34.00
Youngsville	53	——
Personal		5.00
Totals	$6018	$2420.96

EASTERN VIRGINIA CONFERENCE

Church	Goal	Bal. to be Pd.
Antioch	$ 115	$ 17.40
Barrett's	30	——
Berea (Nans)	262	175.00
Berea (Norfolk)		
Bethlehem (Disp)	104	——
Bethlehem (Nans)	890	590.00
Burton's Grove	35	13.00
Centerville	47	——
Cypress Chapel	346	44.25
Damascus		
Dendron*	28	28.00
Eure	331	80.37
Franklin	477	375.00
Great Bridge	354	100.00
Holland	298	175.00
Holy Neck†	327	337.00
Hopewell	124	——
Isle of Wight	88	——
Johnson's Grove		
Liberty Spring	352	——
Mt. Carmel	206	72.24
Mt. Zion	52	——
New Lebanon	25	——
Newport News	577	——
Norfolk:		
Bayside	156	100.00
Bay View	178	——
Christian Temple	719	200.00
First	211	——
Little Creek	85	——
Rosemont	788	420.95
Central	129	——
Oak Grove	59	——
Oakland	451	——
Portsmouth:		
United*	109	109.00
First	213	156.92
Shelton Memorial	142	——
Richmond, First	229	——
South Norfolk	734	25.00
Spring Hill	56	5.00
Sunbury	184	——
Suffolk	1369	200.00
Union (Hunterdale)*	375	375.00
Union (Surry)	20	——
Wakefield	116	——
Warwick	175	60.00
Waverly	208	190.00
Windsor*	207	207.00
Totals	$12,042	$4056.13

NORTH CAROLINA AND VIRGINIA CONFERENCE

Church	Goal	Bal. to be Pd.
Apple's Chapel†	$ 458	$ 472.22
Asheville	189	——
Belew Creek	88	——
Berea†	66	68.00
Bethel*	165	165.00
Bethlehem*	283	283.00
Burlington, First*	622	622.00
Burlington, Bev. H.*	259	259.00
Burlington, Lakeview	52	28.50
Carolina	107	15.00
Concord	118	——
Danville	542	150.00

Committee To Seek Superintendent

VVA—Mrs. Thomas W. Good, Rural Route 3, Broadway, Virginia.
The Reverend Silas E. Madren, Rural Route 3, Box 98-A, Elkton, Va.

EVA—*Dr. Leon Edgar Smith, Jefferson Blvd., Sylvan Beach, Bayside, Va.
Mrs. W. B. Williams, 1253 24th St., Newport News, Va.
Mr. J. Letcher Eley, P. O. Box 73, Franklin, Va.

ENC—*Mrs. David W. Shepherd 326 McIver St., Sanford, N. C.
The Reverend Joe A. French, 320 Pettigrew St., Henderson, N. C.

WNC—The Reverend Clyde L. Fields, 801 Sunset Ave., Asheboro, N. C.
*Mr. I. L. McDowell, Rural Route 3, Asheboro, N. C.

NCVA—The Reverend John R. Lackey, 637 S. Sunset Dr., Winston-Salem, N. C.
*The Reverend W. E. Wisseman, 400 Radiance Dr., Greensboro, N. C.
Mr. W. P. Mahan, Rural Route 2, Burlington, N. C.

CONVENTION—*Dr. J. Earl Danieley, P.O. Box 245, Elon College, N. C.

INSTITUTIONS—The Rev. John G. Truitt, P.O. Box 157, Elon College, N. C.

CONVENTION FINANCE COMMITTEE (and its Personnel Subcommittee)—
*†The Reverend George D. Alley, P.O. Box 364, Suffolk, Va.

*Dr. Smith, Mrs. Shepherd, Mr. McDowell, Dr. Wisseman, Dr. Danieley, and Dr. Alley comprise the Executive Committee of the Special Committee.

†Dr. Alley is to act as the convener of the Special Committee.

Durham†	382	400.00
Elk Spur	42	——
Elon College†	377	400.00
Gibsonville	226	——
Graham, Prov. Mem.	125	92.00
Greensboro, Calvary	112	——
Greensboro, First†	625	1004.00
Greensboro, Palm St.	220	97.00
G'boro, St. Peters*	40	40.00
Happy Home	306	——
Haw River†	162	175.00
Hebron	68	——
Hines Chapel*	148	148.00
Hopedale	83	——
Howard's Chapel	62	——
Ingram*	154	154.00
Kallam Grove	93	——
Lebanon*	138	138.00
Liberty	230	——
Long's Chapel	224	100.00
Mebane	15	——
Monticello	108	72.00
Mt. Bethel	97	——
Mt. Zion	156	25.00
New Lebanon	191	——
Pfafftown	72	24.00
Pleasant Grove	242	——
Pleasant Ridge	51	50.00
Reidsville	470	——
Rocky Ford	75	——
Salem Chapel	118	——
Shallow Ford	235	——
Tryon	289	——
Union (N. C.)†	354	358.75
Union (Va.)	452	200.00
Winston-Salem	126	——
Zion	53	——
Other Sources		172.00
Totals	$10065	$5712.47

WESTERN NORTH CAROLINA CONFERENCE

Albemarle*	$ 275	$ 275.00
Antioch (C)	124	——
Antioch (R)	114	——
Asheboro*	240	240.00
Bailey's Grove	32	——
Bennett	15	——
Big Oak	201	——
Biscoe	25	——
Brown's Chapel	162	——
Center Grove		
Ether	95	36.00
Flint Hill (M)	68	——
Flint Hill (R)	68	——
Glendon		
Grace's Chapel	310	——
Hank's Chapel*	308	308.00
High Point, First	93	——
Liberty*	109	109.00
Mt. Pleasant	114	——
Needham's Grove	109	——
New Center	57	——
Parks Cross Roads		
Patterson's Grove		
Pleasant Cross	68	——
Pleasant Grove	249	100.00
Pleasant Hill	281	——
Pleasant Ridge†	208	225.00
Pleasant Union*	48	48.00
Providence Chapel	26	——
Ramseur	121	——
Randleman	134	70.00
Seagrove	109	——
Shady Grove	84	——
Shiloh	88	——
Smithwood	148	——
Sophia†	66	75.00
Spoon's Chapel	50	25.00
Union Grove	126	62.50
Zion	189	——
Other Sources		105.00
Totals	$4514	$1678.50

Total Goal	$32,639.00
Total Receipts	$13,868.00
Total to go	$18,771.00

* Indicates Goal Has Been Reached
† Indicates Goal Has Been Exceeded

(Continued from Page 9)

"I couldn't imagine how those people lived before. It's pitiful." "The people cannot get a chance to vote, even educated people who, if they were white, would." "The Negro people who get out on their own (through a Federal resettlement project for land ownership) get along a lot better and are a different kind of people now." ". . . I was impressed by what the Center is doing for people around there (Franklinton Center)."

One project of PF this winter may be the collection of clothing for the used clothing salesroom at Franklinton Center.

AFRICA STUDIED AT UNITED, PORTSMOUTH

Nancy Martin, Reporter

"Africa — Land of Promise" was the theme of the banquet the Pilgrim Fellowship of the United Congregational Christian Church, Portsmouth, Va., used to conclude their mission study in November.

Following the invocation, Ida Bradshaw, president, welcomed the guests which included her parents, Mr. and Mrs. Floyd Bradshaw, and Mr. and Mrs. W. F. Wynn of Waycross, Ga., parents of the minister's wife.

African fun and folk songs were enjoyed by the group.

"Land Features of Africa" were pointed out on a colorful map by Sue Gregoire; Gary Brinkley spoke on the "People of Africa"; Nancy Martin read a folk story and distributed African proverbs which were read by the P.F.'ers. "Missions In Africa" were explained by John Martin and Nioma Olson concluded the program by suggesting ways in which the P.F.'ers might help the African youth of today. The closing worship was conducted by the president.

Dr. John G. Truitt spoke at Zion church, near Sanford, North Carolina, last Sunday. This church school group had a leadership training session December 9, using the film "Leads to Leadership" as a basis for discussion.

Conference On Christian Education

The Congregational Christian Church was represented by the Rev. Robert Knowles and the Rev. Lanson Granger at a Strategy Conference on Christian Education in Richmond, November 30 to December 2. With representatives of nine other Protestant denominations they studied the present needs in Virginia and planned for meeting these needs cooperatively.

To give basis for discussion, the following presentations were made: "The Objective Of Christian Education" by Dr. William B. Kennedy of Richmond, Professor of Christian Education, Union Theological Seminary; "A Philosophy of Cooperative Christian Education" by Dr. A. L. Roberts of New York, Director of the Commission on General Christian Education, National Council of Churches; "Our Task In The Larger Setting Of Our Culture" by Dr. David Hunter of Greenwich, Connecticut, National Director of Christian Education, Episcopal Church; "Population Trends In Virginia" by Dr. Lorin Thompson of Charlottesville, Director of the Bureau of Population Studies, University of Virginia; "Present Status of Christian Education In Virginia" by Rev. Minor S. Miller, Executive Secretary of the Virginia Council of Churches.

After discussing the current situation in Virginia it was recommended that the denominations should work together through the Division of Christian Education of the Virginia Council of Churches in the following areas: Religion and Public Education; Ecumenical Experiences for Children, Youth and Adults; Community Leadership Education; Specialized Leadership Training for Radio and TV, Church Drama, Music and The Arts, Camps and Conferences, and Senior Citizens; Relations of the Church to agencies such as Scouts; Research, Surveys and Studies in Christian Education. The recommendations will be brought to the annual meeting of the Virginia Council of Churches in February.

STEWARDSHIP THEME AT SOUTHERN PINES

November was "Stewardship Month" at our Church of Wide Fellowship in Southern Pines, North Carolina, where Rev. Carl Wallace is pastor. Topic for the minister's sermon November 1 was "Why Institutional Stewardship?"

Dr. Walter Giersbach, chairman of the special gifts department of our national Board of Home Missions, preached November 8 using as his topic, "Four Commands."

Mr. Wallace presented "The Story of the Church" in picture form as part of the program for the five November circle meetings.

November 15 "The Work of the Church" was given by four men in lieu of the regular sermon: Max Rush — The Work of the Minister; Joseph Sandlin, Our Christian Education; E. J. Austin, Our Home Mission Program; Jack Reid. Our Foreign Mission Program.

A church night dinner was held November 18 at which "The Story of the Work of the Church" was presented through pictures. Two sessions were held for training workers for the visitation program.

Sunday, November 22, was Loyalty Sunday. Afternoon visitation was made to members not attending the morning service.

STEWARDSHIP MESSAGE FROM HAWAII

From Rev. Alfred Hurst, one-time pastor of Elon College Community Church and now pastor of Central Union Windward in Hawaii, comes a copy of **The Windward Message**. In writing of Loyalty Sunday, he uses the following illustration:

There is a tremendous stone in front of the new library building, in Hilo, on the Big Island, which was said to have been lifted by Kamahameha, to demonstrate his capacity to lead his people. He must lift it alone. This was in keeping with the monarchical idea. But our church is based on the democratic concept. It would not be right for one man to carry the load here, even if he were willing and able. Nor is it proper for a few to carry it and the rest to stand back as spectators. Let there be only one Spectator on November 15. "Dost ask who that may be? Christ Jesus, it is he." May he give us the willing spirit to lift our share. Here a lift, there a boost; everybody lifting with one great "heave-ho", and lo, the load will not be a burden but as light as a feather.

Love begins when she sinks into his arms, and sometimes ends with her arms in the sink.

BETHLEHEM ENTERTAINS CHILDREN

Mrs. Paul Madren

Sunday, December 6, 1959, the congregation of the Bethlehem Church at Altamahaw, North Carolina entertained the children and staff of "Our Home for Children." They sent cars and brought everyone to the church for the 11:00 o'clock service. The children and housemothers sat in a group. The children gave their Thanksgiving program and Dr. Truitt made a brief talk, then everyone went to the church basement where there was spread a basket dinner with coffee and iced drinks for all. Dr. Truitt says this is the only church in the conference that has, to his knowledge, ever done this. Usually part of the children go and the matrons, or part of them, have to stay and care for them, but Bethlehem takes all the children and the matrons.

Everyone enjoyed the occasion.

BOOKS TO GIVE FOR CHRISTMAS

Do you often wonder just which book to select for a Christmas gift? Listed below are a few books which might be of interest to you and to others:

"Tell Me About Christmas" — Mary Alice Jones (Ages 4-9)

"Told Under the Christmas Tree" — (Ages 6-10)

"Why The Chimes Rang and Other Stories" — Raymond Alden (A collection of stories for any time of the year)

"Christmas: A Book of Stories" — Alice Dalgliesh (Ages 8-12)

"Bible Readings For Boys and Girls" — (selections from the Revised Standard Version) (Ages 10-14)

"Tiny Tree" — Gustav A. Wickland (Ages 3-7)

"A Friend Is Someone Who Likes You" — Joan Walsh Anglund

"Twixt Twelve and Twenty" — Pat Boone (For teenagers)

"My Dear Ego" — Fritz Kunkel (Ages 15 and up)

"Candle, Star and Christmas Tree" — Charles Allen and Charles Wallis (Adults)

"The New Testament in Modern English" — J. B. Phillips.

"Let's Keep Christmas" — Peter Marshall.

—**First, Greensboro News Letter**

Good News For The World

Background Scripture: Luke 2:8-14; Acts 11:19-30

Devotional Reading: Isaiah 9:2-7

Memory Selection: **I bring you good news of a great joy that shall come to all the people; for unto you is born this day in the city of David, a Saviour, who is Christ the Lord.** Luke 2:10-11 RSV

We come again to the story of that first Christmas, although of course, it was not observed as Christmas then. Indeed it was many years before the Church observed Christmas, and even then, January 6 was celebrated as the birthday of Jesus. In the fourth century that date was displaced by December 25 to coincide with the date of the winter solstice, and this is the traditional date for Christmas, although there are still sections of the world, and even sections in our own country — sections of North Carolina for example — which observe "old Christmas" January 6.

There is nothing new that can be said about Christmas. That story is perhaps the most familiar and best-known section of the Scripture. Luke tells it in simple, poetic, pulsating style. There is the story of shepherds keeping watch over their flocks by night, of the sudden appearance of an angel and the glory of the Lord surprising them, of the message of the angel, and the swelling chorus of an angel host, praising God and saying, "Glory to God in the highest, and on earth, peace, good will toward men." Then there is the story of the visit of the lowly shepherds to the grotto or cave in Bethlehem in which the Saviour of the world had been born, and their adoration before him. It is a lovely story, ever new although it is so old. Matthew tells the story of the visit of the Magi from the East, which occurs much later according to scholars. One should sit down and read unhurriedly and thoughtfully and prayerfully this beautiful story every Christmas.

GOOD NEWS

Bishop Kennedy says that Christmas is not like a man going from door to door, trying to sell magazines or books, but like a newsboy standing on the street-corner crying out with all the power of his young lungs "EXTRA, EXTRA, GOOD NEWS, GOOD NEWS!" Bishop Kennedy shared the insight of Luke himself, for that is the way Luke puts it: The angel said unto the frightened shepherds "Fear not, for behold I bring you GOOD TIDINGS OF GREAT JOY" — he could just as well have said GOOD NEWS OF GREAT JOY. The gospel is not good advice, although it is good advice, but GOOD NEWS, the BEST NEWS THAT EVER CAME TO THE EARS OF MEN. It was the "good news" that the eternal, invisible, immortal God had come down to earth to dwell among men; that he had kept his promise to his people; that that Baby Jesus was the long promised Messiah, and as such HE WAS THE SAVIOUR OF THE WORLD. It was good news for the lonely, the lost, the bereaved, the doomed, the fearful, the sorrowing, the sinful, the suffering, the discouraged, the broken in heart. For Jesus had come into the world not only to save sinners, but to bring life and life more abundantly. He had come to bring the life that now is and the life that is to come, to light thru his gospel. Small wonder that the heavens were alight with such a light as never before seen on land or sea, and that they were vocal with a chorus of praise and melody. Christmas is many things, but primarily and essentially it is the anniversary of the birth of him who came, not to make a holiday, but to save the world.

GOOD NEWS FOR ALL THE PEOPLE

God made it plain on that first Christmas night that this good news was for "all the people." The Jews, although in a sense they were the "chosen people" did not have a monopoly on this good news. Nor did any nation or class have sovereign claim to the good news. Missions lies at the heart of Christianity; it is no elective subject; it is required. One cannot keep his religion fresh and vital unless he shares it with others. It was because God so loved the world that he gave his only begotten Son. The good news was for all.

SUNDAY SCHOOL LESSON
DECEMBER 20, 1959
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

THE GOOD NEWS IS SHARED WITH THE GENTILES

Although from the beginning, the good news was for all, the disciples were slow to grasp this fact. As we have seen in previous lessons, at first they thought it was for the Jews only, and not for the Gentiles. But the leaven was at work, and gradually and inevitably the bounds of race and religion, and the barriers between the Jewish Christians and the Gentile world were being crossed over and broken down. Today's lesson, told in sober and restrained sentences tells of **one of the greatest events in history.** For now, **for the first time, the gospel is deliberately preached to Gentiles.** Everything has been working up to this. There were three steps in the ladder. First, Philip had preached to the Samaritans, but these people were half Jews and half Gentiles, and they formed, as it were, a bridge between the two peoples. Then Peter had preached to Cornelius, a Gentile, but it should be noted that Cornelius sought the Christian Church, and not the Church which sought Cornelius! Furthermore, Cornelius was a "God-fearer" and as such he was on the fringes of the Jewish faith. But now, in the Antioch Church, we have the final step — the Church deliberately and of set purpose, without waiting for an invitation, preached the good news to the Gentiles! This was an amazing thing, one of the epochal events in all history.

GOD'S NAMELESS SERVANTS

Who began this epoch-making, this pivotal event in the life of the Christian Church, this turning point in history? We do not know their names. All we know is that they came from Cyprus and Cyrene; but who they were no man knows and no man will ever know unless he finds out in the other world! They go down into history as the nameless pioneers of Christ. Alas that so many people want to be noticed, want recognition for everything they do, want to be named, want to be thanked, want to be praised for everything they do. What the Church needs perhaps as much as anything is people who are willing and glad to serve Christ and never care who gains the credit for it. Such people may not have their names written in men's books of history, but their names will be written in the Lamb's Book of Life.

(Continued on Page 15)

At Our Church Home for Children

John G. Truitt, Superintendent

Bethlehems Bring Joy

Dear Friends:

Two Bethlehems on one Sunday brought great joy to the Home for Children. Our big Bethlehem Church near Burlington invited our children and entire staff to attend their Sunday morning services, and to share a delicious, bounteous luncheon with them in their lovely dining room. The children at 11:00 o'clock gave their program which was followed by a message from me. The congregation was large and everyone seemed most appreciative of the program.

The luncheon which followed was unusually lovely, because all the children and staff had the joy of going away from home for their Sunday dinner. This is the only church that serves us in this special way. Many churches have had a number of our children and some members of our staff with them for a church dinner or supper, but this occasion included the entire "family." They go the second mile because they come over with enough automobiles to transport the whole group to their church and back. This is the second time they have done this and we are most appreciative.

Another Bethlehem nearly 200 miles away asked several weeks ago for a complete list of the names, ages, sizes, and whether boys or girls, in order that they might give Christmas cheer to every lad and lassie here. While we were enjoying our nearby Bethlehem's hospitality the far away Bethlehem, (near Suffolk, Virginia) was packing their preacher's (Dr. R. E. Brittle's) car with bags of Christmas treat for each child plus a Christmas gift especially bought, wrapped, and name attached for each one. At 7:30 in the evening we all gathered in our dining room and in came the three good men from Bethlehem with this big load of gifts and two large bags of milled peanuts. Our children were very happy and we were most grateful. It reminded us that the Bethlehem of nearly two thousand years ago was still lovely and beautiful in all our hearts.

If absence makes the heart grow fonder, how some folks must love the church.

Summit Church Bulletin,
Dubuque, Iowa

REPORT FOR DECEMBER 7, 1959

MONTHLY OFFERINGS

Amount brought forward			$ 3,819.15
Eastern North Carolina Conference			
Amelia — Thanksgiving	$ 25.00		
Amelia	23.00		
Bethlehem — Thanksgiving	11.05		
Christian Light	30.55		
Lee's Chapel	12.00		
New Elam — Thanksgiving	36.59		
New Elam	7.00	$145.19	
Eastern Virginia Conference			
Great Bridge	9.00		
Rosemont	67.00		
Portsmouth, Shelton Memorial	11.00		
Union (Surry) — Thanksgiving	112.55		
Warwick — Special	63.00		
Warwick	15.00	277.55	
North Carolina and Virginia Conference			
Apple's Chapel	74.00		
Berea	17.00		
Burlington, First — Thanksgiving	82.08		
Burlington, First	99.54		
Burlington, Bev. Hills	14.00		
Carolina	13.00		
Greensboro, Calvary — Thanksgiving	4.00		
Greensboro, Calvary	18.00		
Hines Chapel — Thanksgiving	31.00		
Mebane — Thanksgiving	50.00		
Monticello — Thanksgiving	100.00		
Shallow Ford	22.00		
Hendersonville	3.00	527.62	
Western North Carolina Conference			
Asheboro — Thanksgiving	50.00		
Big Oak, S.S. — Thanksgiving	10.00		
Mt. Pleasant	20.00		
Pleasant Cross	19.50		
Ramseur	5.00		
Sophia	6.00		
Union Grove — Thanksgiving	48.66	159.16	
Virginia Valley Conference			
Newport, S.S., — Special	32.00	32.00	
Total			$ 1,141.52
Grand Total			$ 4,960.67

SPECIAL OFFERINGS

Amount brought forward		$11,418.59
Woman's Convention of the Southern Convention	$ 25.00	
Hebron Christian Church, Thomaston, Ga.	12.20	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
Pisgah Cong. Christian Church, Pisgah, Ala.	15.00	
Jean Fouts Sunday School Class, St. John's United Church of Christ, Burlington, N. C. (for rug)	10.00	
Women's Fellowship, Union Cong. Church, Mellen, Wis. (Friendly Service Gift)	14.16	
In Memory of Verdie Godleski	10.00	
In Memory of J. Pettaway Johnson	5.00	
In Memory of C. T. Matthews	5.00	
In Memory of Mrs. Edith D. Noble	5.00	
In Memory of Mrs. Elizabeth F. Lyerly	5.00	
In Memory of Walter F. Owen	5.00	
In Memory of N. H. Ayscue	5.00	

Thanksgiving Offerings:		
Mr. & Mrs. L. W. Wagoner, Elon College, N. C.	10.00	
Pleasant Cross Church, WNC	45.00	
Plymouth Christian Church, ENC	25.00	
Mr. & Mrs. Edward Holt, Sanford, N. C.	10.00	
Bethel Christian Church, ENC	10.00	
Apple's Chapel Cong. Christian Church	36.75	
C. E. Piland, Holland, Va.	25.00	
Sun. School of Damascus Cong. Christian Ch., ENC	20.00	
Mt. Carmel Christian Church, EVA	26.80	
Mr. & Mrs. W. O. Weatherford, Danville, Va.	2.00	
Mr. & Mrs. Arthur Wilkins, Suffolk, Va.	25.00	
Burton's Grove Cong. Christian Church, EVA	7.77	
J. M. Norman, Jr., Leaksville, N. C.	10.00	
Primary Class, Randleman Christian Church	4.10	
J. Harold Smith, Gibsonville, N. C.	100.00	
Bethlehem Church, VVA	76.02	
Bethlehem (Nans.) Church, EVA	244.60	
C. C. Brown Plumbing & Heating Co., Burlington	10.00	
Walter M. Brown, Jr., Burlington, N. C.	20.00	
Willis Boland, Burlington, N. C.	10.00	
Dr. P. Y. Greene, Burlington, N. C.	50.00	
Mrs. W. H. Burchett, Suffolk, Va.	10.00	
Dr. Charles H. Rawls, Suffolk, Va.	25.00	
Ramseur Christian Church	89.75	
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	25.00	
Mrs. Isabelle F. Robinson, Albany, N. Y.	10.00	
Salem Chapel Cong. Christian Church	1.00	
A/2C Bill Blanchard, San Antonio. Texas	2.00	
Concord Cong. Christian Church, NCVA	7.25	
Dr. Kenneth L. Johnson, Raleigh, N. C.	25.00	
Antioch Christian Church, EVA	9.00	
H. E. Whitesell, Elon College, N. C.	10.00	
Christmas Offerings:		
First Cong. Church, Pittsford, Mich.	10.00	
Special Gifts	884.63	
Total		$ 1,998.03
Grand Total		$13,416.62
Total for the Week		$ 3 139.55
Total for the Year		$18,377.29

IN APPRECIATION

On Sunday morning, November 29, 1959, J. Pettaway Johnson passed from life here to the higher life beyond. He lived 76 years and lived them well. Now he has gone on to the reward of a faithful servant. He is survived by his faithful wife and companion of many years, Mrs. Lizzie Williams Johnson, one sister and two brothers, Mrs. Lola Crocker of Virginia Beach, Rufus L. Johnson of Franklin, and I. Austin Johnson of Norfolk. He was the son of Jeptha W. and Mary Turner Johnson of Southhampton County, Virginia. Mr. and Mrs. Johnson grew up in Southhampton County, and he was a member of Johnson's Grove Christian Church. The family gave the land on which the church was built.

J. Pettaway studied at Elon College and always remembered with real pleasure his stay there. He never lost his loyalty to the college nor his pride in its progress.

During my brief pastorate in Newport News, it was my privilege to live, for several months, in the home of Mr. and Mrs. Johnson. They did a great deal to make my stay in Newport News a very pleasant one. He was then serving as Secretary-Treasurer of The Newport News Bank and Trust Company.

Mr. and Mrs. Johnson later moved to Oak Hill, West Virginia, and became the owners and managers of a hotel there. They remained there until his health broke down and they moved to Richmond.

J. Pettaway Johnson was one who loved his fellowmen and delighted to be in association and fellowship with them. He was a Christian gentleman in every sense of the word. Many of us will miss greatly his sunny smile and cheerful greeting.

Calvin J. Felton

In Memoriam

WRIGHT

Mrs. P. T. Wright, Sr., died October 5, 1959, after a long illness. Although unable to attend church and Sunday school for many months because of illness, she had been a faithful member of the Suffolk Christian Church and of the West Memorial Bible Class for many years, attending it regularly as long as health permitted.

In remembrance of this member, quiet and unassuming, but faithful at all times, the West Memorial Bible Class wishes to record the following resolutions:

1. That we will try to be loyal to both church and Sunday school through the years, as was Mrs. Wright.
2. That we extend to the family our deepest sympathy and commend them to the God of love and mercy.
3. That a copy of these resolutions be sent to the family, a copy be placed upon the records of the West Memorial Bible Class and a copy be sent to *The Christian Sun* for publication.

Mamie Basler
Resolutions

SUNDAY SCHOOL LESSON

(Continued from Page 13)

CHRISTIANITY HAS WHAT IT TAKES

These unnamed and unknown saints of God began to preach the good news, of all places in Antioch! The third largest city in the Roman Empire its name was a synonym of luxurious immorality. To put it in modern terms, Antioch was a city of sports run mad, betting, gambling and night clubs. One of the centers of gross licentiousness was the celebrated temple and temple grounds of the goddess Daphne. The phrase, "the morals of Dapne" was a phrase that all the world knew for lustful and loose living. But the gospel was not only proclaimed in this cesspool of vice, it took root, and from the little church in Antioch, the world mission of Christianity really began its conquering crusade. When we think of that, we should be loath to say that any place or person is hopeless. Christianity does not fail to work, we fail to work Christianity. And it was here that the followers of Christ were first called Christians. Originally given as a nickname, perhaps in contempt, it now stands for the best that the world knows. **To be a genuine Christian is one of life's highest honors.**

The only place in the United States where it would be possible to build a house with each corner in a separate State is the meeting point of Utah, Colorado, Arizona and New Mexico.

It'll Soon Be The Day After Christmas

By Richard K. Morton

**Chaplain of Jacksonville University
Jacksonville, Florida**

Preparations for Christmas have become one of the most delightful experiences the individual has in our society, regardless of his religious status or affiliation. The season brings stimulus, cheer, reassurance, fellowship.

More than any other season, it witnesses the recession of cynicism and indifference and a renewal of the desire to make more out of one's situation.

Under the spell of the lovely carols, the glitter of the decorations, the joy of pleasant chaos in shopping and bustling about on a thousand errands, we all tend to pull out from under any primary concern about money and material things and start thinking about many matters we have not thought about for months.

While the angelic hosts are singing "Glory to God in the highest" it is rather easy to get away from the discordant sounds of earth and the cries of conflicting groups and the tumults of hate. The familiar songs lift up one's spirit so that other sounds have for the moment little persuasion. But the time comes when the angelic hosts can no longer be heard in their singing — and the day after Christmas has come. What song then fills the air, and with what melody can one return to his daily tasks and relationships? Can Christmas be carried over into the days ahead? Can the angelic hosts be heard only in the vicinity of the manger? Are these melodies persuasive only at the season of nativity?

We are all very grateful that in this season of expectation and fulfillment, we can indeed in spirit see the Star, like the Wise Men of old. But then, too, when the angel of the Lord no longer appears and when the Star the Wise Men saw is dim, what star, what light, is there for the days and the nights after Christmas?

It will soon be the day after Christmas, too, and the glorious good news of the birth of a Savior has been told. We rejoice once more that "unto us a Child is born, unto us a Son is given." We reaffirm joyfully that prophets foretold, to visit and redeem "unto you is born this day in the city of David a Saviour, which is Christ the Lord." We know that the Spirit of God was in Him, that this indeed was the One who would come, as His people. God was in Jesus — but can He be in us?

It will soon be the day after Christmas — and will there be no evidence that a new spirit is born in us? Will there be no evidence that all this has had its transforming way upon our lives? Will it all be lovely fantasy and enjoyable entertainment and inspiring uplift to faith — but nothing more? Will it be something to provide the uplift of a seasonal festival — but nothing more?

It will soon be the day after Christmas — and then will come the task of going down many a lonely and rugged road, shouldering many a heavy burden, encountering many a defeat and refuff and unpleasantness in the relationships of person to person. What then will remain? Will Bethlehem seem far away and the story of the new-born Savior seem of little strength?

It will soon be the day after Christmas — and now will come the day to spread the good news, to carry the light to where it has not been seen, to sing the song of love and hope in many a strange place and land. It will be the time to show the presence of God in the sons of God as well as in the Son of God. It will be the time to make available to all who yearn for larger living and for a reign of love and service all the joy and power and richness of the Christmas revelation. It will be a time for those who have cerebrated the birth of a Savior to help bring about His rule and the acceptance of His teachings. The angelic host sang to the shepherds — but do we too hear the song? The Star appeared to the Wise Men; can we see nothing in our sky? The Son of God appeared in history in the fullness of time and in a certain land. Have we not yet found in him that which is the lord of all time and the fulfillment of all history?

It'll soon be the day after Christmas. Should all those days not be, in essence, just like Christmas?

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Ch

The Christian Sun

VOLUME 111 ASHEBORO, NORTH CAROLINA, DECEMBER 22, 1959 NUMBER 50

Merry Christmas

and

Happy New Year

Christmas Spirit

I AM THE CHRISTMAS SPIRIT!

I enter the home of poverty, causing palefaced children to open their eyes wide, in pleased wonder.

I cause the miser's clutched hand to relax, and thus paint a bright spot on his soul.

I cause the aged to renew their youth and to laugh in the old, glad way.

I keep romance alive in the heart of childhood, and brighten sleep with dreams of woven magic.

I cause eager feet to climb the dark stairways with filled baskets, leaving behind hearts amazed at the goodness of the world.

I cause the prodigal to pause a moment on his wild, wasteful way, and send to anxious love some little token that releases glad tears — tears which wash away the hard lines of sorrow.

I enter dark prison cells, reminding scarred manhood of what might have been, and pointing forward to good days yet to be.

I come softly into the still, white house of pain, and lips that are too weak to speak just tremble in silent, eloquent gratitude.

In a thousand ways I cause the weary world to look up into the face of God, and for a little moment forget the things that are small and wretched.

I AM THE CHRISTMAS SPIRIT!

—E. C. Baird, quoted in
Asheville Church Newsletter

Volume 111 Number 50

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Greetings From The Convention Office

Dear Friends:

Again our special greeting and heartfelt prayer for you at Christmastime!

1959 has been full with its share of discouragements and difficulties and also its time of joy and fulfillment. Our work in the office and in the field has been carried on as best we know how, and we are grateful for your patience and support as we have labored with you in the name of Christ and for the sake of God's Kingdom. We look to 1960 with eager anticipation of the task that lies ahead, ready to undertake the hard work and to share in the satisfaction of creative effort in company with fellow Christians.

For the past fourteen years Bill Scott, Sr., has counted it his privilege to greet you as Superintendent of the Southern Convention. This is his last such greeting in that capacity; and we others who work closely with him as staff associates are confident that we express your sentiments also when we say that his leadership and friendly guidance will be sorely missed. We rejoice that he will continue to be a part of our fellowship when he assumes his responsibilities as minister of the Oakland Church at Chuckatuck, Va.

It is at this season of the year that excitement and anticipation seem to prevail in the hearts and minds of children everywhere as they sense the warmth and brightness of home and community and as they look forward to Christmas day with the gifts and good times that it brings.

We too rejoice with our children at this glad time of year; but we remember as well that we are also children of God, and we are reminded of His Great Gift in the form of a babe in a manger, and our hearts are filled with excitement and expectation as we look forward to a renewal of spirit and purpose.

Faithfully yours,

Edna M. Fitch,
Asst. Treasurer

Ruth H. Dunn,
Literature Consultant

Carey E. Andes,
Office Secretary

Melvin Dollar,
Associate Superintendent

Wm. T. Scott,
Superintendent

Robert A. Knowles,
Minister of
Christian Education

* * *

The Church History Room at Elon College will be closed December 22 - January 4, according to announcement by Mrs. Oma U. Johnson, curator.

Christmas services at Bay View, Norfolk: December 13, 7:30 p.m., Christmas Cantata by chancel choir; December 16, Women's Fellowship party with husbands as guests at parsonage; December 20, 6:30 p.m., program by Junior Choir and visit of Santa Claus; Christmas Eve, 7:30-8:30, candlelight communion service.

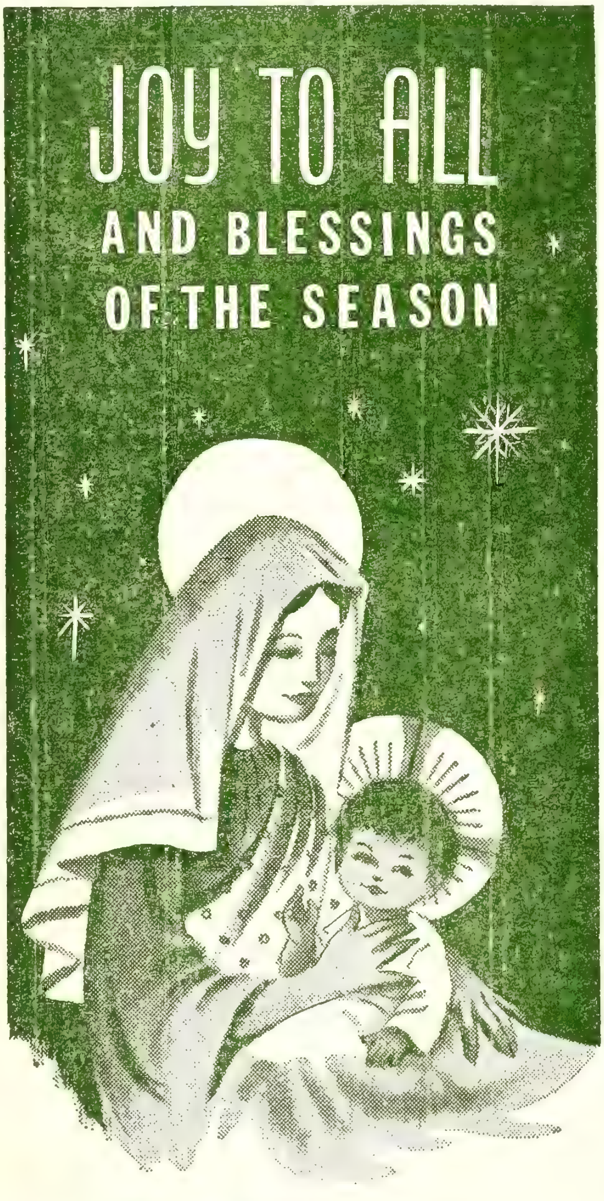
Rev. and Mrs. Gaylord B. Noyce of United, Raleigh, will be "at home" at the parsonage New Year's Day from 3:00-6:00 p.m.

Rev. Reuben S. Askew, Jr., preached at Bay View, Norfolk, November 29. The church bulletin the next Sunday said, "Last Sunday was a victorious day in our church. We had the high privilege of hearing our own Reverend Reuben S. Askew, Jr., preach two excellent scriptural sermons at the two worship services. He will go places!"

"Greetings and Best Wishes for a Happy Holiday Season" from President J. Earl and Mrs. Verona Danieley shines with a little extra glow this Christmas. The Christmas card announces the birth December 11 of a 9 pound 12 ounce girl, Jane Elizabeth, in the Danieley family that previously bosted only (2) boys. Welcome to the little Miss, and assurance that the Christian Sun Family rejoices with our college president and his family.

EDITORIALS

"Mary, you have found favor with God . . . You will . . . bear a son, and you shall call his name Jesus." . . . "My soul doth magnify the Lord, and my spirit rejoices in God my Savior." . . . She gave birth to her first born son . . . and laid him in a manger . . . he was called Jesus, the name given him by the angel . . . and the child grew and became strong. —St. Luke 1 & 2


JOY TO ALL
AND BLESSINGS OF THE SEASON

May you find peace, joy and happiness at Christmas time. These are our sincere wishes for all our friends who have made this Christmas such a wonderful one for us . . .

His Name, Jesus

An angel told Mary of Nazareth that her first boy should be named Jesus. It was not a strange name, but this child was to be different. He would show the significance of the name by living its ideals. The word meant salvation, help, safety, victory.

When manhood came, Jesus undertook to bring salvation to his people, all people. The quality of his life and his teachings lifted men and women from the low, mean, wicked ways they knew to the highway of holiness. Think of Mary Magdalene, of Simon Peter, of Zacchaeus. "Make disciples of all the nations."

Jesus was a helper. He fed the hungry, healed the sick, taught the ignorant, forgave the penitent. Think of five thousand in a desert place; remember blind Bartimaeus, Peter's mother-in-law, and ten lepers on the highway; read the sermon on the mount; consider the woman taken in adultery — "neither do I condemn thee, go and sin no more."

Safety according to Jesus was not in currying favor with the great nor in testing God's protection, but in doing right under all circumstances. Pilate could kill the body, but could not touch the soul. Safety lay in committing his way to the Father's will.

Victory for Jesus was not apparent as he struggled to Calvary carrying his cross. But it was obvious on Easter. And has been ever since. The calendar is dated by his birth. The standard for life is measured by his words. A universal Church witnesses to his victory. Christmas is a celebration that joins the world in worship, linking the past with the present, and giving direction to the ages yet to be.

To him every knee shall bow, and every tongue confess, for his name is Jesus, and he saves his people, helps those in need, protects all who put their trust in him, and leads to ultimate victory all who follow in his train. The name is JESUS, and Christmas is HIS BIRTHDATE.

Now We Rest

THE NEXT ISSUE OF THE CHRISTIAN SUN WILL BE JANUARY 5, 1960. IN THE MEANTIME, THE EDITOR WISHES FOR EACH A BLESSED CHRISTMAS SEASON.

About * * * A STATE OF MIND AND HEART

"For, behold I bring you good tidings of great joy, which shall be to all people."

Never before, and not since, has there been a statement that meant so much to mankind. For into a society based upon conquest of the power of might came an enthralling conception of sway by the power of right. Previously the world had known only fear and the results of fear, but when Jesus Christ presented His message it knew something better. That was love; it was "good tidings of great joy" and it was, and is, "to all people."

The pyramids had been built for centuries, but nowhere in their building was a sign of kindness, of love between man and man, or man and God. Great cities had been built and disappeared, but their hanging gardens and massive walls had been constructed by slaves under fear of the lash.

Here and there human kindness had peeped out, making strange little spots of happiness. There was, however, no general conception of human kindness, man to man, God to man, until Jesus of Nazareth taught the world these things.

Amid a civilization of outworn creeds, He came to redeem humanity from its heritages of fear and cruelty. All this time there had been lurking in the background a longing for better things, a hesitating belief that somehow man was made for something better than slaying or otherwise mistreating his kind. Child innocence had pulled at the heartstrings, but no one had been brave enough to proclaim that love should rule.

Jesus alone among men was brave enough to stand firmly, without shame, for the great spirit of love, dimly foreseen by others, but by Him proclaimed with ringing insistence.

Wherever and whenever kindness places a hand upon fevered brow, there is the spirit of gentleness — the great spirit of love.

Wherever and whenever harsh words are withheld, or soft words turn away wrath, there is the great spirit of love that the Babe of Bethlehem brought to all the world.

Wherever and whenever a little child laughs at Christmastime, there He reigns and the spirit of love permeates every heart.

Christmas is not merely a day to celebrate, but a state of mind and heart to be cherished by the sons of men for all the days to come.

C. B. Riddle

Thanks For A Wonderful Gift

Emily C. Lester

Christmas has a new meaning for me this year. It's this way . . .

Several thousand people contributed directly or indirectly so that I might have a trip in the name of the Church. That was a gift that overflows the ordinary days of the year and makes them all Christmas for me.

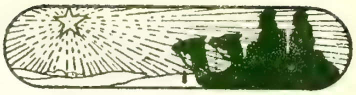
As a result of that gift I now have friends whom I will remember this Christmas in faraway countries — England, Wales, Scotland, Holland, Austria, Switzerland, France and Italy. My little world has, as a result of your gift, become very large indeed!

That refugee family of long ago, who fled into Egypt, becomes more meaningful to me at this Christmastime, for I have seen many families who have had to flee from their homes in our day. And I know that many are depending on the Christians of the world to find new homes for them.

My family has a new meaning for me, too, now that I have been separated from them for two months. This Christmas we will draw a bit closer than ever before as we read our favorite Christmas stories and share experiences.

And so, at this Christmas, I wish to express my thanks to all of you in the Southern Convention who permitted me to serve our women in an official capacity, and who thereby opened the doors of unlimited opportunity to learn about fellow-Christians in many countries. The familiar words of Phillips Brooks now have a new meaning:

Everywhere, everywhere Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where cornfields lie sunny and bright,
Everywhere, everywhere, Christmas tonight!



Keeping Christmas

There is a better thing than the observance of Christmas Day, and that is keeping Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you, — to ignore what the world owes you, and to think what you owe the world, — to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground, — to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy, — to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life, — to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness, — are you willing to do these things even for a day? Then, you can keep Christmas!

Are you willing to stoop down and consider the needs and desires of little children, to remember the weakness and loneliness of people who are growing old, to stop asking how much your friends love you, and ask yourself whether you love them enough, — to bear in mind the things that other people have to bear in their hearts, — to try to understand what those who live in the same house with you really want, without waiting for them to tell you, — to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you, — are you willing to do these things even for a day? Then, you will keep Christmas!

Are you willing to believe that love is the strongest thing in the world, — stronger than hate, stronger than evil, stronger than death — and that the blessed life which began in Bethlehem is the image and brightness of the Eternal Love? Then, you can keep Christmas. And if you can keep it for a day, why not always? But, you can never keep it alone! !

—Henry Van Dyke
In Voice of the Temple

Our Christmas Sermon

Rev. Carl E. Wallace
The Church of Wide Fellowship
(Congregational Christian)
Southern Pines, N. C.

THE CHRISTMAS GIFT

Giving and receiving gifts has been so much a part of our Christmas celebration that we often automatically involve ourselves without questioning the reason why. Some people, when asked, quickly say, "I give gifts because it is the custom." Others explain "As the Wise Men of old offered gifts to the Christ Child, so do we." More discerning folk point out that giving in this season was practiced by the Romans before the Christian era and that the motive was gladness growing out of the change of season from winter to spring or from death to life.

Having considered all this the Christian reexamines his motive for giving and if sensitive to his Faith he will most likely conclude that underlying his desire to give there is the feeling that something good has been done for him and this good is somehow related to Christ — thus the idea of a Saviour-Gift emerges to his consciousness. Again a very important question is raised, especially in our day of modern patterns of thought, "How in Christ a Saviour-Gift?" Today Christ as a Saviour-Gift is understood in three ways:

I. By His Historical Significance

Coming as he did at a particular place in a particular time in history he set the stage for a western culture based on worship of a personal God, a dynamic existence with responsibility to this God, and the dignity and freedom of man. Furthermore today in every corner of the globe the world is becoming Westernized and underneath all the precious values of the West is the religion based on and growing out of the Saviour-Gift.

II. By His Ideas

The ideas of Jesus are many but in three main areas he stated simple basic truths that have saving significance. (a) **The Father Concept of God.** We now know how to look upon our God of creation and we no longer have to draw upon the notion of one college student who described God as an oblong blur. (b) **The Brotherhood Idea.** We know now that we are saved not by using people for our own end but by being willing to be used for right and others. How much shall I care for my fellowman? As much as I care for myself. This principle is recognized even outside Christian circles. (c) **A Secure Future.** The idea holds that the future is securely realized by involving oneself in God's Kingdom that is not of this world and is not limited by the time and space of this place.

III. By His Spirit

The Spirit of Christ is surely a saviour gift. Serenity probably best describes this. Encompassed by the Spirit of Christ one steps above the crisis of life and even death and lives saved from the pitfalls of a world of trials and tribulations.

Thus Christ is truly a Saviour-Gift and underlying a Christian's desire to give in this season is this deep awareness. Let us be more conscious of our feelings about giving. Let us be more grateful and gift bearing because Christ truly is our Saviour.

CHRISTMAS LIGHTS

Laurence Housman in The Unexpected Years (his autobiography) tells of an incident which took place several years ago during the rehearsal of his play on the nativity. After the wise men had brought their tributes, and left the stage, all of the lights were to be turned off, except the one shining on the manger. However, someone inadvertedly turned off all of the lights. The stage was in complete darkness. Then there came a voice: "Here - you've switched off Jesus!"

As we get ready for Christmas — shopping for gifts, sending cards, planning activities and get-togethers — there is a danger that we may get so involved that we may actually forget the real meaning of Christmas. We may "switch off Jesus." Perhaps now is a good time, before the pace becomes any faster, to stop and think about what Christmas really means. Advent is the time to prepare for the coming of Jesus. Let us use this time wisely this year, that somehow Christ may be reborn in us and may become more vital in our attitudes and relationships.

—William Smith, Richfield, Ohio

CHRISTMAS AT THE CHURCH OF THE COVENANT

By William S. Hall, Reporter

Giving gifts to others has long been associated with Christmas. To the Christian such a custom has centered around the idea of a response to God's gift of Christ to the world and the incident of the gifts of the Wise Men.

Thus, as we give gifts to others we do so to remind us of God's gift of Christ and we reflect the original gifts of the Wise Men to the Christ child.

A new dimension can be added to the Christian spirit of Christmas, however, by the giving of gifts to the Church. This is so because to the Christian the Church is the Body of Christ on earth and thus a gift to the Church is more than a symbolic gift; it is a gift to our Lord Himself.

With this in mind, members and friends of the Church of the Covenant, Lynchburg, Virginia, seek to fulfill the spirit of giving at Christmas not by exchanging gifts with one another, but by giving gifts to their church.

This practice first began five years ago when the church was only a few months old. At Christmas the members gave gifts to the church instead of to each other and even asked their friends to give to the church instead of to them.

At present the practice is carried out with a suggested gift list posted each year. Then after the traditional Christmas Eve service a Christmas party is held at which time the gifts to the church are opened.

So that all may be free to participate in such an act of giving to Christ, suggestions include both gifts and labor over a wide range. Thus this year some of the suggested gifts include: dish towels, tableware, pots and pans, sheets, bed spreads and blankets for the guest rooms, phonograph records for the chapel, a folding table a phonograph for the new youth building, new linoleum for the kitchen and pantry, mimeograph machine, and an electric stove and refrigerator. Labors of love as gifts include sanding and repainting a table, painting the back porch of the main building, painting one of thirteen window frames in the youth building, and repairing the backstop on the ball diamond.

To the members and friends of the Church of the Covenant these gifts are more than just needed items in the church program; they are the means by which their love for Christ is expressed.

HAVE YOU TRIED

Missionary Letter Services?

To bring the work of your church overseas closer to home, the Missions Council provides five "letter services" to which you can subscribe.

The most widely known is probably "Letter of the Month" — a digest of letters from American Board missionaries that have been mimeographed and distributed by the Missions Council. One letter is fairly lengthy and the rest are extracts, and an attempt is made to present a fair spread geographically and work-wise.

A real bargain is "All Letters." For $1.00 per year you will be sent all the letters mimeographed by the Missions Council. If you prefer to concentrate just on a particular area, you can order all the letters from one area, such as the Near East, Japan, or Africa, for fifty cents per year. Another service provides at no cost the four or five best letters that have been sent out during the month. The fifth service is the "Children's Letter, which is a monthly letter written from a "mission situation" at home or overseas to boys and girls in this country.

A minister may read these letters through quickly and be able to see examples or situations that will illustrate points in his sermon. Some adult letters as well as the "Children's Letter" can be retold as stories for children's departmental worship services. Some are suitable for informal dramatization, or to illustrate the use to which part of the offering may go.

Women's Fellowship groups find the letters useful as background information in connection with Friendly Service projects. Study groups use the letters to make an interdenominational theme more personal. Letters kept on file in the church can be used along with the "Calendar of Prayer."

Through the "letter services," your church can become acquainted on a more personal level with the missionaries serving in your name. Subscriptions to the "letter services" may be sent to the Research Department, Missions Council, 14 Beacon Street, Boston 8, Massachusetts. Each service is $1.00 per year, unless otherwise indicated.

—**Missions Today.**

HOME MISSION BOOK REVIEWED AT SHALLOW WELL

Mrs. Jack R. Watson

The Reverend Max Vestal, pastor of Shallow Well Congregational Christian Church, Sanford, North Carolina, gave an excellent review of the home mission study book, "People, Land, and Churches" by Rockwell Smith at a meeting Sunday evening, December 6, at the church. The Woman's Fellowship, which sponsored the meeting, had extended a cordial invitation to the congregation to attend the study.

Mrs. Homer Measamer, president, led the opening hymn, "We've A Story to Tell to the Nations." Mrs. Jack Campbell, Jr., conducted the devotional, reading from Romans 12:9-21. Mrs. Crawford Fincher led in prayer, followed by the Fellowship anthem, "Forward Through the Ages."

The president then thanked Miss Carolyn Rosser, organist, and welcomed officers and visiting members of the Northview Woman's Fellowship. A card was read from Mrs. F. C. Lester, who was on a tour of our sister organizations in Europe.

Mrs. Measamer presented Mr. Vestal. During the review he asked questions of the group, showing them the important part rural and country churches have in our lives today.

Following the study a short business meeting was held, during which Mrs. Measamer thanked her officers and chairman for their cooperation in making the Thank Offering program on Sunday, November 29, a success. The Christmas Cheer project was discussed and plans were made to present this to each circle.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

December **MEXICO**

27—**Mr. and Mrs. William F. Keeney** and their four daughters live in Tepic. They help organize religious education programs in local churches throughout the country.

28—**Instituto Colon**, Guadalajara, enrolls 380 students from kindergarten through high school.

29—**Mr. and Mrs. Malcolm Hayes** are on furlough in the U.S., but have served in Mexico since 1946, doing administrative and church work.

30—**Colegio El Pacifico** enrolls 430 students from primary through high school; new industrial department opened 1954.

31—**Union Seminary,** Mexico City, is joint venture for Methodists, Disciples of Christ, and us with 27 students.

January **THE JAPAN MISSION**

Kanazawa

1—**Miss Grace Robertson** directs two kindergartens and a nursery school and trains 70 teachers in this field.

2—**Hokuriku Kindergarten Training School** is part of a Presbyterian school for 1475 in Junior high, senior high, and the junior college which trains kindergarten teachers.

Kobe

3—**Mr. and Mrs. Douglas Morrill** have been in Japan 10 years and now teach at Canadian Academy.

4—**Shoei Junior College and Model Kindergarten** — New name for Glory Kindergarten Training School, first such school in Japan, founded 1889. 140 students in training and 102 in model kindergarten.

5—**Canadian Academy** educates children of missionaries and has enrollment of 200 from 20 different countries.

Kyoto

6—**Rev. Frank Cary** is now on pre-retirement furlough after service in Japan since 1916, except for period during war years when he was interned in the Philippines.

7—**Mr. and Mrs. Otis Cary** are both third-generation missionaries of the American Board; he is teacher at Doshisha University, she is medical supervisor for the 400 Interboard missionaries in Japan.

8—**Richard Devol** teaches English in Doshisha University's senior high and supervises Carleton House, hostel for students maintained by Carleton College in Minnesota, from which he graduated in 1957.

9—**Mr. and Mrs. Robert Grant** were the first missionaries of any denomination to arrive in Japan after the war. Both teach at Doshisha University.

Christmas Messages From Ministers To Members

LET'S KEEP CHRIST IN CHRISTMAS

J. Everette Neese, Richmond

"Everywhere, everywhere Christmas tonight." Once again this reality comes closer and closer to fulfillment in every nation where the story of the Christ Child has been told. Christmas marks the birth of Christ who himself was born to redeem the world from sin and shame. Yet, all too often we lose the spirit of Him whose birth we celebrate. Our recalling of the angels' message, our recollection of the adoration of the shepherds, and our remembrance of the visit of the wise men are all but drowned out by the hurry and bustle of a holiday season that has become one of the gayest and gaudiest in the calendar.

This was not meant to be. Nor need it be. As Christians, we must put Christ into Christmas. And we can do so by the grace of God when we dedicate ourselves wholeheartedly to emphasizing the spiritual significance of this great observance. Let it be written on our altars and in our homes; "He came unto His own, and His own received Him." By word, deed, and every form of communication, let us bring Christ back into His own.

Christmas is a time of giving. At the first Christmas God gave us Christ; and Christ gave us himself. We are accustomed to think of Christ as giving himself on Calvary's Cross. But Christ gave Himself a thousand times before then. Back of the Crucifixion was the Incarnation. Without the Incarnation, the Crucifixion could never have been. At Christmas, as fully as on Good Friday, Christ gave himself to us and for us.

Likewise, at his birth, the wise men brought rare gifts to Christ. At Christmas, we, too, emphasize gifts. But unfortunately all too often we emphasize material gifts to friends rather than the supreme gifts to Christ. At this Christmas, let us emphasize Christ — exalt him — obey him — worship him — follow him — win others for him. Let us live for him as we have never lived before.

First of all, let us make a personal gift to him — the gift of ourselves. Like the Macedonian Christians of whom Paul said "they first gave their ownselves to the Lord," let us present ourselves as living sacrifices to our Christ, pledged to serve and please Him in "newness of life." Let us here resolve that, "henceforth I live, yet not I, but Christ liveth in me."

Then, in the light of this resolution, let us bring to Christ a second gift for which he is eager — the gift of others. This is the cause for which we were created and for which he claims us: "As the Father has sent me, even so send I you. . . I have chosen you that you should go and bring forth fruit. . . and that your fruit should remain."

"NOT FOLLOWING THE RULES"

Gaylord B. Noyce, Raleigh

In well-told stories that heighten its memory, Christmas celebrates a shocking event of history which is also a fact of the present. God was not following the rules.

It was a time when an insignificant and outcast family sheltered an infant whose significance would outlive all the grandeur that was Rome. Hardly fair. It was a time when God bypassed men's best religious efforts to reach up to him; he came down to them by a different route. It was a time when men found hope not in the works and wisdom of Jerusalem but hidden in beggarly Bethlehem and Nazareth.

And the scandalous event of then invades our now as well. Today by sheltering in our ways love and faithfulness, God's will works wonders that will outlast the steeled balance of world powers and the brassy importance of crisis after crisis on page one. Today in spite of our noisy campaigning for higher steeples and bigger Christmases, God still comes to us on his own terms.

This also is a time when we must be prepared for the unexpected. When God is so fearless of worldly priorities, who knows at what step he will judge us for our love (or lack of it) for "one of the least" or when he will reveal in a new and overpowering way the joy that he holds out to us and all men.

"O come to us, abide with us; our Lord Emmanuel."

THE SPIRIT OF CHRISTMAS

Carl Daye, Greensboro

The true spirit of Christmas is giving. We observe Christmas because of the most wonderful gift ever given — God's gift of His Son, Jesus Christ. "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christ is the real center of Christmas. When He is left out, all that remains is mas; and if He is left out, this mas may become "mess." Several years ago some group started a campaign to "put Christ back into Christmas." Actually this movement was rather absurd because without Christ there can be no Christmas.

Then too, the spirit of Christmas is receiving. A gift is only a gift when someone receives it. God gave His Son because he loved the world, but all men have not received this wonderful gift. There can be no real spirit of Christmas in the life of a person who has not received Christ and welcomed Him into the inn of his heart.

A Santa Claus, a tree, all the colored lights in the world, a parade, beautiful gifts, lovely greeting cards, roast turkey, cannot bring Christmas to an individual, a home, or a community. These things are legitimate only when they are the by-product of a Christ-centered celebration.

It is the job of the Church and all Christians to make this a HOLYday Season rather than a holiday season.

There will always be a Christmas
With its Star of shining light —
May its joy and gladness linger,
Making all the New Year bright.

WE HAVE A SAVIOR

Clyde Fields, Asheboro

To some people the Christmas spirit seems trivial and shallow. But when you see in the birth of Jesus the fulfillment of God's age-old plan to redeem the world, the spirit of Christmas is touched with eternity.

In the Christ who came wrapped in swaddling clothes the heart of God speaks to your heart. Very God of Very God, who was incarnate by the Holy Ghost of the Virgin Mary, meets your deepest needs.

You may not have good health or full use of your faculties. You may be hard put financially. You may feel lonely and left out of the season's social joys. But Christmas affirms that you have a Savior. He loves you. He gave His life for you. He has prepared a place for you in the Father's house.

In this awesome period of history Christmas braces the hopes of all believers. The Lord who sent forth His Son in the fullness of the time keeps watch over His children. He rules the world. He is moving history toward the day when every knee shall bow to the Savior and every tongue shall confess that Jesus Christ is Lord.

FREELY WE HAVE RECEIVED

W. E. Wisseman, Greensboro

"How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessing of his heaven.
No ear may hear his coming,
But in this world of sin;
Where meek souls will receive him still
The dear Christ enters in."

"It is more blessed to give than to receive," so the good book tells us. Yet, to really give we must first receive.

As Christmas approaches we are reminded often of God's gift of Christ to the world. "God so loved that he gave . . ." — God is always ready to give; He is love and love ever gives.

Just as parents are eager to give to their children so God is eager to share His riches with us.

And what a blessed thing it is to receive into our hearts God's greatest of gifts — Christ.

Christmas is a miracle indeed. That miracle can be just as real for us today as it was for the shepherds and the wise men of long ago.

It is blessed to give, yet it is also blessed to receive. By receiving from God what He so generously offers we have something to give and all of our giving will be more meaningful — it will be blessed indeed.

Where Christ is in the heart and he directs us in our giving then the giver himself will prove a greater blessing than the tangible things He may give.

As appeals for help come to us let us remember the words, "Freely ye have received, freely give."

ON PUTTING CHRIST BACK IN "XMAS"

Jesse H. Dollar, Newport News

The word "Christmas" originally came from two words: Christ Mass — or a service in which Christ was the center of worship. It was later shortened into the word Christmas. As time has gone by a great many injustices have been visited upon the original purpose of Christmas. "Xmas" is intended to be an abbreviation for the word Christmas, but look what it does to it! In algebra, "X" represents the unknown quantity in the problem. To abbreviate Christmas in such a manner leaves the impression that Christ is the unknown quantity in Christmas.

Indeed, when one watches people approach Christmas, observing the preparation they make, and the desecration they practice, one gets the impression that Christ is the unknown quantity in Christmas. People who never drink all the year long must have liquor to drink at Christmas! That is really celebrating "Xmas" for Christ certainly cannot be found where that damnable stuff is used. Look again at how people lavish expensive gifts upon themselves and the members of their families — gifts which are not needed, representing a luxury that cannot justly be afforded. Yet for a Community Chest, Share Our Surplus, an orphanage — or even for aged and retired ministers and missionaries, their widows and orphans, they put in as little as possible, or nothing. Yet, when the wise men came to worship on that first Christmas night, they brought three kinds of gifts: They brought gold, to supply the physical necessities. They brought frankincense, from which a sweet perfume is used in worship. They brought myrrh, made from barks of shrubs, and used as medicine, to soothe pain. Let us get back to the simplicity of spirit and the spirit of sharing the sweet and helpful.

Hail, to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

James Montgomery

The Christ Of Christmas: Is He Real To You?

—William T. Joyner, Sanford

During this Christmas season of 1959, we will again be honoring the Christ child of Bethlehem. We will be singing about a Saviour who came to bring a new and everlasting hope to all mankind. We will be thinking and talking about the "Good News" of His message which is able to transform broken and miserable lives into "new creatures."

This is the belief we profess — but is it real to us? Does this message of hope burn within us for expression? When we see the multitudes of tired, discouraged, and hopeless people who walk the earth, do we really yearn for them to discover the Christ of Bethlehem who heals and restores men and women to life. Do we, in fact, really believe that Jesus Christ is the answer to their needs?

These are questions for Christian people to ponder and resolve in their minds as the season of the Nativity returns for another year. We must answer them with firmness and conviction, lest we sing the carols and hymns of faith in vain. It is only as the transforming power of the Gospel becomes real to us that we are able to relay the meaning of our faith to a dying world.

A Page for Young People Edited by R. L. Milteer

Rosemary Hoffman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

HAVE YOU MET THE YOUTH FELLOWSHIP IN YOUR AREA?

Rosemary Hoffman

Is there an Evangelical and Reformed church in your town or nearby? If there is, it's time to get to know the young people in the Youth Fellowship of that church. (Instead of calling their youth groups PF's, the E&R's call them YF's.) The E. & R. and Congregational Churches have united to form the United Church of Christ, which you undoubtedly know about already. So far, this union has been mainly on the national level and has not had a great deal of effect on the local churches. This is the situation now, but it doesn't by any means have to stay this way. Your PF can be an important part of the movement toward unity. A good way to begin relations with a YF is to invite them to participate in some part of your program or in a special project. It might be best to start off with something that will really be fun — a party, carnival, winter picnic, or something of that sort to get to know the individuals so you will feel more at ease with them. Then plan something more serious — a study group, panel discussion, play, or something along that line. Within a short time if not immediately it will be evident as to the many reasons this sort of association is profitable to everyone involved. The individuals gain a lot from new friendships, the groups as complete units will be strengthened by gaining new ideas and new resources to help present these ideas.

At some time during your association with a YF, you ought to have a study session about the union of the two denominations so everyone will understand why it came about. Your minister will probably have some material on this. Several filmstrips have been made about it which would make good discussion starters.

Get acquainted with the YF'ers near you as soon as possible. This is a new kind of fellowship which will strengthen your PF and even more than that, its FUN!

Carol, brothers, carol,
Carol joyfully,
Carol the good tidings,
Carol merrily!

And pray a gladsome
Christmas
For all your fellowmen;
Carol, brothers, carol,
Christmas Day again.

It's Christmas Time Again

It's Christmas o'er the country;
There's a warmth around the hearth;
There's a silvery, snowy stillness
Lying sweetly o'er the earth.

The smoke is curling upward
As the yule logs burn low,
And stars and moon shine brightly
Upon the drifted snow.

Carolers sing forth the story
That is old, yet ever new—
How in a humble manger
Came a Saviour, kind and true.

Carol forth then all ye people,
Carol forth the sweet refrain,
That today's our Saviour's birthday
And it's Christmas time again.

—Mrs. Paul King

A Christmas Prayer

By Ed and Edna Bresko

May God Grant Us —

COURAGE to withstand the complexities that beset us,

HAPPINESS that depends less on exterior things and more on things unseen,

REST to mend our nature lest our souls sour and rancour grow,

ILLUMINATION of His great love that will radiate in service,

STRENGTH to overcome problems of moral weakness,

THOUGHTS that are pure, noble, kind and true,

MUSIC to wash away the impurities of the soul,

AWARENESS of His great love in sending us the Blessed Son, the
Prince of Peace,

SPIRIT of Christmas that will emanate from us in good will toward others.

Open House At New Berea Parsonage

H. S. Hardcastle

As a means of giving the members of the church, the people of the community, and the friends of the church at large an opportunity to see the new parsonage, the Berea Congregational Christian Church had an "Open House" on Sunday afternoon, December 13. Calling hours were from two to four o'clock. There was a steady stream of callers during these hours. The "Open House" was sponsored by the Women's Fellowship of which Mrs. H. P. Harrell is the President. Mrs. Harrell was chairman of the committee which made the plans, and was official hostess at the informal reception held in the Fellowship Hall. Mr. R. T. Bradford, chairman of the board of deacons, assisted the pastor and his wife in receiving the guests and in escorting them through the home. Mrs. C. P. Darden Sr. also served as a hostess, bidding the guests farewell and directing them to the Fellowship Hall for refreshments and fellowship. Members of the organizations of the Church served in many capacities, both men and women being used. Young women assisted in serving the refreshments. The decorations on the table and in the room, and the bright fire in the large fireplace, over which there hangs a large copy of Sallman's Head of Christ, furnished an appropriate background for the reception.

The new parsonage is a ranch-type house, containing seven rooms, and a large garage, with attic space, and is located on a lot next to the church itself. It is attractive, comfortable, and ample in size for the average family. The grounds have been graded, and the driveway has been treated with crushed stone. A complete planting of shrubbery has been placed around the parsonage, the gift of Mr. Legare Wilroy in loving memory of his deceased wife, a long-time member of the Berea Church. Winter grass has also been planted on the lawn.

Berea began a full-time ministry as of November 1. Many people are building homes, either in the community, or on the fringe of it, and under a full-time pastorate the church ought to grow in numbers and influence. It sustains a very happy relationship with the Beech Grove Methodist and the Glebe Episcopal Churches which are also in the community. Berea celebrated the one hundredth anniversary of its organization last year.

The 29th annual Ministers' Week at the Chicago Theological Seminary will be held January 25-28. Lectures will be given by Dr. R. S. Bilheimer, associate general secretary of the World Council of Churches; Dr. Herbert Stroup, professor of sociology and anthropology at Brooklyn College; Rev. Harvey Arnold, librarian of Chicago Seminary; and Dr. Roy Pearson, dean, Andover Newton Theological School.

The Congregational Christian Home for Children at Elon College was the object of an offering at Christmas in the Ashtabula, Ohio, church, where Rev. Thomas Britton is pastor. Mr. and Mrs. Britton recently moved there from our Shelton Memorial Church, Portsmouth, Virginia.

Christmas Greetings From Japan

In this age of Space and Sputniks
Thoughts and dreams are turning upward,
But for a moment let's turn backward
To the Wise Men and the Shepherds
Who gazed in wonder, adoration,
At the Heavenly Star which ushered
God's own Son upon this planet,
Let's recall His humble Advent,
His early youth, His Life of Service,
His revelation of God's kingdom,
Let's spread abroad that greater Power
Which achieves the greatest Wonder
In God's Kingdom of the Spirit,
The Power of Love for God and Mankind!

A centenary celebration
Is taking place this week in Tokyo;
One hundred years of Christian Service
Since the early missionaries
First set foot on Nippon's Islands.
V.I.P.'s from various countries
Are meeting for this grand occasion.
But "Yours Truly" 's grading papers,
Composing speeches, teaching classes,
Keeping firmly "nose to grindstone."
But here's a secret—Please don't tell it.
It's quite content I am to stay here
Doing daily tasks at Kobe.
'Gainst crowds of people I've a phobia!

In October to Kyoto
Came my sister and her family,
Helped by Fullbright, Rockefeller,
They are lecturing in that city.
It's comforting to have a family
In easy call of Kobe College.
Both Art and Esther are enjoying
Life in Nippon — for a season.

Since work began last spring in April
I've been busier than ever.
Strange things happen on this campus —
One young teacher has been smitten
By the archer, Sly Dan Cupid.
'Twas in June the "smitten" couple
Returned by air to Massachusetts
Where they were joined in holy wedlock.
But Jan, the bride's still teaching for us.
One young teacher left our campus,
Went to Tokyo where she's teaching.

And Mrs. Fukushima's studying
Religious Ed. and other subjects
And doing well in Scarritt College.
So till recently we've been lacking
English teachers for our High School.

Our Kobe High School girls continue
To make a name for Kobe College.
Twelve High School girls have been most privileged
To study in the U. S. High Schools
Under scholarships provided
By American Field Service.
Last week five more girls were chosen
In their first examination.

I wish you all might listen Fridays
In our English Chapel Service
To our girls who lead the chapel.
Other girls have won their honors
In contests with their English speeches.

If there were time, I'd like to tell you
Of the havoc wrought by "Vera"
In the city of Nagoya.
But you have read reports in papers
And know the pressing need for clothing,
For help in rehabilitating
Helpless victims of that typhoon.

Before this letter grows more lengthy,
Let me send you all best wishes
For a joyous Christmas Season.
Blessings on you and your loved ones
Now and in the coming New Year!
Most sincerely,
Your friend, Angie Crew

When Christmas Bells Are Ringing

When Christmas bell are ringing
And Christmas carols sung,
When the holly and the mistletoe
From door and pane are hung . . .

When Christmas gifts are piled high
Beneath the Christmas tree,
And you feel content and happy
At the good things which you see . . .

Right from my heart it travels
Through the silent night —
Upward . . . ever upward
To God's throne of light . . .

Then from heaven my wish comes stealing
Into your heart again,
And you hear the angels' message —
Peace, good will to men . . .

When Christmas bells are ringing
The carols old and true,
Of you, dear friend, I'm thinking,
And I send my wish to you . . .

When Christmas bells are ringing
This is the prayer I send,
With the old-time Christmas greeting . . .
God's peace be yours, my friend.

—Mrs. W. Baggot in **Christmas Ideas**

SUNDAY SCHOOL LESSONS FOR DECEMBER 27, 1959, and JANUARY 3, 1960

God, Our Refuge

Scripture: Acts 12.

Devotional: Joshua 1:5-9.

Memory Selection: **Cast all your anxieties on him, for he cares for you.**
I Peter 5:7

Herod joined in the persecution of the Christians. He had James killed and Peter imprisoned. Peter was to be killed after the Jewish feast. Sly Herod wanted to please the Jewish leaders both by stopping the Christian religion and by observing their custom of no deaths on feast days. This would make his job easier as ruler.

Peter was in the inner prison, under constant guard, chained to two soldiers, and the cell door guarded day and night. His case was humanly hopeless.

"But prayer was made without ceasing by the church unto God." The Big Fisherman was not fretting; he went to sleep. He had peace of mind and spirit, a serenity that comes from prayer and faith. Dr. Greenfell had it when marooned on an ice floe that was carrying him out to sea. Rev. Olin Stockwell had it in a Communist prison in China when he wrote: "Nothing became more real to me than that I was not alone." Prayer changes a person.

Prayer can also change events. According to Herod the king, Peter was to die. The church prayed. "A messenger of the Lord" entered the prison, awoke Peter, released the chains, opened the doors, and set the prisoner free. The next day it was the guards who died rather than Peter. It should be noted that the prayer of the church was (1) specific, (2) corporate, (3) persistent, (4) unto God, and (5) earnest. It worked.

When Peter appeared at the door of John Mark's home, the people who had prayed "were astonished." It was not like they had expected. Answer to prayer is often different from what we expect. Instead of relieving a burden there may be strength to bear it. God's will may supplant ours. But real prayer is answered.

"Go show these things unto James, and to the brethren," said Peter. The disciple James was dead, but James the brother of Jesus was alive. Tell him; and tell all the others. Then Peter went else where. No need to wait for the officers to take him again. Don't tempt providence.

Launching Out On A New World Mission

Scripture: Acts 13.

Devotional: Psalm 96.

Memory Selection: **Repentance and forgiveness should be preached in his name to all nations.** Luke 24:47.

The Christian Church was poised to take its greatest step — to take the Gospel of Christ to all the world. The place was not Jerusalem, but Antioch in Syria. This church practiced open membership — there were Jews and Gentiles. Barnabas was a Jew from Cyprus; Lucius came from Cyrene in Africa; Simeon was a Jew with a Roman name, Niger; Manean was an aristocrat; and Saul was a Roman Jew from Tarsus. Antioch was an interracial and international church. It was here that foreign missions began.

The Holy Spirit started the missionary movement. "Separate me Barnabas and Saul for the work. . ." said the Spirit to the church. The church obeyed, and the mission began with very distinguished leadership. Those who doubt the validity of the missionary enterprise should read again this story in Acts 13. When the crusty old Duke of Wellington was asked if he believed in foreign missions he said: "Young man, look to your marching orders." Antioch commissioned its best men. The Church still does that. The missionary enterprise demands the best the church has. If anyone reading these NOTES is wondering if it is wise to squander his superior talents as a missionary, let him have no misgivings. The mission enterprise is a challenge to the highest and best. It is not easy to enter for both the Holy Spirit and the Mission Boards seek for the highest quality, and the work calls for the fine qualities found in human beings.

"They sailed to Cyprus," the homeland of Barnabas. Barnabas wanted his home people to share the Gospel. The plain fact is that too many folks are not interested enough in their own folks. The mission of the Church begins at home, and reaches around the world.

From the island of Cyprus the missionaries moved over to the mainland and stopped at Perga in Pamphylia. John Mark, later known as Mark, writer of the second Gospel, went back home. Why? We do not know. Perhaps he didn't want his uncle Barnabas to be second to Saul (from now on known as Paul); or he might have been afraid to tackle the difficult journey inland; or there may have been doubts about preaching to Gentiles; or he may just have been homesick. Why do so many of us fail in the crucial moment?

From this time on the team is Paul and Barnabas. Why? Who knows? Barnabas played second fiddle gracefully — something that cannot be said about many of us.

Sickness seems to have struck Paul, and to have caused the tour through Galacia, and to have left "a thorn in the flesh" that never left Paul.

A study of Paul's sermon as recorded in Acts 13:16-41 is extremely interesting and rewarding. Jesus fulfilled history, people did not recognize it, God vindicated Jesus by his resurrection, the resurrection fulfilled prophecy, and the message of Christ is good news to those who accept it and bad news to those who reject it.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO READERS OF THE SUN.

H. S. Hardcastle

"Everywhere, everywhere
Christmas tonight!"

FROM ALL OF US
AT THE HOME FOR
CHILDREN
TO ALL OF YOU

Merry Christmas
And
Happy New Year

Dear Friends:

All of us here at the Home for Children wish for each one of you a MERRY CHRISTMAS and a HAPPY NEW YEAR. You have all been very good to us, and your kindness continues daily. We are very grateful.

We are each one here lifting our hearts to God with sincere thanks for the birth of Jesus. We know that his birth has made, and is making, every Christian blessing and every Christmas joy.

It is our hope and prayer that we may serve him better and better in the coming days, and that 1960 may bring us all many ways of serving him with greater success.

For this fine report, and all your help, again we say thanks, and may God bless you everyone.

John G. Truitt, Superintendent

Christmas services at Apple's Chapel, Route 1, Gibsonville, North Carolina, included a play by the young people and young married people Sunday evening, December 20, and a children's program December 23 at 7:00 p.m.

"The Hanging of the Greens," a program of drama and song was given Sunday evening, December 20, at Eutaw Community Church, Fayetteville, North Carolina.

REPORT FOR DECEMBER 14, 1959

MONTHLY OFFERINGS

Amount brought forward			$ 4,960.67
Eastern North Carolina Conference			
Fayetteville	$ 87.00		
Liberty (Vance), S.S.—Thanksgiving	100.00		
Mt. Gilead	4.00		
New Hope	52.00		
Pleasant Union	25.00	$268.00	
Eastern Virginia Conference			
Berea (Nans.)—Special	59.86		
Bethlehem (Nans.), S.S.	70.00		
Dendron—Thanksgiving	27.00		
Holy Neck — Thanksgiving	28.42		
Liberty Spring	50.00		
New Lebanon, S.S.—Thanksgiving	5.80		
Oakland, S.S.	15.00		
Portsmouth, First	35.00		
South Norfolk—Thanksgiving	290.60		
South Norfolk	66.00		
Spring Hill, S.S.—Thanksgiving	8.00		
Wakefield	69.00	724.68	
North Carolina and Virginia Conference			
Burlington, Lakeview—Special	12.23		
Carolina	13.00		
Greensboro, First	119.67		
Greensboro, First—Special	258.85		
Greensboro, Palm St.—Thanksgiving	47.00		
Greensboro, Palm St.	10.00		
Liberty	52.50		
Pleasant Grove—Special	21.25		
Union (Va.)	41.00		
Burlington, Edgewood—Thanksgiving	27.32		
Greensboro, St. Peter's	2.00	604.82	
Western North Carolina Conference			
Mt. Pleasant—Thanksgiving	63.92		
Pleasant Ridge—Thanksgiving	25.50		
Pleasant Union	42.37		
Randleman	17.00		
Smithwood	13.00		
Zion	50.00	211.79	
Virginia Valley Conference			
New Hope, S.S.	7.00		
Timber Ridge—Thanksgiving	11.00		
Timber Ridge	11.75	29.75	
Total			$ 1,839.04
Grand Total			$ 6,799.71

SPECIAL OFFERINGS

Amount brought forward		$13,416.62
People's Church, Dover, Delaware	$ 25.00	
Class No. 15, Reidsville Cong. Christian Church	15.00	
Laymen's Fellowship, Christian Temple, Norfolk, Va.	20.00	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of H. O. Newman	5.00	
In Memory of George W. and Ella Haughwout	5.00	
In Memory of R. E. L. Holt, Jr.	5.00	
In Memory of J. E. Harward, Sr.	5.00	
In Memory of Rev. and Mrs. J. S. Carden	10.00	
In Memory of J. Harold Sutton	10.00	
In Memory of Homer Morgan	2.50	
In Memory of Homer Morgan	5.00	
Friendly Service Gifts:		
Second Cong. Sunday School, Searsport, Maine	10.00	
Woman's Fellowship, First Cong. Church, Fulton, N .Y.	10.00	
Woman's Fellowship, First Cong. Church, Neosho, Mo.	5.00	
Women's Fellowship, Prairie Comm. Cong. Church, White Cloud, Mich.	5.00	

Thanksgiving Offerings:		
Mt. Gilead Christian Church, ENC	12.00	
Mrs. Lizzie B. Turner, Walters, Va.	5.00	
O. H. Alexander, Greensboro, N. C.	5.00	
Miss Sallie McKaughan, Greensboro N. C.	5.00	
H. M. Holland, Suffolk, Va.	25.00	
Oscar S. Chandler, Burlington, N. C.	50.00	
Liberty Christian Church, NCVA	25.00	
Miss Dorothy P. Cushing, Boston, Mass.	5.00	
James B. Pagett, Burlington, N. C.	20.00	
Third Ave. Christian Church, Danville, Va.	54.50	
Jule Pace, Mebane, N. C.	20.00	
The Cong. Church of Christ, Tryon, N. C.	45.59	
Clyde E. Glenn, Durham, N. C.	25.00	
Mr. and Mrs. E. H. Rawles, Suffolk, Va.	50.00	
W. Dennis Madry, Burlington, N. C.	10.00	
Mt. Bethel Cong. Christian Church NCVA	27.00	
A Friend, Durham, N. C.	5.00	
Mrs. W. H. Yates & Miss Gladys Yates, Suffolk, Va.	5.00	
Miss Dorris Jones, Suffolk, Va.	100.00	
Prof. & Mrs. J. W. Barney, Sr., Elon College, N. C.	5.00	
S. C. Donnelly, Durham, N. C.	10.00	
C. E. Bryan Jr., Burlington, N. C.	15.00	
Douglas Moss, Burlington, N. C.	5.00	
Little Creek Cong. Christian Church, EVA	25.02	
Bethel Christian Church, NCVA	16.75	
Sanford Cong. Christian Church, ENC	50.65	
J. T. Ellison, Franklinville, N. C.	15.00	
Burlington Rotary Club	93.75	
Sophia Cong. Christian Church, WNC	39.40	
George A. Holt, Burlington, N. C.	25.00	
Huffman Oil Co., Inc., Burlington, N. C.	100.00	
Mrs. Ann T. Twiddy, Tampa, Florida	5.00	
Frederick K. Gilliam, Burlington, N. C.	15.00	
Willing Workers' S.S. Class, Oakland Church, EVA	10.00	
Alfred W. Haywood, Chapel Hill, N. C.	50.00	
Harold J. Bobo, Burlington, N. C.	20.00	
Sunday School First Cong. Christian Church, Newport News, Va.	25.00	
First Cong. Christian Church, Newport News, Va.	103.55	
Dr. J. E. Danieley, Elon College, N. C.	20.00	
T. M. Stroud, Sr., Greensboro, N. C.	5.00	
Mrs. Bertha J. Boyce, Winchester, Va.	10.00	
Women's Miss. Soc., Joppa Christian Church, VVA	12.00	
Christmas Offerings:		
Women's Fellowship, First Cong. Church of Berwyn, Ill.	5.00	
The Beginners' Dept., Suffolk Christian Church	10.00	
Seman Cong. Church, Seman, Ala.	15.00	
Women's Fellowship, Hopewell Cong. Christian Ch. EVA	11.00	
The Opportunity Club, Cong. Christian Church, Fort Recovery, Ohio	44.30	
King's Daughters, Cong. Christian Church, Fort Recovery, Ohio	5.70	
Mr. & Mrs. C. M. Fields & family, San Leandro, Calif.	5.00	
Frances Goodrich Fellowship, First Cong. Church, Asheville, N. C.	20.00	
Adult Bible Class, Clayton Christian Church, ENC	6.00	
D. H. Howell, Suffolk, Va.	5.00	
Mr. & Mrs. Wm. J. Cobb, Asheville, N. C.	15.00	
Mrs. C. B. Summer, Burlington, N. C.	1.00	
Mr. and Mrs. John Avila & Chuck, New York, N. Y.	10.00	
Mr. and Mrs. A. E. Watts, South Norfolk, Va.	25.00	
Joe P. Barbour, Burlington, N. C.	25.00	
Special Gifts	150.00	
Total		$ 1,665.71
Grand Total		$15,082.33
Total for the Week		$ 3,504.75
Total for the Year		$21,882.04

NEW FILMSTRIPS AVAILABLE IN SOUTHERN CONVENTION OFFICE

JIMMY'S QUESTION — The story of a child who is watching the building of a new church. He asks his father the question, "What is the church"? The father gives a glib answer and then in the days to follow he discovers a better answer. For Juniors through Adults.

BIGGEST THING IN MIDDLEVILLE — Stresses the church's responsibility to help the laymen and laywomen recognize and exercise a sense of Christian responsibility in their daily work. For Youth and Adults.

THE RHODESIA MISSION — A filmstrip for Youth and Adults giving the problems of the African as he breaks from the old traditions and strives toward a new faith in God. The church is at work there in education, medicine and agriculture striving to help the African meet his problems.

TODAY IN SOUTH AFRICA — Pictures made by Dr. John Reuling on his recent trip to Africa accompanied by his comments on conditions in South Africa. For Youth and Adults.

CHURCH SCHOOL ADMINISTRATION KIT — three filmstrips for teachers and administrators.

"A Mirror To Myself" — (Supervision) — The story of a Sunday School teacher who felt inadequate. She shared her doubts with another teacher. They went to the Superintendent and the three of them sought to evaluate her teaching and thus find new and better methods of teaching.

"Together We Grow" — (Workers' Conference) — The story of a Sunday School Superintendent meeting the problems which confront the leaders of the Sunday School. Seeks to give help as to what a Workers' Conference is and what its function is.

"Plan For Christian Education" — The duties and responsibilities of the Board of Christian Education in the local church. How to plan a well-developed program of Christian Education.

These filmstrips may be reserved by writing Miss Ruth Dunn, Box 336, Elon College, North Carolina.

Bernard Jewell will preside at the morning worship service December 27 at Bay View, Norfolk, and Bill Albert will speak. Leslie Austin will teach the evening Bible class. The parsonage family (Dr. Charles F. Pegram) is planning to "disappear" for that day.

From Our Christmas Mail

A greeting at Christmas
For fine folks like you
Brings a world of good wishes
And special thoughts, too,
To hope that your day
Will be filled with good cheer
Not only at Christmas
But all through the year.

May the roads rise with you,
and the wind be always at your back
and may the Lord hold you
in the hollow of his hand.

Let peace encircle all the world,
Let men walk hand in hand,
A living bond of brotherhood,
A voice from land to land.

May the joy and good will which abounds at the Christmas Season
be with you and yours throughout the coming year.

Let us hope that all men will feel the wonder of Christmas,
and so fulfill the ageless prayer for:
Peace on Earth; Good Will Toward Men.

In a world of divisions,
let us be thankful for moments of wholeness.
Let us celebrate God's spirit born in every man—
seen in the hope of the homeless and in the
concern of the sheltered.
At this season especially
let us rejoice in the Christmas promise
that the ways of men and the way of peace will be one.

We Send You Greetings